

Vol. 41

**Jan. 1 - Dec. 22,
1904**

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., JANUARY 1, 1904.

VOL. XLI. No. 1.

EDITORIAL NOTES.

True Christian service is simply loving in deed and in truth for the Master's sake.

Dowie thinks now that the millennium will come within the next hundred years. By the grace of God the millennium reign begins in every heart where and when Christ sets up his throne.

Joel Welty, former manager of the Mennonite Book Concern at Berne, Ind., and later head of the book bindery and box factory at Fort Wayne, Ind., died in the latter city on the 20th inst., after a protracted illness.

To those who will kindly offer to act as regular correspondents for the Herald we will gladly send, postpaid, stationery specially adapted for the purpose. We would like to have a correspondent in every congregation, to send us all items of church news, as well as notices of marriages and deaths occurring in the congregation.

With this issue the Herald enters upon the 41st year of its career. We have no radical changes to announce, no "big model" to present. We hope our readers have been benefited by the perusal of Vol. XLI to the extent that every one will not only remain a reader, but that all will recommend the paper to others, especially to members of the Mennonite denomination.

In the report of the Western A. M. Conference in the Herald and in the pamphlet sent to the members of the district, Ques. 2 should have read "What is the practical application and application of 2 John 10?" instead of "John 2 10?" as it appeared in the report, the error having been made in the manuscript report sent for publication. Bro. John Smith kindly drew our attention to the error and we gladly correct it.

Early in January Bro. Eli S. Hallman of Berlin, Ont., will begin a series of articles on Bible study. We believe this a most excellent way of spending the long winter evenings, and every family in which the Herald is taken can thus become a little circle in which the good old Book will be read and studied according to a well-defined plan. May God bless this effort to promote a deeper interest in the study of the Bible, and make every home a little center of religious thought and life.

With gratitude to God for past blessings and to our beloved brotherhood for their substantial support and cooperation we enter upon the year 1904 humbly beseeching God for a continuance of his mercies and for grace, wisdom and grace to glorify his name by faithfully testifying for him and maintaining and presenting, through the Herald, the whole counsel of God. To this end we earnestly ask an interest in the prayers of every reader. May God, in the abundance of his mercies, bless you all, and make indeed a happy year to all.

We are frequently asked by brethren and sisters who send correspondence, death notices, etc., for publication in the Herald, to send them a bill for charges. In reply we wish to state that all items that are not considered as business advertisements are inserted free. We are glad to publish church news free, and wish none would be sent for publication, marriage and death notices likewise are published absolutely free of charge, although in the case of the latter we suggest that careful attention should be given to seeing facts as fully as possible so as to save the notice to two words or less.

If we have not enough grace to seek to restore a fallen or erring brother or sister in the spirit of meekness (Gal. 6:1) it is a question whether we have attained to that spirituality that will enable us to consider ourselves as yet saved. Our spirituality is working to this only when we show a real, loving concern for the restoration of those who have sinned and fallen as we ourselves are the recipients of the gift. If our grace is failing, then it is an open question whether our work in the church is really contributing to the prospering of prosperity, and if we are to continue ourselves, to see effective results, our conduct may not be enough to blame for the errors and wrongs we charge to our fallen or lukewarm brethren and sisters. Thorough, persistent, self-criticism in the light of God's word is the best corrective.

Resolutions Carried out.

The resolution of the prodigal son was: "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no longer worthy to be called thy son: make me as one of thy hired servants." He resolved, then acted. The resolution alone without the complete action, the returning to the father—would have meant nothing.

But the father did not want the service—he wanted the son. So our heavenly Father's first desire is not our service, but us. Sonship first; service afterward. And yet the mental attitude of the prodigal son was the only condition that would cause him to return. It was a case of genuine repentance, of real conversion (complete turning about). Such converts the heavenly Father never rejects. Those who come unto him acknowledging his divine superiority and their unworthiness, willing to be or do anything and abiding by any conditions he may lay down, will never be cast out. But those who come to God and offer their service to God as if it were an unusual accommodation to him to favor him and his cause with their excellent abilities may be accepted as members of the visible church and be active in its circle, but God cannot accept such service. Christ did not die for our service or our abilities, but for us, for our sins and we can only give God "reasonable service" when we present our bodies a living sacrifice, holy, and acceptable unto him, and we are acceptable only when we, like the prodigal son, leave the conditions of acceptance entirely with the Father.

All our readers are aware of the recent bank failure that has earned down with it four or five prominent manufacturing establishments in Elkhart and given cause for a number of distressing law suits. These things have had a very serious effect upon trade and business in general, and it will be some time before Elkhart will recover from these disastrous effects. The Mennonite Publishing Company, also did not escape without feeling some of these bad effects, and for this reason it becomes necessary for a measure to be taken as promptly and as effectively as possible. Long we therefore ask all who know their selves to be indebted to the Mennonite Publishing Company to kindly send us the amount without delay. Please write on a card or statement. If you are as far from Elkhart as to mail it, you are more than welcome to the Herald of Truth for the Publisher of Young People's Paper. Truly yours, J. H. B. (The publisher's name is given, but we could not find it in the paper.)

We would also ask the readers of the Herald of Truth to send us their remarks for the paper. We might like very much to have all our old readers renew their subscriptions, put in their old subscriptions, and we want to add every new one. But last, and it all would be new, and all these efforts for one or two years, or more, would

pay up in 1904. For 1904, 1905, 1906, help, 1907, and 1908, a handsome amount to pay for paper, materials, and work.

PERSONAL MENTION.

Our ministering brethren I. R. Shantz of Carleton, Alta., and Norman Stauffer of Okotoks, Alta., are expected at Mayton, Alta. about New Year, to hold a number of meetings there. God bless the labors of these young brethren.

Use the Herald of Truth.

A COURSE OF BIBLE STUDY.

By E. S. Hallman, Berlin, Ont.

"The entrance of thy words giveth light." Psal. 119:130.

"Open thine eyes that I may behold wondrous things out of thy law." Psal. 119:18.

"Thy word is a lamp unto my feet, and a light unto my path." Psal. 119:105.

"Search the scriptures." John 8:30.

"Daily." Acts 17:11.

"And they continued by the word." Rev. 12:17.

LESSON I.

The Book of Genesis.

Main word, "Beginning." Gen. 1:1.

1. What beginnings do we find in Gen. 1:1-5?

2. Give the principal events in Genesis.

3. Explain these verses in your own words: Gen. 1:1; 3:6; 7:1, 10-17; 11:35.

4. Name the Patriarchs in Genesis.

5. What is a Patriarch?

6. Name one or more of the most interesting events in Genesis.

REMARKS.—Genesis covers a period of nearly 2,000 years, or more than half of the time of the Old Testament period.

Genesis teaches us the beginning of natural life. So the gospel of Christ teaches us the beginning of spiritual life. "There is a natural body, and there is a spiritual body."

The first man, Adam, is of the earth. "To be carnally minded is death." The second Adam is from heaven. "To be spiritually minded is life."

Christ is the light of the spiritual world, the glorious Son of Righteousness.

Joseph is the type of Christ. Beloved of the Father, hated by brethren, sold, humiliated and afterward highly exalted, kept poor from starving and showed his great forgiveness to his brethren.

An Explanation on this "Course of Bible Study."

That there is a need, a great need for the study of the word of God, is manifested everywhere. To obtain a simple course is a problem to many, and for this reason the writer has taken the privilege of preparing such a course of Bible study which may meet the needs of the common Christian people. It is true we have outlines of Bible studies by many able writers. There are also excellent correspondence courses, "special terms," in various institutions. This may meet the requirements of a few, but it does not reach the great number of anxious souls, both old and young, in the Mennonite church, who are yearning for a simple course of Bible study.

Through the medium of the Herald of Truth and by the editor's wishes, I submit a course of Bible study which was first used in our own congregation with a class enroll-

ment of about eighty members. The effect to many was inspiring, for the word of God became "sweeter than honey and the honey-comb," and we were constrained to say, "Oh, how love I thy law!"

Let me explain what I mean by a "simple" course. We find that the outlines given by many teachers are too comprehensive. We need very simple lessons for the average church member, whose education is limited. We must come to the people's needs. Many are uneducated and need simple questions. These simple questions will be helpful in drawing the student out into the deeper studies, cultivating a desire for more of God's word. The aim of these lessons is, also, to give to the busy a short reading course, taking in several questions in each lesson, and a very large reading course to those who find time to answer all of these questions.

This Bible study can be used by individuals; by the family circle, making profitable the long winter evenings; by neighbors, meeting together, by the Young People's Meeting, or by weekly meetings. While leaders may be appointed to lead these meetings, above all pray that the Holy Spirit may be your great Teacher. Get filled with God's promises and the Holy Spirit, for you will meet the enemy. The Savior overcame Satan by the word, so can you, "for the word of God is powerful." "Let the word of God dwell in you richly," that is, "in abundance." "For thy word is a lamp unto my feet," and "the entrance thereof giveth light."

Personally, I am persuaded that all who will study these outlines carefully will be enriched by the promises of God, and they will find their "delight in the law of the Lord, meditating therein day and night."

This course of Bible study will be ready shortly in pamphlet form, costing the student less than one cent for each lesson. These pamphlets would be preferable for churches of any kind. Private studies by mail will also be given by the writer to any who prefer, which will make a pleasant study, and above all we pray that they may be seasoned with the grace of God. These outlines in pamphlet form can either be had from the Mennonite Publishing Co. or from the writer. Any further explanations in reference to private studies or class work will be gladly given by your humble servant.

The course of Bible Study that is at present prepared covers the books of Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, Psalms 1 to 50, and is divided into twelve lessons.

Berlin, Ontario.

For the Herald of Truth.

IDOLS, ANCIENT AND MODERN.

By S. E. Roth.

"So I went in and saw; and, behold, every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about." Ezek. 8:10.

The prophet being sent to Jerusalem to investigate into Israel's worship gives part of the results of the investigation in the words given in the text quoted.

Now Israel was commanded to have no other gods beside Jehovah, who had delivered them out of their Egyptian bondage, and by the prophet discovers "every form of creeping things and abominable beasts." The very thought of it is enough to make one shudder.

But before we go any farther in just indignation concerning these gods of the Israelites, let us, like Ezekiel, look into the

particulars of the so-called new Jerusalem, the church of God, and see whether it is altogether free from idolatry. Let us dig into the walls and see whether not some form of idolatry can be found.

What does that ring of gold, or that one of some cheaper material mean? Is not some good cause suffering for just that amount? What of that extra trimming of lace, etc., on your garment? All this while hungry souls are crying for the Bread of Life. And what of all the time and money spent, worse than uselessly, for cigarettes, strong drink, photographs and unnecessary ornaments on our buildings, all to please some one, but surely not God, neither your friends; for any one pleased by that which is offensive to God is not your friend. It then must be to please your enemy.

How will so-called Christians give an account for time and money spent at worldly social affairs, for impure literature, and many other, not only useless, but decidedly harmful, things for which they spend the means entrusted to them? Is it not high time to cry, "Touch not the unclean thing?" Indeed the new Jerusalem has just as many and some just as ugly idols as had the Jerusalem of old. So, let us try to get rid of them before God will deal justice on us; for he is a jealous God as well as a merciful God.

Noble, Iowa.

For the Herald of Truth.

CRUCIFIED WITH CHRIST.

By Ellen Garber.

"If we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection." Rom. 6:5. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God." Gal. 2:20. It is only as we abide in Christ by faith, that we can live the crucified and resurrection life.

"The death unto sin and the life unto God are actual and mighty realities in Christ, and only as we abide in him and come away and out of self, will they be ours."

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord." Rom. 6:11. We are to reckon ourselves to be dead and make no provision for sin, but alive through Christ. How beautifully God's Word and the Holy Spirit always point us to Christ! In him we can have all things the moment we are willing to drop self and fall into Christ's hands. He has become life for us and will by the power of his Spirit abide in us. But let us not think the Satan will tempt us no more. "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Jas. 1:2-4. "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations. The trial of your faith being much more precious than of gold." 1 Peter 1:6, 7. It is no sin to be tempted. Temptations try our faith. We are worth nothing if we are not tried.

Let us ever remember that Christ is the only One who can overcome temptations for us. If we try to overcome Satan we will be sure to fail.

"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in

this world shall keep it unto life eternal." John 12:24, 25. A friend once said, "The corn of wheat must abide forever alone in itself, unless it die. And the soul must also. To abide alone in this sense means the awful solitude of the self-life shut up to self. But if it die it will bring forth much fruit. If we are willing to lose our self-life and by faith lay hold of the life in Christ we will not care so much how people treat us or what they think of us—we will be more concerned how people treat Christ. The soul that has been crucified in the likeness of Christ's death is not sensitive or easily hurt. We should not listen to the clamorings of self, but reckon it to be dead and keep on reckoning it to be so, and that our life is hid with Christ in God."

A certain writer has said, "By the Holy Spirit Jesus himself maintains in each soul who can trust him for it the power of the cross as an abiding death to sin and self, and a never ceasing source of resurrection life and power. Therefore seek and get it from himself and in himself."

"Jesus, my life, thyself apply

Thy Holy Spirit breath;

My vile affections cransy,

Conform me to thy death."

Nampa, Idaho.

For the Herald of Truth.

WORK WHERE CHRIST TELLS YOU.

By Anna V. Yoder.

In Christ's great harvest field there is a place and a work for each one of his children, and when we give ourselves to him unreservedly he tells us in some way just where that place is. It may not always be a place that will suit our natural desires; it may be just the opposite from what we would choose, and yet if it is the place where Christ wants us we may rest assured there is no other place, no other work at which we can be truly successful, for if we are not willing to work where Christ tells us to work we cannot expect his blessing, and without that all our efforts in working for him are vain—just like the disciples of old: One day Peter said, "I will go afishing." The other disciples said they would go with him. They were indeed toiled all night, but no fish. In the morning Christ came and told them where to cast the net. They obeyed, and see their success! "Their net was filled." Is it not possible that thus we too may spend all our time, all our strength, all our efforts in working, seemingly, for Christ, and yet if not according to his bidding it will be utterly in vain? Surely it pays best to work as he directs. But in order to have him tell us, where to work we must live close to him. We must be submissive, aim to have no will but his, and be willing to say from an honest heart, "Use me as it pleaseth thee."

What the church needs today is people who are willing to work where Christ tells them to, and that means consecrated workers. They are needed everywhere. Possibly we sometimes think, "If God would call me to be a preacher, a missionary or something like that, then I would live for him alone, then I would leave the world and let its foolish pleasures go, then I would be consecrated." But when he wants us to shine in some little unnoticed corner of his vineyard we think, Oh, well, it is not so particular as to my life. We need not be so conspicuous, so given up, so separate from the world as if we were called to do some great work for him. And we begin to reach out into the world, enjoy pleasures which tend to make us cold and separate us from the love of God. Then Christ cannot use us in

his work, and the work he meant for us to do lies undone.

Oh! let us be willing to live only for him, meditate upon his word and work where he chooses, even if it does mean self-denial, and no matter how small or unimportant the work may seem. Remember that we are his and that he will not ask us to do anything but what is worth doing with all our might. You know the smallest corner in his vineyard is worth filling to the very best of our ability.

Is it a question in our minds as to where Christ wants us to work? Let us remember that Christ taught his early disciples to begin at home. First work faithfully right where he has placed you, be the task ever so small; then if He who knows that the faithful in that which is least is faithful also in much wants you to work in some other corner he will make it known. None can say that where we are there is no work to do. You can find work abundant.

You can find work abundant,

If you've but willing hands;

You can help send the gospel

To the dark heathen lands.

You can tell to your neighbor

Of the Christ and his love;

You can show them the way that

Will lead to the bright home above.

Aside from the many other things which we can do and which Christ plainly tells us to do, he also says, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." We may not have the talent to admonish, but today when there is so much more teaching than practicing the world is not watching so much for admonitions, but it does watch our lives. Oh! then to live close to Jesus and have him as our guide!

In this world is darkness,

So we must shine,

You in your small corner,

And I in mine.

Weilersville, Ohio.

For the Herald of Truth.

TEMPTED AND TRIED.

By Lydia Brunk.

Matt. 4:1-11.

Jesus, after his baptism, withdrew into the wilderness for a period of fasting and prayer before he started in his work as a divine Teacher.

It is generally believed that the place where he went was what is now known as Mount Quarantania, north-west of Jericho, a very wild and dangerous region inhabited by wild beasts. After Jesus had fasted and prayed forty days and forty nights, Satan, pretending to be not sure that he was really God manifested in the flesh, thought he would take advantage of him while he was in this weakened condition (bodily).

This terrible tempter is sharp, and shrewd. When he tempts, he always attacks the weakest points, and it is much harder to resist him. So, since Jesus had nothing to eat for so long, Satan appealed to his creative power to turn stones into bread, for he was exceedingly hungry. Jesus answered him, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He found that he could not gain him this way, so he tried to get him to show his power by taking him on a pinnacle of the temple, and asking him to cast himself down, yet save himself from being hurt; but Jesus, knowing that it was only the devil trying him, said, "It is written, Thou shalt not tempt the Lord thy God." Truly, the Lord

could have saved him, but here we can get a noble lesson not to put ourselves into danger simply to show our strength, power, etc., as people often do.

He tries the third plan. Taking him all an exceedingly high mountain, he shows him all the kingdoms of the world, and the glory of them, and as if they were Satan's says, "All these things will I give thee if thou wilt fall down at my feet and worship me." Then Jesus says unto him, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." "Then the devil leaveth him, and, behold, angels came and ministered unto him."

Dear people, just think of it until you have a perfect picture in your mind. Oh, how wonderful! wonderful! Jesus overcomes the temptations and the tempter, and then—how beautiful, how sweet—the angels ministering unto him, and the devil leaving. Holy and noble example for us, and such a blessed assurance, of the angels caring for us!

I wish we would realize more and more that temptations are worth when properly overcome. How much better and stronger we are after them! They are difficulties in a manner, and we all realize what difficulties, overcome, mean to us.

The philosopher Kant says, that a dove, inasmuch as the only obstacle it has to overcome in flying is the resistance of the air; it might be supposed, that if the air were out of the way it could fly with the greatest rapidity and ease. Yet, if it were not for the air it could not fly at all. This makes plain to us the value of difficulties. We are more noble every time we overcome a difficulty or temptation. Yet they continually rise before us from childhood to old age.

The child of luxury, whose wants are gratified, whose faults are overlooked, whose whims are indulged as fast as they rise, has no occasion to develop self-control, self-reliance and self-support. Hence he grows up without them, and when the time of temptation and trial comes he is found heartless, helpless, hopeless, in the face of conditions, which, if he had been a child of poverty he might have mastered with perfect ease.

"It is easy enough to be prudent
When nothing tempts you to stray;
When without or within no voice of sin
Is luring your soul away.
But it is only a negative virtue
Until it is tried by fire.
And the life that is worth the honor of
earth
Is the one that resists desire."

As referred to before, we are not all tempted in the same way; Satan attacks the weakest point in us. Some may have the hardest struggle to overcome dress, others in having a great desire for money, and many indeed the tongue and temper. Oh, why can't we be more like Jesus, trust in God? And when we become angry and are tempted to speak in hasty words, which cut like blades of steel, and leave everlasting wounds, why not let the Holy Spirit take possession of us to such an extent, that we can answer with Jesus, "Get thee hence, Satan", and have the hasty word and bad language which pleases Satan so highly? A man having a temper from childhood, and overcomes it in and through Christ, is much to be admired.

Let us then try harder to overcome every temptation of evil and be more noble men and women, with new names written on our foreheads. Have you ever thought that some day you will never have anything to tempt, try and vex you again? There will be no

Concluded on page 6.

HERALD OF TRUTH

January 1, 1904.

ABRAM B. KOLB, Editor.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Bundschau and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Frankonia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio Mennonite.
8. Southwestern Pennsylvania.
9. Indiana Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

To our Patrons.—A check on a local bank sent to the Mennonite Publishing Co., to pay for a small bill of books, or for the subscription of a paper, will cost us from ten to fifteen cents to collect. We would therefore kindly ask our friends and patrons who send us money to send bank drafts, post office money orders or express orders. A bank draft can usually be obtained at the bank where you are doing your business without charge; but where this is not convenient, a post office money order, or an express order, or a registered letter will be all right.

An Excellent Offer.—Those who would like to obtain a really meritorious history of the Mennonite church will be glad to know that they can get the Herald of Truth for one year and "History of Christianity" (Horsch) for \$1.50. The regular price of the book is \$1.00, but by ordering it with the Herald this book of 304 pages, well printed and handsomely bound in cloth, will be sent, post paid, at the rate of 50 cents. This offer applies to renewals as well as to new subscriptions, only in the case of renewals all arrears must be paid.

The Herald of Truth and Young People's Paper will be sent to one address for \$1.50 per year. The Herald and Words of Cheer for the same time to one address for \$1.35. Words of Cheer and Young People's Paper, \$1.10, and the three papers together for \$2.00. This, however, does not apply in the case of those who are taking commission on subscriptions for any of the papers.

Send orders for Bibles, Hymn Books, Sunday School Supplies, Lesson Quarters, etc., to Mennonite Publishing Co., Elkhart, Indiana.

CORRESPONDENCE.

Paradise Cong., Ronks, Pa., Dec. 20, 1903. Greeting in the worthy name of the great Shepherd. We can see visible proofs of God's word not returning unto him void. Two precious souls made application for baptism, two for reinstatement and one was baptized in his sick room. Pray for them that they may be acceptable temples of the living God.

Cor.

Lancaster, Pa., Dec. 21, 1903.—It has been some time since there has been any church

news from our city. Our Sunday school at the Mission has been prosperous for the last six months. It has grown in numbers considerably. The preaching services which are held every two weeks in the evening are being well attended.

The church Sunday school on E. Chestnut street has kept up quite well in interest as well as in numbers. We have preaching services every Sunday, one Sunday in the afternoon and the next in the evening. Bro. William Sieber from Juniata Co., Pa., was with us on Sunday evening, the 13th inst., at the services, taking for his text, "What seekest thou?" Gen. 37:15. The brother spoke from the heart and many tears were shed by those who heard him. He also preached on Sunday afternoon, the 20th, at the regular church service, choosing for his text, "To whom belongeth thou?" 1 Sam. 30:13. The brother came to us in demonstration of the Spirit and of power. May the Lord bless his labors. We enjoy such visits from our ministering brethren. Pray for us that we remain faithful to him who is able to keep us from falling and to present us unto God faultless. Amen. Cor.

Lichty's S. S., Spring Grove, Lancaster Co., Pa.—Our school has been strengthened in the Spirit of God during the year, although few in numbers. Lloyd, the little son of our superintendent, who was always in his place in the Sunday school, fell ill of heart disease and died Aug. 14, aged 2 Y., 8 M., and 7 D. Alice Weaver, who died Oct. 18, 1903, aged 9 Y., 5 M., 19 D., was a member of the primary department of our school since its organization six years ago. She was one of the few in that department who could repeat the Beatitudes, 23 Psalm, the books of the Old and New Testaments, and could tell of all the principal men of Bible history, and what they did. Her favorite hymn, which she often sang, were, "When I get home?" and "Nearer, my God, to Thee." Several of our young people have decided to step out on the Lord's side and will shortly be received into the church at Weaverland. On the 17th of December our assistant superintendent, Bro. I. B. Good, was chosen to the ministry by lot at Weaverland, thus taking from our school a teacher who was prompt and regular in attendance and for his faithful work among this little band we pray that he might use us and his experience with the young people here as a small stepping stone to the broader and larger field of God's vineyard to which he has been called; and this small band knowing the value of prayer should not fail to hold him up to the throne of grace, so that we may all receive our "reward in due season if we faint not." Our school will be reorganized on Jan. 3, 1904. Worker.

Kempville, Va., Dec. 18, 1903.—We feel truly thankful to the Giver of all good for the rich blessings he has bestowed upon our little flock. Bro. Jonas Yoder of Logan Co., Ohio, has been with us this winter and is earnestly and kindly showing us the way of the better life in his able and refreshing sermons. The grace of our Lord Jesus be with him! We ask others likewise to visit us.

We wish every Herald reader a Happy New Year.

Lizzie Smoker.

Woodside, Pa., Dec. 23, 1903.—Surely the Lord is with his people. On the evening of Dec. 16, Bro. John A. Brillhart of Port Trevorton, Snyder Co., Pa., came to this place and conducted evening meetings until Sunday evening. The brother came to us filled with the love of God and all his sermons were very pointed. May the Lord

ever be with him in his ministerial labors, that both saint and sinner may be helped. Justus B. Bare.

Walton, Kansas, Dec. 23, 1903.—During these winter months there is not so much work to do and we can find more time for the things that concern our spiritual welfare. I always enjoy reading and hearing about the spiritual things and think I should give still more attention to them than I do. Especially do I enjoy hearing the brethren speak when God gets all the glory. Sometimes I think they all mean to give it to him, but fail to give expression to that effect. Here we need to bear with one another and have much charity, so that God's work is not hindered. How the enemy of our souls does watch us to hinder or overthrow any good we may undertake. Let us be helpers together for the good of others rather than hindrances. We need to pray much for all the dear ones the world over, that they may be led of God that the enemy may not in any way delude them. I know that for myself, I need Jesus to lead and care for me. He sees so much farther and better than we poor children. I sometimes fear that some well-meaning ones are at times led by the wrong spirit, not willingly, but because they do not understand. If we keep close to the feet of Jesus we will give all the praise that comes through the work he has given us to do, to him. There is such a strong tendency among the young people to be like the world, especially in dress, which leads them to forget that most beautiful adornment, a meek and quiet spirit. That God may help us to grow in grace and knowledge of the truth is my prayer for all God's Israel.

L. A. Weaver.

White Cloud, Mich., Dec. 16, 1903.—Greeting in the blessed Master's name. The congregation at this place recently enjoyed a pleasant visit from Bro. Amos Mumaw, who came on the 1st and remained till the 10th, preaching to us eleven soul-refreshing sermons. The lost were made to tremble and think, "What shall we do," and the saints were encouraged to go on, discharging faithfully every known duty. From this place Bro. Mumaw went to Elmdale, Mich. May God bless him in his labors that he may ever be faithful, and that the good seed sown may bring forth fruit abundant. May God send us more such earnest laborers to proclaim his gospel. Jacob P. Miller.

Strasburg, Lancaster Co., Pa.—On Nov. 14, seven precious souls were received into church fellowship by water baptism, and two more young persons published, willing to take their stand on the Lord's side. May they with us be shining lights in the service of our dear Savior. On the same evening the eighth applicant, a young man, was also baptized. After baptism he requested to have communion served, willing to show his love for his dear Savior who first loved him. He has been an invalid, suffering from consumption for some time. He never murmured, but patiently waited to be called to a happier home. Today, one week later, we have every reason to believe that he is numbered with the saints in the happy home above. A Reader.

Wakarusa, Ind., Dec. 14, 1903.—On Sunday, Dec. 13, the Holdeman Sunday school reorganized for the coming year. The following officers were elected: Supt., Jacob K. Bixler; Asst. Supt., David A. Yoder; Sec., Frances Ferguson; Chor. J. I. Weldy; Treas., Benjamin Ferguson. The school is in a fair condition, but there is still a great deal of room for improvement. Pray that

this corps of officers together with the teachers may labor unitedly for the tearing down of the strongholds of sin and for the upbuilding of God's kingdom. Cor.

Columbiana, Ohio, Dec. 15, 1903.—Dear Herald readers, Greeting to all. The congregation at this place was visited by a number of ministering brethren recently. On the 6th of November I. A. Wambold of Breslau, Ont., came here and remained in our midst two weeks, conducting meetings at our different places of worship. When he had been here for about ten days, E. S. Hallman of Berlin, Ont., also stopped here a week, preaching every evening and conducting several day meetings. On the 25th ult. Pre. Norman Lind of Medina Co., Ohio, came here and remained a few weeks, visiting friends and preaching a number of sermons at our regular time for services, including the Thanksgiving service. On the 9th inst. Pre. John Mast of Morgantown, Pa., preached at Midway in the evening and also the next morning. From here he went to Johnstown, Pa.

On the evening of the 12th Bro. John Blosser of Rawson, Ohio, preached at Midway, also conducting the service on Sunday morning. On Sunday evening he opened meetings at the Leetonia M. H., continuing them throughout the week. All these visits were appreciated by us. May God add his blessing that the seed so richly sown may spring up and bear fruit to his honor and to the salvation of many souls. P. M.

Pleasant View Cong., near Dalton, Stark Co., O., Dec. 25, 1903.—A Christmas greeting to you all. Today baptismal services were held at this place, when five persons were received by baptism and one by confession. Our Brethren J. J. Buchwalter officiated. Although the number is comparatively small, yet we feel that our labor in the Lord has not been in vain. We are much encouraged and believe that the many young people who the past year have united with the church here are helping the cause of Christ by their exemplary walk and conduct. May they always adorn the doctrine of God our Savior in all things! Tit. 2:10.

On the 6th of December lots were cast for another minister at this place. Three brethren had been named and the lot fell on Bro. Aaron Eberly, who was ordained as a minister of the Word. He has proved himself a faithful worker in the past and we realize that God has chosen a man who can "lift up holy hands." 1 Tim. 2:8. May the Lord give the anointing of the Spirit that he may indeed be a watchman on the walls of Zion.

Our Bible readings are held at the different homes in the brotherhood and are truly a means of grace and Christian enjoyment and edification. Our little folks enjoy them, and they also are a great help to the meetings. We believe that this is one way of bringing them up in the fear and admonition of the Lord. And the parents who cannot understand why their children do not unite with the church probably were not concerned in the salvation of their sons and daughters until their best years were passed and the enemy had sowed the field with tares. May we as parents be concerned about our children, then we also will feel for others. God be praised.

Henry Horst.

Bowmansville, Lancaster Co., Pa., Dec. 25, 1903.—Dear Editor, Greeting. This Christmas afternoon the following officers were elected: Supt., John L. Musser; Asst. Supt., Jacob M. Weber; Sec., Wm. G. Good; Treas., N. G. Good. We have now had Sun-

day school for eleven years, in which time there has been no change in superintendents. But the brother who officiated all these years retired and a younger man comes to fill the place. May God the Father give him wisdom and understanding so that his labors will be a blessing to the school and the church. We have Sunday school every Sunday throughout the year.

Cor.

Bowmansville, Lancaster Co., Pa., Dec. 25, 1903.—A happy Christmas to all. Bro. I. B. Good of Weaverland, the newly ordained minister, was with us today; also Bro. Witmer of the same district. Bro. Good spoke in the English language and Bro. Witmer in German. This is the place where Bro. Good was born and spent his younger years, and his second sermon was preached here. Brethren admonished us to be faithful and brethren admonished us to be faithful and brethren admonished us to be faithful. There are now thirteen applicants for membership here and there are still others who are yet out in the world. Oh, that God would touch them in a way that they might realize their condition and come to Jesus in full surrender. Cor.

Mt. Zion Cong., Morgan Co., Mo., Dec. 24, 1903.—Dear Herald readers, May the rich blessings of a kind heavenly Father guide us and keep us ever safe through this life's journey. We were expecting to begin meetings in October, but owing to circumstances that man cannot control our expectations were not realized, the brother who was to hold the meetings having become ill.

The evening of Nov. 14 Bro. J. M. Kreider came here to begin the meetings. He was hindered from arriving on time by an accident on the railroad. One of the home ministers took the text and the sermon was about half finished when Bro. Kreider came in. He labored faithfully and earnestly among us for two weeks, preaching the word with power. Many precious, practical truths were presented. May we never forget them, but may they shine out daily in our life, walk and conversation. One soul was reclaimed and one was received from another organization. Nov. 29 communion was held, all members present participating, thus again showing forth to the world the Lord's death until he comes.

Dec. 6 we reelected officers for the Sunday school for 1904: Supt., J. S. Dettwiler; Asst. Supt., Jacob Ramer; Sec. and Treas., Jonas Dettwiler; Chorister, A. D. Driver; Asst. Chor., Jonas Dettwiler. May we ever labor in the fear of the Lord and be kept humble and lowly in his service, vessels meet for the Master's use. We ask an interest in the prayers of God's children that the Lord's cause may prosper among us and Satan's kingdom be pulled down in the true spirit of our Maker and Redeemer.

Emma Shank.

For the Herald of Truth.

REPORT

Of the Bible Conference held at Cullom, Ill., Dec. 2 to 8, 1903.

Organization.—Moderator, John Smith; Asst. Mod., Peter Unzicker; Sec., Jacob K. Bixler; Treas., Peter Haun.

The instructors were D. D. Miller, M. S. Steiner, and J. S. Shoemaker.

Faith.—Faith is the link that connects us to God; it is the belt that connects the machine with the power. Its three parts are: Faith, knowing, believing, and trusting. The lack of any part is a leak and causes a loss of power. It may be increased by exercise.

Repentance.—It is that sorrow for sin that causes us to relinquish it. The elements of

true repentance are conviction, contrition, a full confession, and the forsaking of sin.

Conversion.—Whenever we see a wrong thing in our lives we need to be converted from it. Early conversions usually result in the purest lives. Conversion results in a newness of life, and adoption into God's family.

Sanctification.—This means to separate or set apart, to cleanse from ceremonial or moral defilement, and to reveal God's character. A Christian is sanctified, but he needs to develop in it. It is completed in God.

Worker at Work.—The Lord is no respecter of persons, hence the church has no associate or retired members. The man who is not willing to do what he can lacks one of the first principles of the Christian religion. Every person has received the most injury from himself. Self is so deceptive that we may think we are emptied of it and yet be full of it. Self under the crucible is not nearly so dangerous as under prosperity. The Spirit gives each person his work as he will, not as we will. The gospel is the only remedy for sin. The reason people try to find some other way is because "God hath made man upright; but they have sought out many inventions," and because "they love darkness rather than light." The worker needs to realize that he is a representative of Christ and should speak with no uncertain sound. Disasters, calamities, and deaths of wicked men should be used as providential visitations in appealing to the unsaved. We need to walk circumspectly, that is, "looking around" for opportunities.

Longsuffering.—The absence of long-suffering shows the lack of the other graces. It is needed that there may be unity in the body of Christ.

Church Government.—It is that regulation of the church by which it is kept pure. Due care must be exercised in the selection of officers.

Separation.—This is necessary that we may keep ourselves unspotted from the world. What is not done to God's honor and glory robs us of power and hinders us in our Christian progress. Our adornment should be such that it does not draw attention to ourselves.

Worldly Amusements.—It is no harder for the church to restrict so-called innocent amusements and remain pure than to swing the door open and then draw the line some where else. Rule of measurement, Col. 3:17. The test is not so much, "Is it lawful?" but "Is it exemplary?" or "Is it becoming?"

Non-resistance.—This does mean to restrict the devil and all evil, but "not by might, nor by power, but by my Spirit." War nourishes profanity and licentiousness, and destroys devotion, home and lives.

Practical Piety in the Home.—"As is the mother, so is the daughter." Ezek. 16:44. The conduct of one home may determine the future of a whole community. As soon as a child knows to resist, it is time to begin training. A model home is one where love securely hides law, and where Christ is an abiding guest.

Parable of the Good Samaritan.—Under the law there was no provision made for its promulgation among the heathen, only to the Jewish families and their servants; under the gospel Christ came to seek and to save that which was lost.

Judicial Oath and Secret Societies.—Every oath-bound society conflicts with Matt. 5:33-37 and Jas. 5:12. The very principle of secrecy is contrary to God's word (John 18:20). The church should be so benevolent that even non-members are helped when in need. Home life has been dwarfed by these societies. Society members are the least spiritual church members.

Devotional Covering.—"Woman's rights" ideas are contrary to the Word. Other denominations observed this ordinance years ago. Most of the objections to this ordinance come because our brethren are not willing to be seen in the presence of the sisters and acknowledge them as such. We need to be peculiar for Christ's sake.

Education.—Education is the development of the mental, physical, and moral parts of man. The ideal Bible man is one full of the Holy Ghost and of faith. Church schools when conducted by Spirit-filled instructors tend to unify the church and to save to the church many of our young people. They also cultivate the mission spirit.

Literature.—Some of our day-school text books cultivate the war spirit and a taste for fiction. Many lives are made lewd by the books and papers they read. The Bible is the only safe text for religious literature. The study of nature is very helpful to us in our labors for the Lord.

Baptism.—Water baptism is a symbol of the Spirit's baptism; it inducts into the visible church; it is an act of obedience; it is an answer of a good conscience; and it typifies purification. The Spirit's baptism is a saving power; it inducts into the body of Christ; it purifies the soul; it confers power; and it prepares for Christian work.

Marriage.—There is no relation so sacred, yet considered so lightly. It is honorable in the Lord only. Every man that has fallen had been loose in the marriage relation. Marriage with unbelievers is unlawful and no such home can be ideal.

Feet-Washing.—The penalty was death for not observing the ceremonial feet-washing. Humility must be shown by outward expressions, acts, etc., as man cannot see our feelings. The command is not in having our feet washed, but in washing some one else's feet.

The evening sessions were devoted to gospel services conducted by D. D. Miller and M. S. Steiner.

Jacob K. Bixler, Sec.

TEMPTED AND TRIED.

By Lydia Brunk.

Continued from page 5.

opportunity in that happy realm to learn or show the spirit of patience, forbearance and long-suffering. If you are ever to learn these things you must learn them now, and oh! when you see those glorious jewels shining in some one else's crown, which were formed out of tears of sorrow, and drops of blood, what would you not give to live your life over again and win the recompense, which can only come from temptation, trial and suffering?

The thing for us to do is to become willing to be a true child of our Maker, and Jesus will help us. It is keeping the eye upon Jesus in all circumstances, which teaches us the manner and beauty of self-control—which teaches us the strength of patience and nobility of overcoming temptations.

Harrisonburg, Va.

While hoeing the weeds from our gardens we are not partial to any, but destroy them, every one. Should we not try to treat every form of sin the same way? Who will venture to say which, this or that, transgression of God's law is most displeasing to him? And yet we see persons claiming good common sense, deliberately refusing to have the sins to which they happen to be wedded, disturbed in the least. If the "plan of salvation" was instituted to save us from our sins, pray, where are they at?

CHRIST THE FULFILLMENT OF THE LAW.

For the Herald of Truth.

By J. A. Holdeman.

"Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill."

Here we have a text which is not understood by many Christians. You often hear the remark made that the law is fulfilled, we have nothing to do with it. But if this had been the case, then Christ would have destroyed it. The apostles made use of the law and quoted passages from it.

Then some claim that Christ fulfilled the law by obeying its ordinances. True, he obeyed its ordinances, but this was not its fulfillment.

Let us look at it in a different light: God's promises all rested on the death of Christ. Man had fallen to a degree that there was not anything that could save him but that Christ should come and pay the penalty by giving his own life to redeem man from sin. If Christ had not paid this penalty it would have been useless to give one command, for there would not have been one word in all the scripture that could have given life or saved a soul. In other words, if man had been obedient in every command of the scriptures it would not have saved one single soul. So then every word in scripture is based upon the death of Christ and as soon as Christ had died, then every command had its force, and now the law consists of moral, civil, and ecclesiastical laws. The past that consisted of types and figures is fulfilled. Their purpose for our lives now is simply to teach us how the law taught and directed us to Christ. Paul says, the law was our schoolmaster to bring us to Christ. A part of the law was to show us how God hates sin and how sin must be punished, as the words say, every sin shall receive a just recompense of reward. "The transgression of the law is sin." Paul says, "I had not known sin except the law had said, Thou shalt not covet. I had not known sin by the law." So then the law teaches us what sin is. Here then we have the key to the knowledge of sin.

Again, after this, Jesus, knowing that all things were now accomplished that the scripture might be fulfilled, saith: I thirst. After this Jesus said: It is finished." God has from time to time given promises through his servants, the prophets, that he would send one that should bruise the serpent's head and also said how he would come. Zec. 9:9. The record of the fulfillment is found in Matt. 21:5; John 12:15.

When Christ said, "It is finished," it was to the fulfillment of those prophecies he referred to, all that was needed now was the seal of his death. Now we can understand how he came to fulfill and not destroy. The needed in their teaching, and so can we, but always with this understanding: the law must always be understood in the law as they must always be understood in a gospel sense, for instance, in the law men were allowed or even commanded to swear an oath but under the gospel the oath was put away.

But the law says, "Thou shalt not mar the corners of thy beard;" or according to Leander Van Ess' translation, "Thou shalt not cut off the end of thy beard" (read Lev. 19:27). I do not see how this could have been fulfilled, and Christ said he did not come to destroy so I believe it yet stands as it did then, for this is given for man to know his duty to himself and to God. So there are yet many other passages of scripture that were neither fulfilled nor destroyed and

which do not contradict the gospel. Therefore I believe it to be necessary to study the law, as a sin done in ignorance is not excusable on the ground of ignorance. In the law they had to offer for sins of ignorance.

But it was not enough that Christ died; for had he not risen from the dead the law would have been void, but he rose from the dead and now sits at the right hand of God to intercede for us. If we reject his plan of redemption and refuse to obey him we pass judgment upon ourselves and shall have to bear the consequences of sin, which is death. Let these words sink deep into our hearts that we may be partakers with him of that life which he has prepared for those that love him.

Homestead, Kansas.

For the Herald of Truth.

TEMPTED AND TRIED.

By Katie Detweiler.

These are words that concern all Christians. Some one might think and say that he is so free from sin, so pure that he does not get tempted any more. Whenever we hear any remarks and ideas expressed like that we who know the Bible may readily know that that person is deceived. Our Savior, who was without sin, pure and spotless, was sorely tempted. You will find this recorded in Matt. 4. He was led into the wilderness, where the tempter presented to him some of his many alluring ways and snares in order to destroy his soul. How did he overcome him? He always said, "It is written." He used the "sword of the Spirit."

Should we expect to be tempted? Yes, we should, but not throw ourselves willfully in the way of temptation. We find in 1 Peter 4:12 these words, "Beloved, think it not strange concerning the fiery trial, which is to try you, as though some strange thing happened unto you." The Lord led many warnings in his word, for his followers to heed. Peter, in one of his epistles, also writes, "Be vigilant, be sober, because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." Don't we see this passage verified time and again, when we look at some of his offices, as we might call them, such as the saloon, the pool room, the dancing hall, the theater and various others too numerous to mention, wherein his victims are enslaved by day and night, as it were. When we look upon all these things and not these alone, but upon the lesser temptations like that befall us in our every day lives, upon "the little foxes that spoil our vines," it causes us to say,

"My soul, be on thy guard,
Ten thousand foes arise,
The hosts of sin are pressing hard
To draw thee from the skies."

What is it that makes the path of life so rugged and uneven? Why the trials and temptations, which like sea billows roll? What should we do under such circumstances, when life seems a burden and things look dark and gloomy? We then should rest upon the promises of God, for he hath said, "When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee. When thou walkest through the fire thou shalt not be burned, neither shall the heat kindle upon thee." Another precious promise you find in 1 Cor. 9:23, "There hath no temptation taken you but such as is common to man, but God is faithful, who will not suffer you to be tempted above that ye are able, but will, with the temptation, also make a way to escape, that ye may be able to bear it."

What does the apostle James mean when he says, "My brethren, count it all joy when

ye fall into divers temptations"? Does he mean to say that we could after all yield to temptation? No. The many outward troubles and trials may be called temptations, Satan may cause us to become despondent and discouraged, but God would have us to keep up courage and count it all joy knowing this that the trial of our faith worketh patience. He would have us put on the whole armor, that we may be able to stand against the wiles of the devil. We surely cannot trust ourselves, because "let him that thinketh he standeth take heed lest he fall." We should not be ignorant of Satan's devices, but how can we know them? By doing like the Savior, always referring to the word of God.

It seems to me when we look at the believers of old, how severely they were tried, sawn asunder, had trials of cruel mockings, were stoned and so on, we ought not to murmur or complain.

These words then come to us, "The spirit indeed is willing, but the flesh is weak." We are mortal souls as long as we are in the flesh. We can be thankful for this consolation, "for we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin."

Life is a continuous battle, and the crown of victory will not be given until the battle is over. May we all then be found worthy of this promise, "He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

Harrisonburg, Va.

A SERMON FOR TODAY.

The churches of our order have been called to bow in prayer. The sins paralyzing us are too many for me to allude to in one sermon. Mr. Sheldon has asked, "What would Jesus do were he here upon earth now?" but the real question is, what does He desire to have us do. I am not certain whether that which we do or that which we do not do offends Christian progress the greatest hindrance. Did every follower of Christ act his creed the world would soon be saved.

How often do we complain of the sins of those who have gone before, or of those who live in distant lands? We talk much of the hard-heartedness of the Jews and of the tyranny of the Gentiles, but ignore the crimes in our midst. We condemn the sins tolerated in the ancient temple and synagogue, but wink at the sins committed in our town.

A man whom you know bought a building, paid for it twice its value, and then rented it for gambling purposes. That man is a member of this church, and I see him present now.

Only yesterday I was called to a house on Puritan street where a man while drunk had murdered his wife, and then ran away. The place where the crime was committed, and ten other houses, belong to John Jones, a prominent member of this church. He is here today as usual, though a dead person is in his house.

At the lowest end of Cross street is a building, large, imposing, costly; the lower story is entirely given to drinking and carousing. More young men are ruined in that building than in any other ten in the city. Would you like to know the owner of that house? Let Arthur Bristol, the agent, answer. Come, Bristol, who is the owner of that building? "It is David Morgan." (At this point David Morgan rose to leave the church, and the minister said:

"Morgan, when you get home, fall on your knees and pray.")

A young man reared near here was leaving the other day for his labors in his mission field. I accompanied him to his ship. A vast number of people were busy loading the ship with whisky. The company that made the whisky is managed by a religious man. The whisky is sent abroad by a company of professing Christians. As the missionary was pacing the deck, one of the crew, with an oath, asked him: "How many Christians will you make by means of that stuff?" Our mayor, the treasurer of this church, was so drunk on election night that he had to be carried to his carriage. He has been so out of sorts after that debauch that he remained from divine service for five Sabbaths.

The Sanballat who spreads his pedal appendages in this church as he talks so often on temperance and reform, keeps all sorts of liquors in his cellar, and makes frequent use of it.

When we have investigated the relations of church members to the sins of the age we do not wonder that men turn away from it. The masses think the church itself should be clean, then to advise others. Men of lofty ideas would just as soon listen to so many devils warning of sin as men who do not try to do right. The world has a right to expect from the professed followers of the pure and the lovely Jesus a conduct that is sweet and beautiful. Men must reform themselves before they may hope to reform others.—From the Mirror, Utica, N. Y.

THE ART OF SELF-DEFENSE.

"Do you think it would be wrong for me to learn the noble art of self-defense?" a religiously inclined young man inquired of his pastor.

"Certainly not," answered the minister; "I learned it in youth myself, and I have found it of great value during my life."

"Indeed, sir! Did you learn the old English system or Sullivan's system?"

"Neither. I learned Solomon's system."

"Solomon's system?"

"Yes; you will find it laid down in the first verse of the fifteenth chapter of Proverbs. 'A soft answer turneth away wrath.' It is the best weapon of self-defense that has ever been tried."

A man cannot be at peace with himself while he lives in disobedience to known truth.—Benjamin Whichcote.

The will of God will be done: but, oh, the unspeakable loss for us if we have missed our opportunity of doing it.—Westcott.

MISSIONS.

SUKHIVA VANNERJEE.

Twenty-one years ago Sukhiva Vannerjee was married. She is now twenty-seven years old. The man who took as his bride a girl of six was over thirty, was prosperous, and belonged to India's high caste, as did the child wife.

The woman told her story in broken English. Now and then she was prompted by Miss Josephine Holmes, a Los Angeles woman who brought her to this country to arouse sympathy in America in the movement to abolish the child wife practice in India.

Here is the story that Sukhiva Vannerjee told:

She was six years old when her parents announced that a husband had been selected

for her. She did not see her husband until the day preceding the day set for the marriage. Then she was taken to his house and he asked her many questions. She suited him, so they were married and went to live at the home of the husband's mother. The young wife became the slave of her mother-in-law, as is the custom in India, and did menial work about the house.

When she was eleven years and eleven months old a daughter was born to her. The mother-in-law flew into a rage when the sex of the first child was announced—girls are a disgrace in India.

Two years passed and a second daughter was born. This time the mother-in-law was inconsiderable. She ordered the husband to turn the wife out of the house. The husband obeyed. Husbands have to obey their mothers in India.

Banished from home at the age of fourteen the child wife was led blindfolded into the jungles to satisfy the hunger of tigers. For two days and as many nights she roamed through the forest. The incessant roar of wild animals drove her out of her mind. While in this condition she was rescued from the forest by agents of a concern which traffic in outcast wives. By these agents she was taken back to Bengal, her native town.

After two nights in the resort to which she was taken Sukhiva Vannerjee escaped and made her way to the home of her own parents. Her mother and father dared not take her in, so they handed her some bread through a window. For this act of charity they had their heads shaved the next day and were ostracized.

Then it was that the girl was picked up by the agents of the Christian refuge in Bengal. She became a worker in the mission and in a short time had rescued sixty other wife outcasts. Until Miss Holmes asked her to come to America to study medicine the girl remained in the mission.

On Sunday she will accompany Miss Holmes back to Los Angeles, where she will study medicine.

The Chicago branch of the Indo-American Woman's Restoration League, of which Miss Holmes is the founder, will now redouble its efforts to collect funds in Chicago for the Indian child wives.—Tribune, Dec. 17.

For the Herald of Truth.

ITEMS FROM RUDRI AND LEPER ASYLUM.

Rudri, C. P., India, Nov. 26, 1903.

To the Readers of the Herald:—Greeting. We take much pleasure in stating that the Lord is doing wonderful things for us, for which we are glad, and our lives shall ever praise him. When we sowed our rice in June some of these heathen neighbors stated that we would not get any rice, or if we did it would be very light, as the fields had not been farmed for many years. We told them that we did not offer any cocoanuts as they did, but that we prayed to God to bless the seed when we sowed it, and that we knew we would get rice. Our rice fields were watched by many eyes, and the rice came up nicely and evenly and grew fast, and at harvest time they yielded more than many of the fields alongside of them. Now the people say nothing about our rice, but when they saw us sowing wheat and channa they said they would sow their fields also if the Sahib sowed his.

From this we glean that to some extent these people about us do imitate us, and we also feel that they will in time imitate the lives which we live before them. Our sincere desire is to live so before them, that if they imitate us they may be imitating the life of Christ.

The girls are now cooking in their new kitchen, and are very much pleased with it. The little old mud kitchen was always so full of smoke that we fear that was the cause of one very nice girl losing her eyes: Poor girl!

We are very glad to say that at present there are a number of applicants for baptism. We hope they may be sincere. Of late, on account of the cold weather, many of the girls have been sick with colds and pneumonia; several have fallen asleep to wake in the world beyond. We hope their souls may be at rest with Jesus, of whom they had the privilege of hearing.

The work at the Leper Asylum is as interesting as ever. We can say the Lord is doing a great work among these poor people. While many have no fingers or toes they are very happy, and are always busy at something, and we try to give them work to do, as they then forget about their pains. They have flowers planted in many places, which are blooming nicely. Their gardens look very nice; they had plenty of vegetables for about two months. They also have sown quite a bit of till, from the seed of which they make very nice oil to rub on their bodies, and which is also used for cooking. We must believe that Jesus heals the lepers' souls today as well as in times of old, for many of those who believe on him, although they have but stumps of hands and feet, yet their souls seem to have become healed and clean. When I asked Makadam some time ago how it was that his hands were healed, he replied, "I believed on Jesus and he healed me, that is all I know." I said, "Amen! Praise the Lord, his promises are true." We find much pleasure in working with these people. Keep on praying for them that their faith may be firm in Jesus. May we also ask you to continue praying for us.

Yours for the Master,

Mahlon C. Lapp.

Dhamtari, C. P., India, Dec. 3, 1903.—Dear readers of the Herald. Greetings in Jesus' name. As we have been getting some mail addressed to Rudri, I wish to say that while our girls' station is Rudri, our mail should all be addressed to Dhamtari as before, because when it is addressed to Rudri it must first go to the Dead Letter Office, which causes some delay. Please address all mail: Dhamtari, C. P., India.

Your brother in Christ,

M. C. Lapp.

MARRIAGES.

Buschert—Weber.—Dec. 2, 1903, at the West Zion M. H., near Carstairs, Alta, Canada, by Pres. Isaac R. Shantz, Bro. Norman Buschert, of Carstairs, to Sister Mary, daughter of Bish. Elias Weber of Breslau, Ont.

Musser—Musser.—On the 5th of Dec., 1903, by Bish. Benjamin Weaver, Reuben B. Musser of East Lancaster, Pa., to Lizzie L. Musser of Brecknock, all of Lancaster Co., Pa.

Barvel—Fisher.—On the 10th of Dec., 1903, by Bish. Stoltzfus, Daniel Barvel of East Lancaster, to Mary B. Fisher of Barvelville, all of Lancaster Co., Pa.

Longenecker—Lefever.—On the 15th of Dec., 1903, by Pres. John Bucher of Clay, Pa., Hiram Longenecker of Lime Rock, to Mary Lefever of West Earl, all of Lancaster Co., Pa.

Gerber—Hershberger.—On Dec. 20, 1903 at the home of the bride's parents, N. J. Hershberger, by Bish. M. A. Mast, Bro. Lawrence Gerber to Sister Lovina Hershberger.

Shutt—Hershberger.—On Dec. 20, 1903, at the home of the bride's parents, N. J. Hershberger, by Bish. M. A. Mast, Bro. William Shutt to Sister Manda Ellen Hershberger.

DEATHS.

Hummel.—Nov. 19, 1903, Sister Anna Hummel, wife of Bro. J. A. Hummel of Rockton, Pa., passed quietly away after a severe illness brought on by a paralytic stroke, aged 31 Y., 2 M., 19 D. She had not been well for several years. She leaves a sorrowing husband and five children to mourn her departure. We deeply regret that one so young should pass away, but God knows best. Bro. J. N. Durr conducted the funeral services. May the Lord comfort the bereaved family.

Hoover.—On Dec. 13, 1903, in Harrison Township, Elkhardt Co., Ind., Noah Hoover, born June 10, 1832, aged 30 Y., 6 M., 3 D. He leaves a wife, two children, father, mother, one brother and one sister and many other relatives and friends to mourn his departure. A large number of people assembled at the funeral to pay a last tribute of respect to one beloved. Services at the home by Jacob Shank, at the M. H. by Michael Sherk assisted by Clifford Scott. Text, Job 14:14. Burial in the Olive graveyard.

Wickman.—On the 15th of Dec., 1903, near the Midway M. H. in Mahoning Co., Ohio, after suffering for about two years from a complication of diseases, Adam Luksman, aged 71 Y., 7 M., 9 D. He was never married, and at the time of his death lived with his brother Eli, also unmarried. One sister also survives him. He was a member of the Mennonite church for a number of years. Funeral services on the 16th, at the Midway M. H., by John Blosser of Rawson, Ohio. Burial in the graveyard adjoining the M. H.

PROGRAM

Quarterly Meeting of the Mennonite S. S. Mission, to be held at Kinzer, Lancaster Co., Pa., Wednesday, Jan. 13, 1904.

9:30 a. m.—Singing, Scripture reading, prayer. Opening preliminaries. Morning sermon. Address, "The West Virginia Hills," A. D. Wenger. Miscellaneous business, reports, etc. Adjournment, 11:30 a. m.

P. M.—Song service. Miscellaneous. Address, "Willing Workers," Amos H. Hoover. Address, "The Mother's Mission," Abram Meteler, Jr.

There will be time allowed for general discussion of the subjects presented, also for short talks of a general nature, in which all are invited to participate.

Singing in charge of Amos Hershey and John D. Charles.

THE SOUTHWEST LIMITED

Chicago to Kansas City, Via the St. Paul Road.

The Southwest Limited via the new Short Line of the Chicago, Milwaukee & St. Paul Railway, Chicago to Kansas City, has taken its place with The Pioneer Limited, Chicago to St. Paul and Minneapolis, and The Overland Limited, Chicago to Omaha and San Francisco, among the famous trains of America.

These trains offer excellence of service and equipment not obtainable elsewhere. There are many reasons for this, one of which is the fact that this railway owns and operates its sleeping, dining, library, parlor and other cars, thereby securing an excellence of service not obtainable elsewhere. If you are going West it is worth while to write for descriptive folder.

E. C. Hayden, T. P. A. C. M. & St. P. R'y, 189 Superior St., Cleveland, Ohio.

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to the Northwest is the Chicago, Milwaukee & St. Paul Railway. It is the best road, has best train equipment, and best sleeping car and dining car service. It is the route of the United States Government Fast Mail trains and of the famous Pioneer Limited trains. If you go to the Twin Cities of Minnesota or beyond go via "The St. Paul Road" and ride on the best train in the world. All ticket agents sell tickets via Chicago, Milwaukee & St. Paul Railway. For descriptive literature apply to F. A. Miller, General Passenger Agent, Chicago.

Agents Wanted.—The Mennonite Publishing Co. wants several good agents. Address, Mennonite Publishing Co., Elkhardt, Ind.

Read Dr. Barwick's Booklet on Narcotics, or the Drug Habit. The booklet treats on the evil and injurious effects of the five drugs, Alcohol, Opium, Morphine, Chloral, and Cocaine, which bring so many people to ruin. For sale at the Mennonite Publishing House, Elkhardt, Ind. Price, 10 cents.

BOOKS, BIBLES, ETC.

We have now on hand a fine assortment of Bibles, Testaments, Hymn Books, Sunday School and Miscellaneous Books, Sunday School Reward Cards, Mottoes, etc. If you want anything in this line write us, and we will send you full description and prices. Or send for a catalogue, from which you can select what you desire. Address, Mennonite Publishing Co., Elkhardt, Ind.

Stock for Sale.—Two shares of Mennonite Pub. Co. stock for sale. Apply to Mennonite Pub. Co., Elkhardt, Ind. Shares are \$25.00 each.

FAMOUS TRAINS OF AMERICA.

Among the leaders are the Overland Limited, Chicago to San Francisco, and the Pioneer Limited, Chicago to St. Paul. Both trains run via the Chicago, Milwaukee & St. Paul Railway. If you are contemplating a western trip you should see that one, or both, of these famous trains is included in your itinerary. Rates and descriptive booklets on request.

E. G. Hayden, Traveling Passenger Agent, 217 Williamson Building, Cleveland, O. 12/14, 31/03.

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COLORADO—CALIFORNIA

are interesting States to visit at any season of the year. Colorado is not only a summer resort, nor California merely a winter resort. Two train services daily from Chicago via the Chicago, Milwaukee & St. Paul Railway. Three trains a day to San Francisco and one to Denver. A handsome book of fifty-six pages descriptive of these States, and the new service there, sent to any address for six cents postage.

E. G. Hayden, Traveling Passenger Agent, 217 Williamson Building, Cleveland, Ohio. 12/14, 31/03.

ECONOMY IN CALIFORNIA TRAVEL.

A double berth in a tourist sleeper, Chicago to San Francisco, costs only \$6. The service via the Chicago, Milwaukee & St. Paul and Union Pacific line is thoroughly comfortable and satisfactory. Through tourist sleepers to San Francisco leave Chicago at 10:25 p. m. daily. If you're interested write for folder.

Michigan Homestead Claims.—Some good ones. You can locate 160 acres near town and railroad. No taxes for five years. Inquire of R. Hintermoler, Homestead Bureau, St. Charles, Mich.

SHOEMAKER'S BOOK ON POULTRY

and ALMANAC for 1904
There is nothing in the world like it. It contains the following: 1. A complete list of all the breeds of poultry now in the world. 2. A complete list of all the diseases of poultry. 3. A complete list of all the parasites of poultry. 4. A complete list of all the insects of poultry. 5. A complete list of all the birds of the world. 6. A complete list of all the mammals of the world. 7. A complete list of all the reptiles of the world. 8. A complete list of all the fishes of the world. 9. A complete list of all the plants of the world. 10. A complete list of all the minerals of the world. 11. A complete list of all the metals of the world. 12. A complete list of all the stones of the world. 13. A complete list of all the gems of the world. 14. A complete list of all the fossils of the world. 15. A complete list of all the bones of the world. 16. A complete list of all the shells of the world. 17. A complete list of all the corals of the world. 18. 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bench, the subdued criminal in his power; the bishop, minister and deacon in their sacerdotal garments, and the lay-members to whom these should preach the everlasting gospel, and, behold, the cardinal truth that "they are all gone aside, they are all together become filthy, there is none that doeth good, no, not one," stands out in bold relief, and confirms the prophetic words, that "from the sole of the foot even unto the head there is no soundness in it," and that there is but one remedy for the improvement and salvation of man, and that is, a thorough and radical change of heart, brought about by true and sincere repentance, conversion, submission and obedience to the will of God and the teachings of Christ.

The evidences of such a change of heart are always distinct and can readily be discerned. They can be discerned just as readily as the fruit on a tree or grapes on the vine.

The fruits of the Spirit are "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And the wisdom from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits: without partiality and without hypocrisy, and the fruit of righteousness is sown in peace of them that make peace." Jas. 3:17, 18.

PERSONAL MENTION.

Pre. Isaac Miller, formerly of Chesterville, Ill., has recently located at Fairview, Oscoda Co., Mich.

Pre. John Blosser of Rawson, O., conducted a number of meetings at Leetonia, Columbiana Co., Ohio, during the latter part of December.

Pre. Jos. Zook of Allensville, Pa., paid the Herald office a visit on New Year, and while here renewed his Herald subscription and also bought a Bible.

Bro. Noah H. Mack of New Holland, Pa., during the past week has been holding meetings with the Salem congregation in Elkhart Co., Ind. On Sunday evening, Jan. 3d he expects to begin meetings in the Yellow Creek congregation in the same county.

For the Herald of Truth. A COURSE OF BIBLE STUDY.

By E. S. Hallman.

LESSON II.

The Book of Exodus.

Key word.—Redemption.

1. What does Exodus mean?
2. What is the name of the great leader? From where were the Israelites led, and to what place?
3. Give the spiritual explanation of Q. 2.
4. Give the principal events in Exodus.
5. What, to your mind, is the most interesting event in the book of Exodus, and why?
6. Name the plagues.
7. What are the Ten Commandments and where are they found?

8. Compare "darkness" in Ex. 10:21 with Luke 1:79 in your own words.

REMARKS.—We have in this book no longer the lives of the Patriarchs, but the beginning of a separate, chosen and holy nation, a kingdom of priests (Ch. 19:6). Take note of the outward adornments of the priests' garments (Ch. 28). We are to be a "chosen generation, a royal priesthood, an holy nation, a peculiar people." 1 Peter 2:9. The preciousness of our garments are to be, "not the outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel," but the inward adorning, "the ornament of a meek and quiet spirit." 1 Pet. 3:3-4.

For the Herald of Truth. AN ALPHABET OF CHRIST'S WORK OF REDEEMING THE WORLD.

By David Burkholder.

I have heard the assertion made publicly by educated people that in order to complete the work of redemption Christ had to suffer the pangs of the second death, which means the torments of hell, and I have heard bishops of our own denomination say that Jesus had to suffer the pains of hell in order to redeem the world, because that was the penalty of sin. If there is any scriptural authority for making such expressions or proving such a theory I fail to find it. Such a belief may perhaps not altogether be counting the blood of the covenant (blood of Christ) wherewith we were sanctified an unholy thing (Heb. 10:20; 1 Cor. 11:26), but to speak plainly I cannot help but think it comes very near to it. I claim that if Christ's suffering in the flesh and the shedding of his blood has not made a complete atonement for sin, nothing else will. I will give some references along this line. I have arranged them in alphabetical order for the purpose of getting the readers more interested in this all important subject.

As a lamb he redeemed us with his precious blood. 1 Pet. 1:18, 19.
Bare our sins in his own body on the tree. 1 Pet. 2:24.
Christ died for the ungodly in due time. Rom. 5:6.
Died for all, that we should live unto him. 2 Cor. 5:15.
Entered into the holy place by his own blood. Heb. 9:12.
For it is the blood that maketh an atonement for the soul. Lev. 17:14.
Gave his flesh for the life of the world. John 6:51.
Healed us with his stripes. 1 Pet. 2:24.
Indeed his flesh was meat and his blood was drink. John 6:55.
Justified us by his blood and saved us from wrath. Rom. 5:9.
Knew of no sin, was made sin for us. 2 Cor. 5:20.
Laid down his life for us. 1 John 3:16.
Made peace by the blood of the cross. Col. 1:20.
No remission of sin without the shedding of blood. Heb. 9:22.
Obtained eternal redemption for us by his own blood. Heb. 9:12.
Put away sin by the sacrifice of himself. Heb. 9:26.
Quickened us who were dead in trespasses and sin. Eph. 2:1.
Reconciled us to God by his death. Rom. 5:10.
Sanctified us with his own blood. Heb. 13:12.
Tasted death for every man. Heb. 2:9.
Unto God he hath made us kings and priests. Rev. 1:5, 6.

Vesture of his, was dipped in blood. Rev. 19:18.

Washed us from our sins with his own blood. Rev. 1:5.

Xpedit it was that one man should die for the people. John 11:50.

Yielded up the ghost. Matt. 27:50.

Zion's deliverer took away ungodliness from Jacob. Rom. 11:26.

& it was finished. John 19:30.

What was finished? The law was fulfilled, as never before nor since, in his obedience unto death, even the death on the cross. Messianic prophecy is accomplished, redemption is completed. He has "finished the transgression and made an end of sins, made reconciliation for iniquity, brought in everlasting righteousness. Sealed up the visions and prophecies." Dan. 9:24. He has inaugurated the kingdom of God and given birth to a new world. The ten thousand times ten thousand and thousands of thousands of the redeemed in the glory world could now sing their new song, "Thou art worthy to take the book and to open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation, and hast made us unto our God, kings and priests." Rom. 5:9.

An Israelite sold as a bond servant for debt might be redeemed by one of his brethren or some of his near kinsmen. In nearly all the passages of the above alphabet there is the idea of substitution, the giving of one for another by way of a ransom or equivalent. Man was sold under sin as a slave, shut up under condemnation, and the curse and as we could not redeem ourselves Christ assumed our nature in order to become our nearest of kin and brother so as to redeem us. The ransom was therefore paid to the righteously incensed Judge, and was accepted as a vicarious satisfaction for our sins. "God sending his Son in the likeness of sinful flesh and for sin condemned sin in the flesh."

Christ's advocacy is limited to believers, but his propitiation extends as far as sin extends. Indeed the main power of the work of redemption and the only and exclusive remedy for sin hangs altogether on the efficacy and merits of the blood of Christ.

Then again some say while Christ's body lay in the grave his spirit went to hell, not to suffer, but to preach to the spirits there imprisoned in order to give them a second opportunity to repent, which theory they try to prove by 1 Pet. 3:19. But at the first glance we notice the inconsistency of such an idea. First, according to Luke 23:43 Christ's spirit was not in hell during that time, but in paradise. Second, why was that particular generation singled out above all the rest of the spirits to be entitled to a second probation when they had been disobedient once in the days of Noah? The judgment of the disobedient as pictured to us in the Bible is terrible. The Lord Jesus shall be revealed from heaven in flaming fire taking vengeance on them and they shall be punished with everlasting destruction. 2 Thess. 1:7-9. Indignation, wrath, tribulation and anguish shall be their portion. Rom. 2:9. Third, If that disobedient generation was favored with a message from Jesus and was granted a second day of grace after death, why should not the millions and myriads of heathens who died in total ignorance of God's word before and since the days of Noah have the message delivered to them also in the eternal world? But the indisputable fact is taught in God's word that death seals the destiny of man. "He that is unjust let him be unjust still." Heb. 2:11. "In the place where the tree falleth

there it shall be." "There is a great gulf fixed" by an irrevocable decree, there has been placed a vast impassable abyss between the two states and the inhabitants thereof. The Son of man has power to forgive sins on earth, but he has not said that he can or will do so in hell.

"The sinner's agreement with hell shall not stand." "There is no discharge in that war." Neither shall wickedness deliver those who are given to it. Christ was sent on earth to preach the gospel, but I fail to find where he was sent to hell to preach. "They that go down to the pit cannot hope for the truth." Isa. 38:18. This implies that their probation is at an end. They can no longer exercise faith and hope in regard to God's promises. They are limited to the present state; for hope ceases (even in the case of the godly) when sight begins (Rom. 8:25, 26). The unrighteous have no hope (1 Thess. 4:13).

As death finds the sinner, so judgment will find him. He cannot pass from his death-bed a sinner and appear at the great assizes as a saint. "There is no word of any preaching or prayer, any pardon or grace in the eternal world. It is weak and presumptuous, therefore, to indulge a thought which receives no validity from the only revelation we have of the eternal realities."—W. Jeffus.

The punishment is endless. "They shall not see life," but the wrath of God abideth upon them. "Their sins shall not be forgiven in the world to come." "The smoke of their torments ascendeth up forever and ever." "They shall not escape." "Then many shall seek to enter in and shall not be able."

A certain author says: "It is plainly revealed that their punishment is endless. If it is not endless then Christ was an imperfect revealer of the Father's will and the apostles were all imposters and the Bible is a very cunningly devised fable."

Not one ray of hope is promised for those who are once bound hand and foot and cast out into outer darkness; no preaching would avail.

Nappanee, Ind.

For the Herald of Truth. MENNO SIMONS' VIEWS.

By J. C. Kolb.

Because Menno Simons, while in his unregenerate state, was educated for the priesthood in the Roman church some are disposed to use this as an argument to justify a college preparation for the ministry today in the church of Christ. In order that none may be misinformed or misled by such groundless assertions or reasoning, and in order that all may know his real convictions on the subject let us turn to his own writings—let us read what he has written while his own pen. "Works of Menno Simons," page 14 (First Part), he says: "Therefore do not look upon the usages and customs of the fathers, nor upon the worldly wise and the learned, for it is deeply hidden from their eyes. They were always those who, from the beginning, thrust from them the wisdom of God through their own wisdom and have trampled it under foot; for the wisdom of God which we teach is that wisdom which we none may understand except those who are desirous of living and walking according to the will of God; it is that wisdom which is not to be brought from afar nor taught in colleges. It must come from above and be learned through the Holy Ghost; as Paul says Rom. 10:6-9.

Therefore, look to God's word, to the testimony and example of the holy prophets, the Lord Jesus Christ and his apostles. Let these be your doctors and teachers, and not the ambitious, mer-

cenary preachers of this world: then you will soon perceive whether we are within or without the truth. May the almighty and eternal God give you such hearts and minds. To him be honor, praise and gratitude, dominion, power and majesty forever. Amen." Spring City, Pa.

THE SUPREME MOMENT OF LIFE.

By Charles C. Earle.

When the Chicago express arrived at the Grand Central Station one Tuesday morning several hundred passengers were grateful for having been saved from a fearful death, or from maiming for life. Between Binghamton and Susquehanna the train was making a mile a minute with no guiding hand on the lever. Henry Kingsley, the engineer, was dead. His body lay in the cab and his fingers were no longer at the throttle. A mail-catching crane had cut off the top of his head as he looked out of the cab window.

The fireman did not realize the awful peril of the train until just before Susquehanna was reached. Then he knew the train was running wild. The huge locomotive rocked from side to side as it sped along. Faster and faster went the train, and the fireman grabbed the cab railing to keep his footing. The locomotive was rocking like a ship in a storm and showed no slackening of its wild career. No warning whistle was heard, and Susquehanna but a few miles away. The fireman called to Kingsley across the boiler, but the thunder of the train made his cries seem like whispers.

He then resolved to see what the trouble was at all hazards. Three times was he nearly thrown off as he worked his way around to the engineer's side of the cab. After a struggle that seemed to take hours, he stepped across the motionless body of the engineer. He leaped to the lever and threw it back, reversed the locomotive, and applied the air brakes. For several seconds the wheels hung and the train slid on. It seemed like eternity to Cowgill, the fireman. But at last the locomotive was motionless. What an hour for that man when he realized he had saved the train full of human lives. Was it not the supreme moment of his life when the passengers crowded upon him to express their gratitude?

There is a supreme moment coming in every life. Through the night and through the day we are moving swiftly onward over the road of life. We may be ordinary people and our life may seem commonplace and monotonous, but there is a supreme moment coming when we shall attract attention. The lever of life shall be thrown back, and the doctor will say, "You are at the end of your journey." What will be your supreme joy in that hour? That you have accumulated a fortune? No. That you have held a high office? No. All these may have been the world's eyes? No. All these may have been beyond realization in your life. In that supreme hour your greatest joy will be to know that those who have come through life in the train of your influence have been saved by you in an hour of peril, in the time of temptation, in the midst of sorrow. If your last moments you behold friends about you who express loving appreciation of your kindly interest in their welfare, and of your patient fidelity to their salvation, your life will receive its richest benediction.—The Watchman.

An active faith can give thanks for a promise, though it be not yet performed; knowing that God's bonds are as good as ready money.—Matthew Henry.

For the Herald of Truth. THE LORD IS MY SHEPHERD. A Hymn.

The Lord is my shepherd, for this I am glad,
From no one but him can such mercy be had.
He leads me and feeds me as onward I go;
While he is my shepherd no want shall I know.

Chorus.—I shall not want, I shall not want,
The Lord is my shepherd, and I shall not want.

He leads me in pastures so green and so sweet,
He feeds me with bread that is called the true meat;

With water of life he my soul doth supply,
On beds of sweet peace and sweet rest makes me lie.

Yea, though I need walk through the valley of death,
My Shepherd is with me, and to me he saith:

In my Father's house many mansions there be,
Come hither to be evermore here with me.

The above may be sung to the tune used with hymn entitled "Higher than I" (No. 328) in the new "Church Hymnal." H. Hostetler.

For the Herald of Truth. TRUSTING ALWAYS.

By J. B.

"Why are ye so fearful? how is it that ye have no faith?"

After reading the article that appeared in the Herald of Truth in regard to the monster evil, strong drink, I felt like adding a few more thoughts to what has been written.

When the disciples in a ship were overtaken in a great storm they no doubt did their very best to save the ship and themselves, but they saw that they could not and they called on Christ, and said, "Master, carest thou not that we perish?" And he said, "Peace, be still," and there was a great calm. Then he said, "Why are ye so fearful? why is it that ye have no faith?"

The Bible teaches us that the Lord's ways are very different from ours; so I would say, that when great storms arise, when evil comes to us, let us go to him for help. When we have done all that we could, when we have reached the limit of our strength and ability, how sweet to know that there is One to whom we can go, to whose strength and power there is no limit!

Let us get away from fearing, let us go forth trusting him, even though in an evil hour the giant Despair should drag us into Doubting Castle and chain us there. Christ was to calm the storm on the Sea of Galilee.

I am quite hopeful that the evil of strong drink will have its day of reckoning, just as the evil of slavery had its doom. We know something about the treasure and sacrifice it cost to destroy slavery, but we know not what the cost will be to destroy the evil traffic of strong drink; it is a means for good simply because others misuse and abuse it? Let us destroy it. If in some places he directs the use of franchise, why not use it? In other places he may use different ways. I agree with the brother that it is a serious thing to claim the right of franchise because it is so much abused and misused. Why decline to use a means for good simply because others misuse and abuse it? Let us make a full surrender of self when we ask our Master to save us from the curse of strong drink. I have much faith in the evangelizing and missionary work going on to check and weaken the rum interest.

Let us be earnest workers in the good cause.

Groffs Store, Lancaster Co., Pa.

Some people blow out their Christian candle Sunday night, so it won't waste during the week.

HERALD OF TRUTH

January 7, 1904.

ABRAM B. KOLB, Editor.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau und Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio Mennonite.
8. Southwestern Pennsylvania.
9. Indiana Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

EDITORIAL.

The editor is preparing a few days, including New Year's day, in his parental home in Canada. A pleasant and restful change from the busy office to the quiet country home, and home associations.

To our Patrons.—A check on a local bank sent to the Mennonite Publishing Co. to pay for a small bill of books, or for the subscription of a paper, will cost us from ten to fifteen cents to collect. We would therefore kindly ask our friends and patrons who send us money to send bank drafts, post office money orders or express orders. A bank draft can usually be obtained at the bank where you are doing your business without charge; but where this is not convenient, a post office money order, or an express order, or a registered letter will be all right.

An Excellent Offer.—Those who would like to obtain a really meritorious history of the Mennonite church will be glad to know that they can get the Herald of Truth for one year and "History of Christianity" (Horsch) for \$1.50. The regular price of the book is \$1.00, but by ordering it with the Herald this book of 304 pages, well printed and handsomely bound in cloth, will be sent, post paid, at the rate of 50 cents. This offer applies to renewals as well as to new subscriptions, only in the case of renewals all arrearsages may be paid.

Our Young People's Paper is now edited by A. B. Kolb, the editor of the Herald of Truth, and we feel sure that the contents will be of such a character as will please and edify all who read it. We hope to receive many new subscriptions to it. We want all the young people who take the paper to be agents for the Young People's Paper. Write for terms. We will give you a chance to do good to others, as well as for yourselves. Price, 75 cents a year. Mennonite Publishing Co., Elkhart, Ind.

With the New Year many of the subscriptions to the Herald of Truth expired. We trust our brethren will renew at once, and also those who know themselves to be in arrears we hope will send in their arrears, and again order the paper for the coming year. Our church paper should have a place in every Mennonite home. It will prove a great benefit to the children and the old people wherever it is read. Price, \$1.00 a year.

HERALD OF TRUTH.

The Herald of Truth and Young People's Paper will be sent to one address for \$1.50 per year. The Herald and Words of Cheer for the same time to one address for \$1.35. Words of Cheer and Young People's Paper, \$1.10, and the three papers together for \$2.00. This, however, does not apply in the case of those who are taking commission on subscriptions for any of the papers.

In sending your subscriptions for the Herald of Truth and the Young People's Paper, do not forget the Words of Cheer, our Sunday school paper. It is published weekly, contains many good articles and nice stories, which the children like to read. Price, 50 cents a year. In quantities to Sunday schools we make a deduction. Address, Mennonite Publishing Co., Elkhart, Ind.

CORRESPONDENCE.

Weaverland, Lancaster Co., Pa., Dec. 28, 1903.—On Christmas eve Bro. A. D. Wenger of Millersville, Pa., came to this place and told to us again the "good tidings of great joy, which is to all people." Luke 2: 10. I am afraid we look at this rather lightly, as a rule. The brother pointed out to us in plain yet forcible terms our duty in telling others about this great joy in the Christian life, and to spread the news to others who do not enjoy the blessings as we do. The angels said it shall be to all people, and not only to us here at home, as some would have it appear. May we all benefit by what we have heard. We have indeed many things for which to be thankful, especially now, as we see that our prayers and efforts for the welfare of souls, and the upbuilding of the church are not in vain. Two more precious souls came out on the Lord's side today. We have now a class of fourteen applicants who will be received into the church by baptism upon confession of faith, on Sunday morning, Jan. 10. D. S. Wenger.

Manson, Iowa, Dec. 28, 1903.—Greeting in the name of Jesus. On the 20th of Dec. the opening exercises were conducted in the new Cedar Grove M. H. Bro. Samuel Garber of Groveland, Ill. and Bro. Levi Miller of Garden City, Mo., conducting the services. Their sermons were listened to with much interest. On the 21st Bro. Garber left for Rolfe, Iowa, and Bro. Miller remained here and conducted six more very interesting meetings. Our congregation was much strengthened by the visit of these brethren. May the blessing of God rest upon them.

Let us all be obedient to our Lord Jesus Christ as dear children. Grace be with you all. Cor.

Timberlake, Oklahoma, Dec. 29, 1903.—On Dec. 16 Bish. Tillman Erb, in company with Bro. R. M. Weaver of Newton, Kansas, came to this place. While they were here Bro. Erb held six meetings. On Sunday, Dec. 20, communion was held and 37 members partook of the sacred emblems. One person was also reclaimed. On the 27th inst., our Sunday school was reorganized, with M. C. Hersberger as superintendent; Elias Miller, assistant; Maud Bontrager, secretary; T. Hersberger, treasurer; J. K. Eash, chorister. Simon Hersberger.

Roseland, Neb., Dec. 30, 1903.—On Dec. 20, the Sunday school of the Roseland Mennonite congregation organized for the year 1904, with the following officers: Supt., Charles Burkhard; Asst., Edwin E. Eberle; Sec., Jessie Hoyman; Treas., Mashal Gingrich; Chor., Christian Snyder.

January 7,

Hopedale, Ill., Dec. 28, 1903.—We were recently favored by a visit from Bro. Jacob Miller of White Cloud, Mich., who preached to us on Christmas. On Saturday, the 26th, Bro. Daniel Grieser of Dewey, Ill., stopped here also and both he and Bro. Miller preached very interesting sermons to us on Sunday. We greatly appreciated their visit. May God bless them in their labors of love. John C. Birky.

West Liberty Cong., McPherson Co., Kansas, Dec. 13, 1903.—Today our beloved brother, S. B. Wenger of South English, Iowa, was with us in our church services. Many years have passed since we first met (in 1872) in this new home land. Bro. Geo. Brunk spoke on 2 Cor. 3: 3. Bro. Wenger's stay with us was short but I feel to say,

"How pleasant thus to dwell below
In fellowship and love;
And tho' we part, 'tis bliss to know
The good shall meet above."

May we ever be living epistles, written with the spirit of the everlasting God, known and read of all men, then finally,

"We'll meet above, where all is love,
And part no more on that bright shore."

R. J. H.

Palmyra, Mo., Dec. 28, 1903.—Bishop Daniel Kauffman of Versailles, Mo., came to Palmyra on Thursday, Dec. 17. He preached Thursday, Friday, Saturday and Sunday evenings, and also on Saturday afternoon, when preparatory and baptismal services were held, at which time two boys were received into church membership. On Sunday morning communion services were held. On Sunday night Bro. Kauffman, accompanied by Bro. Kreider, left for Michigan, where they will remain for some time. Cor.

Roaring Springs, Pa., Dec. 29, 1903.—Dear Herald readers. Greeting in Jesus' name. Another year is about coming to a close. When we look back we can truly say that the Lord has blessed us in many ways during this year, even in the midst of sorrow, trials and temptations. In September Bro. S. G. Shetler conducted a number of meetings for us and as a result two precious souls were received by water baptism and one reclaimed. This alone should bring joy to our souls. "For there is joy in the presence of the angels of God over one sinner that repenteth." Pre. J. H. Hershey and our aged Bro. Abram Snyder preached a Christmas sermon on Sunday evening, Dec. 27. Bro. Snyder taking his text from Isaiah, "Unto us a child is born, unto us a son is given."

We have an evergreen Sunday school, and reorganized for the coming year as follows: Supt., Jacob Snyder; Asst. Supt., John Kauffman; Sec., Arthur Snyder; Asst. Sec., Furlie Ridenour; Cor. Sec., Treas. and Chor., Levi Sauder; Asst. Chor., C. H. Shirk; Librarian, M. K. Smoker; Asst. Librarian, Daniel Snyder. May God abundantly bless his people. Levi Sauder.

Muddy Creek, Pa., Dec. 25, 1903.—Dear Herald readers. Greeting in the worthy name of Jesus. This forenoon we had our Christmas services in the Bowmanville M. H., on which occasion the brethren S. B. Wimer and J. B. Good of the Weaverland Cong. were with us. May their admonitions be heeded here and wherever they go to preach the blessed word. Brethren, come again. There are at present thirteen applicants for water baptism in this congregation. Oh, that many more may come out from among the world and live for Christ!

In the afternoon we met for the reorganization of our Sunday school, on which occa-

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sion the following brethren were elected: Supt., John L. Musser; Asst., Jacob M. Weber; Sec., Wm. G. Good; Treas., Noah G. Good; Chorister, David Z. Burkhardt and Wm. G. Good. May the Lord bless the efforts put forth here and everywhere. All praise to Him who doeth all things well. J. M. Weber.

West Liberty, Ohio, Dec. 28, 1903.—The Bethel Sunday school, on Sunday, Dec. 27, re-elected the following officers: Superintendents, A. Metzler and Eli D. Yoder; Choristers, Siddle King and Dora Lantz; Treasurer, Jonas D. Yoder. We have an interesting Sunday school. Cor.

Cullom, Ill., Dec. 28, 1903.—A friendly greeting. Since no one has sent in much news from this part of God's vineyard, I thought a few items from this place might not come amiss. We had a Bible Conference here, beginning Dec. 2 and closing the evening of the 8th. It was very interesting all through and we only wished that it could have been continued longer; but the brethren who so ably instructed us were engaged in other fields of labor and could not be with us any longer. Church members as well as outsiders were very much interested in the study of God's word. Several young souls came out on the Lord's side, and we think much good has been accomplished through this conference.

Dec. 27, being the last Sunday in the old year, we elected our Sunday school officers for the coming year as follows: Benjamin Herner, Supt.; Chester A. Wenger, Asst. Supt.; Eli Christophel, Sec. and Treas.; Frank Unzicker, Chor., assisted by Emma Drange, Bettie Wenger and Susie Unzicker. Our Sunday school has been in a very prosperous condition in past years and we hope and trust that we may all start out with new zeal and all try and do our best to make it prosperous this year.

Bro. Peter Unzicker, wife and three small children will start on the 29th of Dec. for a visit of several months at Houston, Texas. May God's richest blessings be with them on their journey. Cor.

Hillsboro, Kansas, Dec. 28, 1903.—Editor Herald of Truth. Greeting in the worthy name of Jesus. For the benefit of those who read the Herald I will pen a few lines. Since we are at the Home and do not get to see the brethren very often unlike they come, I thought perhaps some would like to hear from us. We feel the great responsibility resting upon us and our prayer is that God may accomplish his wishes through us. We have over fifty children at this place. This is a hygienic school for friendless and is un-denominational. We feel to thank the brethren for the aid sent the Home, as it was very much needed. We need more help to care for the children, as some of the workers have gone away. We ask an interest in your prayers that God may supply our every need. Yours in the Master's service,

J. F. Brunk.
Supt. Industrial School and Hygiene Home for Friendless.

For the Herald of Truth.
REPORT
Of the Fourth Quarterly Sunday School Meeting of Sterling, Ill., Dec. 20, 1903.

1. The Sunday school as a church builder. God is the great builder. The Sunday school will be the future church. Build faithfully on the true foundation, Christ.

2. How may we create a deeper interest in Sunday school work among parents?—If there is disinterest there is a cold at-

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mosphere. Must have a part in the work to be interested. Lack of encouragement. We should be interested ourselves and be sociable. Put your talent to work if you have but one. More study of God's word.

3. The Sunday school workers' responsibility.—Should be prepared to work. If there are any hindrances, lay them aside. What we do, let us do heartily. Should live out our profession. Friendly among children. Clean habits. Superintendent should see that the word is taught aright. Our lives should be elevating.

4. Unity among Sunday school workers.—(a) How brought about. Unity a oneness. Be religious in your homes. Endeavor to keep the unity. Essay. (b) Benefits. In unity there is strength. "United we stand, divided we fall." The secret of unity is love. If we had the love for each other that Christ had for us, disunity would be an impossibility.

The Secretaries.

For the Herald of Truth.
REPORT

The eighth annual Bible Conference of the Southwestern Pennsylvania District was held at the Blough Mennonite M. H., Somerset Co., Pa. It was in session from the evening of the 16th to the afternoon of the 23rd of December 1903.

Some of the subjects considered were: Man, Christ, The Word, Sin, Righteousness, Ordinances, Restrictions, Prayer, Missions, Giving, Plan of Salvation, First John.

J. S. Hartzler of Goshen, Ind., and A. D. Wenger of Millersville, Pa., assisted the ministers of the district.

The meetings were well attended, and we believe, they were helpful to many.

May the Lord interest all in the study of his Word. A. D. Martin, Sec.

For the Herald of Truth.
WHERE BAPTIZE?

By E. J. Berkey.

In visiting among the brotherhood I find that many are questioning about the practice observed by our church of "baptizing in the house." Some say that they like the mode if it were only performed in the water.

I confess I also had been in the same predicament at times, but after meditating upon the subject to see if we can give a reason of the hope within, there are several thoughts which suggest themselves to me. As there are, no doubt, many who harbor the same questions on baptism I present the following, hoping it may help some one.

Baptism is a sealing of the covenant we make with God. It is the initiatory rite into the visible church, as an act of consecration and a symbol of the true baptism—the Holy Spirit—which is the saving ordinance, the regenerative power. A true symbol is not the quantity of water but the nature, as a handful of sparkling water is a greater emblem of purity than a river or pool stirred in filth, dirt or mud. This symbol can be used in the house as well as in the water.

But Christ was baptized by pouring. John baptized Jerusalem, all Judea, and "all the region round about Jordan," estimated at about 500,000 persons—hence he needed "much water," and on this occasion Christ came to be baptized. Christ did not come to be "immersed in the river," as he undoubtedly was baptized by pouring.

Where is the proof? In the Bible. That is forever after the order of Melchisedec."—Heb. 6: 20; 7: 17. That is why he could not be baptized till he was thirty years old (Luke 3: 23), as that was his consecration to

the priestly office, and he could not enter the priesthood under "thirty years old," (Num. 4: 35). He came to fulfill the law. (Matt. 5: 17), and this was the law. So when John wanted to refuse the request for the baptism because of his unworthiness Jesus said, "Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him," Matt. 3: 15.

If he was consecrated as priest by baptism he also must fulfill the mode. What was it? In Lev. 8, we find the ordaining to the priesthood of Aaron—a direct type of Christ—the preparation of the altar, etc. Then when all was ready he took the oil (where Christ used water) and Moses "poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him." Verse 12.

Here is a plain description of Christ's baptism as "consecration" (Heb. 7: 28) to priesthood. David refers to the same in Psalm 133, where he speaks of brethren dwelling together in unity—"It is like the precious ointment upon the head, that ran down the beard, even Aaron's beard; that went down to the skirts of his garments." How could this be true of immersion? Here then we have the mode by example of Christ. He went to the water because John was baptizing there, but we have reason to believe that Aaron was consecrated in the house according to Lev. 8.

Then God's way seems to be "in the house" instead of in the water. Water baptism is a symbol—a "shadow of heavenly things" (Heb. 8: 5)—of Spirit baptism which must be of God, as man cannot baptize with the Spirit. We see a shadow of a tree on the ground, the branches, the trunk, etc., the exact reproduction of the real tree above us. So the shadow of baptism must be the exact reproduction of the real baptism of the Spirit, which the word says is by pouring, and I know of no record where it was "in the water." Even in Christ's own baptism he had come "out of the water" before there was a "Spirit of God descended on him." Then there was a pentecost—the power that converted three thousand souls was "in all the house where they were sitting."

There is Saul of Tarsus (Acts 9: 17-19). Ananias entered "into the house, put hands on him" so he should be filled with the Holy Spirit. "The work was done at once, for immediately there fell scales from his eyes." The baptism of the jailor (Acts 16: 33) was no doubt in the house, as the jailor could not leave the house without danger of life. Then Paul says he "would not have you ignorant how all our fathers were all baptized unto Moses in the cloud and in the sea" (1 Cor. 10: 1, 2). Now who did the baptizing? God did it entirely by his own mode and chose the place. Paul calls it "baptized." Exodus 14 gives the description. Verse 21 says, "The Lord made the sea dry land and the waters were divided, and the children of Israel went into the midst of the sea upon the dry ground." (What is the difference between "dry ground" and our "dry floor" in the house?) Here then we have the "baptized," and place, "dry ground."

Now the mode (1sa. 77: 17) gives "the clouds poured out water," as the mode referring to the same incident if you read the whole chapter.

So here we find that God's way of baptizing is on "dry ground" or "in the house." Thus we have in short God's way for us in mode and in place.

I give these points that many may be relieved of their worry, and look not to baptism as having saving power, but to God, and let your life be a testimony of his grace. Other points might be given, but this will suffice for this time.

Auburn, Va.

For the Herald of Truth.

TONGUES.

By A. W. Hershberger.

"I said, I will take heed to my ways that I sin not with my tongue." Psa. 39:1.

This is what the Psalmist said, but I am doubtful whether all our Christian professors can say that with a clear conscience. It is indeed painful and makes any true Christian's heart ache to hear professing Christians coming short of David's care of thoughts. Why do we hear this evil so often of our brethren, who, when in conversation with each other, sin with their tongues, by using vile and profane language? It may be more common among the younger people, but it is also a fault of some older people.

We cannot lose the pleasures of this world and also God. If we love to use vulgar or profane language more than yea, yea; nay, nay; we love not God's commandments, and if we love not his law we are not his children and can in no wise expect to enter those "pearly gates."

If we are new-born creatures in Christ Jesus according to 2 Cor. 5:17, we hate all manner of evil; if not, it is time to repent and become fully consecrated to God and live to his honor and glory. I recall an incident, which occurred in my school not long ago, when a pupil "happened," as he said, to use unbecoming language. When I rebuked him he claimed that it just "happened." Well, I told him, that gave me the surest evidence that he had some time formed that habit wilfully, and he confessed it to be true.

The above is true with any one who would claim it just "happened" accidentally. It shows a wilful habit, formed, instigated by the devil. The next question is: Where do children learn to sin with the tongue? Do they learn it of themselves? Empathically no. We must confess that they learn it from older people, sometimes of their parents. I would to God that men might do away with that which is more than yea, yea; nay, nay, if not for their sakes, then for the sake of the coming generation. We know that all such children can point to some one and say, That is the person from whom I learned evil words.

I said, I will take heed to my ways that I sin not with my tongue: By using untruth. This is another great evil taught by many parents directly to the young children. I wonder in how many Mennonite homes you could hear parents often tell the children, "Now behave or the man will get you;" "The man will cut your ears off;" or similar lies. I am sorry to say that such deceiving talk is used by some parents who profess godliness. How much true soul love have we if we can deceive little innocent children like that?

I remember not long ago, while a minister was delivering his sermon a child got restless and wanted exercise. The mother said, "Now come be quiet or he will cut your ears off!" I believe that children ought to be taught to respect and love their ministers. What will become of children if they are taught to be afraid of their ministers?

Some people sin with their tongues by using His name in vain in common conversation.

A good understanding have all they that do his commandments. Psalm 111:10. May we all have that good understanding.

Walnut Creek, Ohio.

THE GUIDING LAMP.

The light a moment faintly gleamed, then died;
A foolish waste of oil! men sneering cried;
Yet one lone traveler, who had lost his way,
Regained the foot-path by that friendly ray.

AN ADDRESS TO CONVERTS.

By R. A. Torrey.

There are two kinds of converts: First, the converts who constantly grow in joy, in likeness to Christ, and in powerful service, so that every year of their life finds them further on than the year before. Second, those who profess to be converted, and who remain loyal for a year, or for a few months, a few weeks, or even for a few days only, and then drift back into the old life. In other words, the two classes are those who make a complete success of the Christian life and those who make a partial or complete failure of it.

Now I am going to tell you of a very plain path, consisting of seven simple steps, that any man, woman or child can take, and which will, I guarantee, lead you on, so that every year of your Christian life will be better than the year before, every month will be better than the month which preceded it, every week will be better than the week which went before it, and every day than the preceding day.

I have heard a little song sung which runs, "Where is the joy that once I knew,
When first I sought the Lord?"

Friends, I know where the joy is that once I knew when first I sought the Lord. It is twenty-seven years back of me, and today I have a joy I never dreamed of the year I was converted. Now, I am going to tell you how every year, month, week and day of your life can be made better than the one which went before.

First Step.—Be sure that you build all your life service on Jesus Christ, and that Christ alone is the foundation. The text for this step is 1 Cor. 3:11. "Other foundation can no man lay than that is laid, which is Christ Jesus." The hope that is built on Christ will stand. The life that is built on Christ will stand and grow. The hope that is built on anyone or anything, but Christ, will soon fail; and the life that is built upon anything or anyone but Christ, will soon go down.

But what do I mean to build upon Christ alone? Two things: First, I mean that you are to build your hope of acceptance before God on the atonement of Jesus Christ. Don't look at anything you ever did, or anything you are going to do as the ground of your acceptance before God. One of the sublimest temptations of the devil is to get us to look at ourselves instead of looking at Jesus Christ; to get us to look at our successes in leading true lives, instead of looking at the death of Jesus Christ upon the cross. I think I am safe in presuming that there is at least one convert here tonight who believes that he is saved because his life is so much better than it once was. The time will come when you will have a failure, and if you are looking at yourself, your hope will go to the winds; but if, on the other hand, you are looking only at Christ and his finished work upon the cross, no matter how many stumbles you have, the work of Christ stands, and you will always know that you are pardoned. Let me give you one verse that has the whole matter in a nutshell: Isaiah 53:6, "All we like sheep have gone astray; we have turned everyone to his own way, and the Lord hath laid upon Him the iniquity of us all." There is nothing in any man or woman here to commend them to God. There is nothing in me or you to commend us to God. I am a poor sinner, but Jesus Christ has borne every one of my sins in His own body on the cross, and I know my sins are all pardoned, because Jesus paid the penalty of my sins. Oh! young converts,

never get your eyes off Jesus Christ. If the devil comes and points to your failures, or if he comes and points to your successes, you point him to Jesus Christ on the cross, and say, "There is the only ground of my hope. Jesus died in my place."

"Jesus paid it all—all to him I owe;
Sin had left a crimson stain,
He washed it white as snow."

A man in my church was converted from a life of sin, and became a deacon. One day, when he was crossing a railway track, a switch engine came along and the engineer called out to him, "John, don't you want a ride?" He said, "Yes," and climbed up into the engine. The engineer was a young convert, and John tried to draw him out. After talking a while, John Morrison said to him, "You have got a different religion to mine." "How is that, John?" replied the engineer. "I thought we both had the same religion."

"No," he said, "you have a religion of two letters; mine is of four letters." "How do you make that out?" "Well," said John, "your religion is D-O. You are all the time talking about what to do. My religion is D-O-N-E. I am resting in what Jesus Christ has done when he bore my sins in his own body on the cross." Men and women, always rest all of your hope for acceptance before God upon the finished work of Christ upon the cross!

I mean, further, that in building upon Christ as a foundation, you build all of your hope of victory over sin, over the world, the flesh and the devil—not upon your strength, but upon the strength of Jesus Christ. When temptation comes—and it will come—do not try to fight it in your own strength, but look to the living Christ to fight for you, and to give you the victory. Look to Christ crucified for pardon. Look to Christ risen and living for power over sin. Read Heb. 7:25, "Wherefore he is able to save them to the uttermost that come unto him, seeing he ever liveth, to make intercession for them." Oh! Never forget that though Christ died he rose again and is sitting at the right hand of the Father. He is now in the place of power; he has all power in heaven and upon earth, and when you are tempted to sin, look away from self, and look to Christ on his throne.

So then my first point is: Be sure you build all your Christian life and service upon Christ, and Christ alone. Christ was crucified for pardon. Never take your eyes off Christ on the cross. Christ rose and lives for victory over sin. Never take your eyes off Christ on the throne.

WHO MADE THEE TO DIFFER FROM ANOTHER.

In an editorial, The Friend very clearly shows how the true Christian or a body of true Christians, differs from the great body that is popularly called Christians. The words bear repetition.

As a peculiar people we do not differ from other Christian associations for the sake of differing. Nor would we plume ourselves on the wideness of our differing as the measure of our soundness in the faith. For it is possible to differ from others from mere pride of difference, or to shun the cross by adopting some of its outward effects as a substitute for the cross. But our apparent differing comes of our concern not to differ from the Truth. If, in keeping our eye single to the light of Truth, we sometime find ourselves left by others, who are the differers and who are the peculiars? Far better and nobler is it to be a peculiar to the current of human society than to be a peculiar to the Truth,—better a peculiar of the Truth than to it. But

the true peculiarity keeps its eye single to the Truth; then its whole body is full of light. As soon as it diverts its gaze off from the Truth to its own peculiarity, doubtless and darkness begin to creep in. We cherish, then, our conscientious differences, not because they are differences from others, but because Truth has necessitated them. So far as this separates us from the modes of others, we endure the loss of fellowship; not as coveting the separation, but as loving to choose between the pure and radical truth manifest to us, and the current which adapts itself to the spirit of the world. "If ye were of the world," says the Truth, "the world would love his own. But, because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

We steer for the pole-star best not by spying the courses of other ships, to diverge most widely from them, but by going as our true compass-needle points; sometimes it may be off from them; at other points it may be side by side.

We still believe, according to the signs of the times, that the Truth would keep purely Christian church conspicuously distinct from the churches of the day, in enough of doctrine and of practice to make that church or society seem unique; or, rather, that these have made themselves conspicuously distinct from pure and primitive Christianity. So that all the divergence, all the queerness, all the variation or peculiarity is chargeable, not to any such as keep the eye single to one mark of spiritual progress, but to those who have varied their course with the times. It is the adapters and not the steadfast, who by conforming themselves to the notions of the day and compromising principle with the times make peculiarity their profession.

Our business as a religious society is neither odious nor imitation. It is to know nothing among others but Christ Jesus and Him crucified, and to bear witness for the Truth, letting others do as they may. If steadfastness makes us apparently peculiar, we accept such marks of our apostleship as that we should glory, save in the cross of our Lord Jesus Christ, by whom we are "crucified unto the world and the world unto us."

Those differences between our religious profession and the more popular churches—differences both formerly and now essential to the truth of our profession—have become so studiously abolished in many parts, as to indicate the wisdom and the truthfulness of merging of some meetings into the other churches. Better, however, were they recovered to stand steadfast in the principles for which we still needed on earth.

A NEW LANGUAGE.

"One thing has come to me through this sorrow which is a true blessing," said a Christian woman, who, for the first time in her peaceful life, had suffered a sudden and great affliction. "I am like a person who has learned a new language. Before this, I could enter into the joys of others, but I had no words of comprehension for their sorrows. I words of pity, but I did not understand. But now, when I meet those who suffer, it is not pity, but the fellowship of their sufferings, that I feel—and they feel it too. I can help where before I was unable to reach or appreciate the need of the soul at all. So, through all my own pain, I can gain the needed lessons of sympathy and knowledge."

Is not this the truest way to take the trial that comes to us all, sooner or later? Why

should we desire to know only one language in life,—the language of pleasure and joy—when there are so many other ones that our fellow-men speak? The language of sorrow, the language of struggle, the language of patient self-sacrifice, the language of courage even in defeat—each of these opens new fields and new fellowships to us. A power for help comes with each one, as we learn to understand needs in others that we can reach with absolute sympathy. Are we seeking to follow Christ? Then trial is not a hard path, if we remember how he emptied himself of glory, and became a man of sorrows, poor, persecuted, betrayed, delivered to disgrace and death, that he might speak every language of human anguish, with perfect understanding. If Christ permits sorrows to come to us it may be just because he wants us to learn a deeper usefulness for Him, and to be able to speak where now we are dumb. The Christian who takes sorrow selfishly, who wraps himself up in his grief, misses the lesson in language that the Master himself sends.

For the Herald of Truth.

LIFE.

By a Brother.

"He that hath the Son hath life, and he that hath not the Son of God hath not life." 1 John 5:12.

In the natural sense it is not difficult to distinguish between a dead and a living person. Should it not be just as easy in the spiritual sense? Jesus came that we might have life, and that we might have it more abundantly.

Considering life from this standpoint should not we as Christian professors be more careful in our walk and conversation than pagans. He who twice married his first wife was Sarah Bookwater, daughter of Bish. Bookwater. Seven children were born to this union, of whom Daniel and David survive. His second wife was Nancy Lytle. Ten children were born to this union, all of whom survive: Mrs. Daniel Hess, George, Jesse, Mrs. Charles Smith, Mrs. Katie McCure, William, Franklin, Mamie, Charles and Clara. Funeral services on Sunday, Dec. 6, at the Martinsburg Mennonite M. H., where he had been a member for a number of years. Interment in adjoining cemetery. Funeral services were conducted by Pro. Abram Metzler, assisted by Pro. S. G. Shetler. May God comfort the bereaved.

Each.—On the 15th of December 1903, in Somerset Co., Pa., of pneumonia, of which he suffered less than two days, James A., son of John M. Eash, formerly of Lagrange Co., Ind., aged 20 Y., 2 M., 17 D. He was a member of the Mennonite church, and is survived by his father, stepmother, and three sisters. Funeral services on the 17th at the Kaufman M. H. by Levi A. Bough and S. G. Shetler.

Yoder.—Dec. 14, 1903, at Scalp Level, Pa., Bro. Samuel S. Yoder, aged 43 Y., 10 M., 11 D. He was suffering from a carcinoma for a few days, when blood poisoning set in, terminating his life very unexpectedly. He was widely known and highly respected. A widow, two children and two brothers survive. Funeral services and burial on the 16th at the Weaver Mennonite M. H. in which Bro. Yoder had been a faithful member.

Miller.—On the 24th of Dec. 1903, in Lagrange Co., Ind., after an illness of two weeks, Magdalena, wife of Ferdinand Miller, aged 37 Y., 8 D. She leaves a husband, three sons and four daughters to mourn her death. It was a sad funeral, but we need not mourn as those who have no hope.

Funeral services by Daniel Hochstetler from 2 Cor. 5:15. A large number of people attended the funeral.

Lehman.—On Dec. 11, 1903, in Kent Co., Mich., very suddenly of heart failure, Peter Lehman, who was born in Clarence, Erie Co., N. Y., March the 8th., and whose wife departed this life twelve years ago, and there are left to mourn the father's death two daughters, one son and one grandson. Thus after another our older members are being taken to the world beyond. There are now only a few of our old members left in the United States.

Funeral services by Jonas Overholt in English and by Peter Kelm in German from Matt. 24:44.—"Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh." Henry Eymann.

Funeral services by Jonas Overholt in English and by Peter Kelm in German from Matt. 24:44.—"Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh." Henry Eymann.

MARRIAGES.

Burkhard-Schiffner.—On Dec. 23, 1903, at the Roseland Mennonite M. H., Roseland, Neb., by Daniel G. Lapp, Charles Burkhard to Sarah Schiffner, both of Adams Co., Neb.

Schertz-Ulich.—On the 15th of Dec. 1903, at the home of the bride's parents near Metamora, Woodford Co., Ill., by Bish. Andrew Schrock, August W. Schrock to Emma Ulich.

Sommerfeld-Young.—On the 28th of Dec. 1903, at the home of the bride's parents near Canton, Kansas, by Bro. D. A. Diener, Bro. Jacob Sommerfeld to Sister Mattie Young, both of Canton Twp., McPherson Co., Kansas.

Christophel-Miller.—On the evening of December 31, 1903, by John F. Funk, at the residence of the officiating clergyman in Elkhart, Wesley W. Christophel of Jackson Twp., and Amanda M. Miller of Elkhart. May God bless them with prosperity and a useful, happy life.

DEATHS.

Querry.—David Querry died at his home on Mulberry street, Hollidaysburg, Pa., Dec. 4, 1903, of disease incident to old age. Deceased was born July 24, 1829, near Cassville, Huntington Co., Pa., and spent his entire life in Huntington Co., Pa. He was twice married. His first wife was Sarah Bookwater, daughter of Bish. Bookwater. Seven children were born to this union, of whom Daniel and David survive. His second wife was Nancy Lytle. Ten children were born to this union, all of whom survive: Mrs. Daniel Hess, George, Jesse, Mrs. Charles Smith, Mrs. Katie McCure, William, Franklin, Mamie, Charles and Clara. Funeral services on Sunday, Dec. 6, at the Martinsburg Mennonite M. H., where he had been a member for a number of years. Interment in adjoining cemetery. Funeral services were conducted by Pro. Abram Metzler, assisted by Pro. S. G. Shetler. May God comfort the bereaved.

Each.—On the 15th of December 1903, in Somerset Co., Pa., of pneumonia, of which he suffered less than two days, James A., son of John M. Eash, formerly of Lagrange Co., Ind., aged 20 Y., 2 M., 17 D. He was a member of the Mennonite church, and is survived by his father, stepmother, and three sisters. Funeral services on the 17th at the Kaufman M. H. by Levi A. Bough and S. G. Shetler.

Yoder.—Dec. 14, 1903, at Scalp Level, Pa., Bro. Samuel S. Yoder, aged 43 Y., 10 M., 11 D. He was suffering from a carcinoma for a few days, when blood poisoning set in, terminating his life very unexpectedly. He was widely known and highly respected. A widow, two children and two brothers survive. Funeral services and burial on the 16th at the Weaver Mennonite M. H. in which Bro. Yoder had been a faithful member.

Miller.—On the 24th of Dec. 1903, in Lagrange Co., Ind., after an illness of two weeks, Magdalena, wife of Ferdinand Miller, aged 37 Y., 8 D. She leaves a husband, three sons and four daughters to mourn her death. It was a sad funeral, but we need not mourn as those who have no hope. Funeral services by Daniel Hochstetler from 2 Cor. 5:15. A large number of people attended the funeral.

Lehman.—On Dec. 11, 1903, in Kent Co., Mich., very suddenly of heart failure, Peter Lehman, who was born in Clarence, Erie Co., N. Y., March the 8th., and whose wife departed this life twelve years ago, and there are left to mourn the father's death two daughters, one son and one grandson. Thus after another our older members are being taken to the world beyond. There are now only a few of our old members left in the United States. Funeral services by Jonas Overholt in English and by Peter Kelm in German from Matt. 24:44.—"Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh." Henry Eymann.

A reader desires to know what the "Douay Version" is. It is classed with the modern versions of the Bible and is an English version sanctioned by the Roman Catholic

the bacterium like to be turned into a parade and all stand in the front ranks; they drill more for the sake of making a fine showing at the grand stand than for stubborn resistance against the enemy in the

obscure and deadly trenches; it is easier to talk about doing than to do; it seems easier to hear the call to the houseposts than to the cellar; and many seem to feel themselves better fitted for the former than for the latter position, or at least they try to fit themselves for housepost service and then turn a deaf ear to all other calls. But the somebody's in God's sight are not the misfits in high places, but those who are willing to be the nobodys in the world's sight, for Christ's sake, not only in the high tide of religious fervor at the so-called consecration meetings, but in true and real, even if obscure, consecration service; not the graduates of the school of Somebodyism, but the faithful students in the school of faith and Christian experience. In that department of Christian service there is plenty of room, and it is not nearly all spoken for, either.

PERSONAL MENTION.

Pre. Noah H. Mack of New Holland, Pa., who has spent some time in Indiana, will hold meetings at Zion M. H., Allen Co., Ohio, beginning about Jan. 20.

Bish. Daniel Kauffman of Versailles, Mo., is expected in Howard Co., Ind., about the middle of January to hold a number of meetings in the Howard-Miami Cong.

The letters from India in this issue announce the safe arrival of brother and sister Ressler at their destination. Welcome news. God bless their work in the far off land.

Bro. Amos Mumaw, who visited the congregation at White Cloud, Mich., stopped off in Kent Co., Mich., to visit the brotherhood there on his return home to Wooster, Ohio.

Bro. C. C. Kulp, correspondent for the Salem Cong. in Allen Co., Ohio, is one of those who has been taking the Herald from the beginning of its publication. We are glad for your encouraging letter, Bro. K.

Pre. M. E. Horst and wife of Peabody, Kansas, expect, the Lord willing, to visit the congregations in the East in the near future. We wish them a pleasant trip, and that the ministration of the gospel may be to the edification of the brotherhood.

For the Herald of Truth.

BIBLE STUDY.

By E. S. Hallman.

LESSON III.

The Book of Exodus. (Continued.)

9. Explain their "salvation" in Ex. 14:13.
10. In what way do we obtain the salvation of Jesus Christ?
11. Ex. 12:13. "When I see the blood I will pass over you." What bearing has this to us?
12. What lesson can we learn from the words, "And they each asked other of their welfare?" Ex. 18:7.
13. In what manner were the Ten Commandments given?
14. What might our Amalek be in our Christian life?

THE OVERCOMING LIFE.

By Laura E. Suter.

15. What spiritual lesson can we learn for ourselves of "Moses and the people"? Ch. 17.
16. What is the "golden calf" in this age?
17. What was the tabernacle used for?
18. What is the standard of the law, and for what purpose was it given?

REMARKS.—As Israel was helpless under Pharaoh, in Egyptian bondage, so the sinner is utterly helpless under Satan, the prince of this world, in the bondage of sin and iniquity.

As Moses led them out of their bondage, so Christ leads the sinner out of his bondage. They were redeemed by the blood of lambs, we by the precious blood of Christ. 1 Peter 1:18.

God spared and "passed over" Israel, so God will spare and "pass over," pardon and forgive all who leave the bondage of this world.

Read the "joy of salvation," in Ex. 15:1-22. Berlin, Ont.

For the Herald of Truth.

RENEWED SUGGESTIONS.

By S. B. Wenger.

1. That we furnish all the items of church news from all over the field for the Herald of Truth, and write more short original articles during the year 1904. If the church congregation to which we belong does not appoint a live correspondent to report items of church news, that we voluntarily act as such. Let us hear how the good work is progressing in all parts of the field. We often hear of things in a private way that should have been reported in our church paper. It would interest all its readers. Let us make our paper more interesting this year than it has ever been. We can make it a power for good if we work together and do our part. We should all be interested in our church paper, for there is no other agency within the church that can do as much in uniting our interests in the good work, and directing the affairs of the church as a good, live church paper.

2. That each reader of the Herald make an effort to extend the subscription list, endeavoring to add at least one new subscriber. Many of us could make some poor family happy by paying for them a year's subscription to the Herald of Truth, Young People's Paper, Words of Cheer, or all of them.

3. That we have a query department in the Herald of Truth, beginning Jan. 1, 1904, and with the question, "What is meant by 'casting pearls before swine'?" Matt. 7:6. Who will explain? By having a query department we would get many original articles that will otherwise never be written.

4. That our editor sift our writing more severely, so as to get a larger number of short, spicy articles and items in the paper. Good things are sometimes crowded out by long articles that could be condensed, told in less words and take up less space.

5. That we have a directory in the Herald, giving dates and locations where special meetings are to be held, such as church conferences, Bible conferences, Sunday school conferences, special Bible terms, etc., giving date and place as soon as decided upon and running it until date expires. Special mention can be made of such meetings just before date expires, giving it in detail. I have known several times of persons wishing to arrange trips so as to attend certain meetings, who were unable to get to such meetings because they did not find out the dates.

May God lead us all to be more earnestly engaged in every good work.

(Bro. W., we heartily endorse the foregoing suggestions.—Ed.)

South English, Iowa.

And speaking of God at another place it says, "He is kind to the unthankful and to the evil." Do not forget that he is our great pattern and we should be like him.

We notice, too, this love will make us humble. Let each one ask himself the question, Am I really humble and do I truly say, "Lo, I come to do thy will, O God?" Did you ever think that God's blessings lie in lowly places, and if we would receive them we must stoop for them? If we would pick up precious truths, we must stoop down and look for them. Someone asked Augustine what were the first, second and third steps in religion, and he replied each time, "Humility."

We cannot have this humility so long as self reigns within. Let us get rid of this stiff self-will and put on Christ and drink of this spiritual brook that runs at our feet. It is a never-failing stream. All things of this world shall fail and vanish away, but this love never faileth.

After living this overcoming life have we a promise of reward? Yes, God's word is filled with promises, but I shall mention only three of them: "Be thou faithful unto death, and I will give thee a crown of life." "To him that overcometh I will grant to sit with me in my throne." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Christian friends, how are we acting towards the sinner? Do we plead with him to enter the fold and enjoy at the end these beautiful promises? Or is it known of us that we are journeying to our safe home in Zion with folded hands, leaving them to wander in darkness and perhaps go down to eternal woe and misery? I like the disposition of Andrew. When he found the Savior he went first and brought his brother Simon, that he, too, might see the Christ. How many have we led to Jesus since we found him?

Let us resolve this New Year to labor more earnestly for the saving of souls, that when our labors are done here below we may hear these words, "Well-done, thou faithful servant, enter thou into the joys of thy Lord." God grant that we all may be among that great multitude that will stand before the throne when this wonderful question will be asked, "Who are these arrayed in white robes, and whence came they?" then hear this beautiful answer, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

Harrisonburg, Va.

For the Herald of Truth.

BAPTISM.

By P. Hostetler.

Sunday, Dec. 27, eleven young souls were received into the Sycamore Grove Cong. by water baptism. The weather being pleasant and fairly warm they were baptized in the creek near the M. H. Sometimes, when the weather was cold, we have had baptismal services in the house. I have thought for years that there was no difference whether we baptize in the house or out at the water, but had never given this subject any particular study or thought until this week, and I was much surprised to find that we have so little or rather no scriptural ground for going out to the water to baptize.

I had to think it strange indeed that our people were led to make the change from baptizing in the house forty or fifty years ago, into the custom of going out to the water to baptize; many even believing now

that out at the water is the only proper place for baptism. I concluded that the person who introduced or inaugurated this practice among our people was not very sound in the faith, or not grounded and settled in the faith. Upon further investigation I found that he who had started this, in his last years so far renounced his water baptism and faith as to go and be rebaptized (immersed) and join another church denomination. Now we say: When we are assembled in a house and water is available and then go out to the water on purpose to baptize at the water, we are doing something for which we have no scriptural foundation, neither by command nor by example. Christ was baptized at the river Jordan, but did Christ and John go out there on purpose to baptize him at the water? John did not live in a house as other people, but lived in the wilderness, eating locusts and wild honey. Now, if John had been living in a house and had gone out to the river to baptize, then it would be somewhat different. Again, if John had been baptizing in the house at times and at the river at other times, then we could think that Christ had preferred to be baptized at the river.

Above all this, and even though we are commanded to follow Christ, it is not intended that we shall do everything just as Christ did, else we all would need to go into the wilderness and fast forty days right after our baptism. We are commanded to pray, too, but if some one told us we must go onto the mountain and continue all night in prayer, because that is what Christ did, we would think he was quite badly mistaken. Then, if we wanted to be baptized just as he was, it would need to be done at the river Jordan, and a pond or small stream would not do. It would really have to be the river Jordan.

Another strong argument on this line is the fact that Christ was baptized with what is properly called John's baptism, and it was not as our Christian baptism in the name of Father, Son and Holy Ghost; so that it is evident that Christ does not want us to be baptized in just the same way that he was. We see that in Christ's baptism we have no scriptural ground of any worth, for upholding the doctrine of baptizing at the water rather than elsewhere.

Then we have one other example of baptism at the water, as you know, namely that of the Ethiopian eunuch. But here we see again that they did not go to the water to baptize as a matter of preference or anything of that sort. Even Philip, the teacher, did not suggest, when they arrived at the water as they were traveling, that this would be a suitable place for baptizing the convert; he suggested, "Here is water, why may I not be baptized right here?" and Philip consented, showing that he considered the place suitable enough if the convert had the proper faith. So I think by this we learn that any place where there is water is suitable or good enough for baptizing, much rather than to learn that we should go to the river or stream on purpose to baptize.

Some will claim yet that we cannot prove that any one was baptized in the house in apostolic times, and I say though it is not positively stated so, it is very evident and as plain as necessary that Paul, and the Philippian jailor and his household and possibly a few others were baptized in the house. We find in the case of Cornelius and his household that Peter asked, "Can any man forbid water that these should not be baptized?" Now, it seems this would read differently if it referred to going to the water. It sounds as if bringing the water was meant.

I think we shall find in this as in other things, when some people begin to find fault with the practices of our forefathers and change them for a time, after a while again we learn that they were right and had more scripture on their side than we have on ours for making the change.

East Lynne, Mo.

For the Herald of Truth.

LATE.

By H. Wambold.

Many people seem to have formed the habit of being always late in going to religious services, who, when they go to market, a fair, or on an excursion, can be very prompt though the hour for going may be ever so much earlier than that for divine service.

I am afraid this shows rather plainly in what is our greatest concern. Yes, here is one difference, it is true: the religious gatherings welcome even the late comers while the business world would not be likely to wait for them.

Careless one, the door was shut on the foolish virgins who were not ready when the bridegroom came. The King has made a great wedding feast for his Son, and he invites and welcomes all to the great marriage. Haste now, make ready without delay and come, for all things are now ready. Do not wait, for the door may be shut and it will be forever too late.

Breslau, Ont.

HAVE I BEEN BORN AGAIN?

G. Campbell Morgan gives the following account of his conversion: "You will ask, 'when and where was your conversion?' I do not know. I have never been able to date it. I cannot tell you where it was. I am perfectly sure that at some time in those years to what my parents told me of my relation to God, I said, 'Amen,' that at some moment my heart and will responded, without knowing it, to the claim set upon me by my loved ones, and I know at that moment the will of the child said 'yes' to the will of the King, and the King took the child to his kingdom and the child was born again. I say that without hesitation. I say it for the encouragement of others who may not be able to find a date when they were converted; but I say this to you also: 'Be very, very careful that you are converted.' If you put the question back to me tonight, 'How do you know you are born again?' I do not know how I am born again by any experience of thirty years ago, but by the present throbbing of God in my life and soul, his Spirit bearing witness with my spirit here now. And I think there is something more dangerous than that people should build upon an experience thirty years old and think they are Christians now because something happened to them then."

Have you ever thought that some day you will never have anything to try you or anybody to vex you again? There will be no opportunity in that happy realm to learn or to show the spirit of patience, forbearance and long-suffering. If you are ever to learn these things you must learn them now, and, oh, when you shall see those glorious jewels shining in some one else's crown which were formed out of tears of sorrow and drops of blood, what would you not give to be able to live your life over again and win the recompense which can only come from trial and suffering?—Matthew Simpson.

HERALD OF TRUTH

January 14, 1904.

ABRAM B. KOLB, Editor.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year. Round-shaw and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Frankonia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio Mennonite.
8. Southwestern Pennsylvania.
9. Indiana Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

To our Patrons.—A check on a local bank sent to the Mennonite Publishing Co., to pay for a small bill of books, or for the subscription of a paper, will cost us from ten to fifteen cents to collect. We would therefore kindly ask our friends and patrons who send us money to send bank drafts, post office money orders or express orders. A bank draft can usually be obtained at the bank where you are doing your business without charge; but where this is not convenient, a post office money order, or an express order, or a registered letter will be all right.

Our Young People's Paper is now edited by A. B. Kolb, the editor of the Herald of Truth, and we feel sure that the contents will be of such a character as will please and edify all who read it. We hope to receive many new subscriptions to it. We want all the young people who take the paper to be agents for the Young People's Paper. Write for terms. We will give you a chance to do good to others, as well as for yourselves. Price, 75 cents a year. Mennonite Publishing Co., Elkhart, Ind.

With the New Year many of the subscriptions to the Herald of Truth expired. We trust our brethren will renew at once, and also those who know themselves to be in arrears we hope will send in their arrears and again order the paper for the coming year. Our church paper should have a place in every Mennonite home. It will prove a great benefit to the children and the old people wherever it is read. Price, \$1.00 a year.

The Herald of Truth and Young People's Paper will be sent to one address for \$1.50 per year. The Herald and Words of Cheer for the same time to one address for \$1.35. Words of Cheer to the Young People's Paper, \$1.10, and the three papers together for \$2.00. This, however, does not apply in the case of those who are taking commission on subscriptions for any of the papers.

In sending your subscriptions to the Herald of Truth and the Young People's Paper, do not forget the Words of Cheer, our Sunday school paper. It is published weekly, contains many good articles and nice stories, which the children like to read. Price, 50 cents a year. In quantities to Sunday schools we make a deduction. Address, Mennonite Publishing Co., Elkhart, Ind.

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January 14,

An Excellent Offer.—Those who would like to obtain a really meritorious history of the Mennonite church will be glad to know that they can get the Herald of Truth for one year and "History of Christianity" (Horsch) for \$1.50. The regular price of the book is \$1.00, but by ordering it with the Herald this book of 304 pages, well printed and handsomely bound in cloth, will be sent, post paid, at the rate of 50 cents. This offer applies to renewals as well as to new subscriptions, only in the case of renewals all arrearages must be paid.

CORRESPONDENCE.

La Junta, Colo., Dec. 31, 1903.—After having been here for some time we are fully convinced that this climate cannot be surpassed in that it has been a great benefit to thousands of invalids. There are many here at present who are without the shadow of a doubt regaining health to a very marked degree. Quite a few were in the last stages of disease are now standing testimonials of our grand climate. Others of this class derived no benefit whatever. The reason for this is that they came too late.

Since some of our brethren and sisters were here last summer for the purpose of regaining health, but could not be accommodated as they should have been, and thinking that perhaps there are others of our people who are contemplating coming here to receive the benefit of the climate, we feel very keenly that arrangements should be made to care for such who should come. We think that these accommodations should be established as much as possible on sanitary principles. We desire to get this question before the church in general for her consideration. We would be glad for advice or suggestions from any kind brother or sister on this question.

Our climate is not so changeable as the eastern climate. Generally it is very pleasant throughout the entire year, except during March and April, these being the windy months. Summer days are hot, but not oppressive. The nights are pleasant and cool. Rains usually come in May and June, which tend to equalize the temperature, after which winds cease and calm days are usually enjoyed until the next March. Winters are pleasant, with occasional cold waves, which last but a few days. We can truthfully call this State "Sunny Colorado." There are comparatively few days that the sun is obscured with clouds, and the air is pure and dry, which is good for consumptives especially.

Some of the brethren and sisters who were here last summer went home much improved in health, while several who came too late have passed away. The change from a low altitude to as high an altitude as this (4,000 feet) is too great for one who is very weak.

A part of my family came here last spring to regain health. The change was quite severe to several, which finally resulted in sickness. Some of our sickness was due to overwork, which is easy for one not yet acclimated. The effect of the change from a low to a high altitude, from a wet to a dry climate, is quite marked, especially on people of somewhat feeble health and who go to work at once. All the organs of the body become sluggish under the new influences, the person feels weak and drowsy, the organs fail to perform their functions in ridding the system of waste matter and the sickness follows. After the system becomes adapted to the new surroundings rapid improvement is made. Those who come for rest and health do not have this experience.

We are all about our work at present and gaining in health and weight.

Now, since our accommodations are not sufficient for those who will come in the future, we propose to our people a plan something like the following: To purchase forty acres of land (price, \$1,000), of which twenty acres are prairie and twenty acres under cultivation, with sufficient water for irrigation. This land is located four miles west of La Junta, on the La Junta road and R. F. D. No. 1. We propose to build small cottages (say 14 x 22 feet), with two rooms and veranda on one side, on the prairie, which is higher than surrounding land and the most healthful. As many cottages could be built as would be needed, and those who occupy them pay a reasonable rent and board themselves. Should there be some who would wish to pay for board arrangements could be made for such. Should there be worthy poor who would desire to come for their health a fund might be provided to meet their expenses. A letter of recommendation should be brought, signed by bishop and minister, to show that they are worthy poor.

The property should be owned by an individual or individuals for the time being and superintended by the owners. We do not think it wise to appeal to the church for funds and make it a church institution, since she has obligated herself to support quite a number of church institutions in the past few years.

Our idea is to begin this work on a small scale and rather temporarily, thinking that it might be a stepping stone toward a fully equipped sanatorium.

We suggest that one brother buy the land and other brethren and sisters furnish the money to build a cottage or two, they to receive the rent from the cottages and the brother who owns the land should superintend the institution and receive the income of the land.

Should there be any one who would like to invest in a cottage we would be pleased to hear from such. Those who are kind and helpful to the sick shall not lose their reward.

While we consider this a good place for a health resort we also consider the great West a moral harvest field of precious grain, which should be gathered for our Lord and Master. We have two prosperous Sunday schools, but there should be many more. We are greatly in need of workers.

All those who think of coming to Colorado for health, write to D. S. Brunk, La Junta, Colo., to give us some idea how to proceed with the work. Also state when you think of coming. Any one desiring further information be free in asking questions. We sincerely hope that our people will give this question their prayerful consideration. We desire to hear from many.

Yours for the Master,

D. S. Brunk.

Hubbard, Oregon, Jan. 5, 1904.—Sunday, Dec. 27, 1903, the Hopewell Mennonite Sunday school elected new officers for the first quarter: Supt., J. P. Berkey; Asst. Supt., A. I. Miller; Sec., D. W. Herschberger; Treas., N. L. Herschberger; Chorister, Annie Schrag and Maggie Miller; Librarian, Milo Hains.

On Christmas day we had services, conducted by Bro. Mishler, the topic being "The Birth of Christ." At the Bible reading on the 27th the topic was "Christ." The subject of the sermon on the first Sunday in this month was "Missions." We have been taught what our duty is in the matter of helping to send those whom the Lord has called and ordained. We ask an interest in the prayers of all God's children.

E. S. M.

1904.

From Johnstown, Pa.—Dec. 4, 1903, Bro. L. J. Burkholder of Locust Hill, Ont., came to us and the same evening began a series of meetings in the Stahl M. H. He continued the same until the evening of the 15th. The result of the meeting was the conversion of four young souls. May they all become earnest workers for Jesus.

On the 12th of Dec. Bro. John S. Mast of Morgantown, Pa., came to us and preached in the German language at 10 a. m. Sunday, the 13th, in the Kauffman M. H., and in the evening he preached at the same place in English. May the Lord richly bless the dear brethren.

Dec. 16 the Bible Conference commenced in the Blauch M. H. There were 32 brethren and sisters present from other places. The following subjects were discussed: Man, The Word, Christ, Sin, Ordinances, Plan of Salvation, Restrictions, First John, Prayer, Righteousness, Missions, and Giving; by the following brethren: A. D. Wenger, Millersville, Pa.; J. S. Hartzler, Goshen, Ind.; A. D. Martin, Scottsdale, Pa.; S. G. Sheller, Davisville, Pa.; D. H. Bender, Springs, Pa. May the Lord richly bless the good thoughts brought out by the above dear brethren, so that they may be a benefit to both instructors and hearers. Brethren and sisters, let us remember that the Lord will hold us responsible for the time spent at the conference. Levi Blauch.

Wellman, Iowa, Jan. 1, 1904.—With pleasure and thankfulness I take my pen in hand on the threshold of the new year, to note a few thoughts, which may be fitting to ponder over in the beginning of a new year. First, "I will give thanks unto the Lord with my whole heart; I will shew forth all thy marvelous works. I will be glad and exult thee; I will sing praise to thy name, O thou Most High." Ps. 9:1, 2.

Second, "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High; to show forth thy loving-kindness in the morning, and thy faithfulness every night." Ps. 92:1, 2. It is nothing but the boundless love and kindness of the good and merciful God, that we are yet in the land of the living and were permitted to enter into the new year. But we know not whether we may be allowed to see the end of this year and the beginning of another new one. Many familiar faces, young and old, have been called from our midst to eternity during the past year, and surely the call will come to each of us some time, sooner or later; but we know not when; so let us watch and pray that we may at all times be ready and prepared to meet this final call.

On Christmas day meetings were held in all the congregations here, in which the advent, birth and love of Christ the Savior were plainly manifested.

It was the writer's privilege last Sabbath to listen to the deep thoughted, though plain and impressive sermon by the pastor of Lower Deer Creek congregation, in which the first chapter of John and 2 Cor. 3 were taken as the basis of the discourse. In the course of this sermon the contrast between the Mosaic and the gospel dispensations was plainly set forth, the substance of the main topic being embodied in 2 Cor. 3:7-18, "For if the ministration of death, which was glorious, much more doth the ministration of righteousness exceed in glory." Here the righteousness which God gives through faith in Christ brings to the soul justification instead of condemnation. "For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth." The former glory ceased to be glorious in comparing its glory with the

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greater glory of the gospel. "For if that which is done away was glorious, much more that which remaineth is glorious." The former was the Mosaic dispensation, and the latter the gospel dispensation: as accomplishing a more glorious work and to continue with increasing power to the end of time.

S. D. G.

Breslau, Ont., Jan. 1, 1904.—On the 25th of December our closing exercises were held at the "Cressman" S. S., when rewards were distributed to the pupils, and the officers and some of the teachers made addresses appropriate to the occasion. These exercises are always enjoyable, and, we believe, profitable to all. The interest is very encouraging and the average attendance for the year was 135. Some of our teachers, though young, were earnestly interested and we hope the seed sowing will in due time bring harvest into everlasting life. Some of our young workers have within the past year gone to the Canadian Northwest, and while their absence is keenly felt, yet we are happy to know that they are just as earnestly engaged in the Lord's vineyard in their new home.

On the 1st of January 1904 officers were elected for the year as follows: Supt., Ephraim S. Cressman; Asst., Titus L. Kolb; Sec.-Treas., Joseph S. Cressman. May God's blessing rest upon the work here and everywhere. Cor.

Bowne, Mich., Jan. 2, 1904.—Dec. 20, 1903, we re-elected officers for our Sunday school for 1904 as follows: Supt., Josiah Blough; Asst. Supt., Amos Kauffman; Sec.-Treas., S. J. Speicher; Chorister, Mary Long; Asst. Chorister, Sadie Holman. May we ever look to the Lord for help, so that our Sunday school may grow in grace and in the knowledge of his Word, that much good may be done. Pray for the work in Bowne that lost souls may be saved. S. J. Speicher.

Alpha, Minn., Jan. 4, 1904.—Dear Herald readers. A few lines from Alpha may be of interest to some. The last Sunday in 1903 we reorganized our Sunday school, choosing Bro. David Lehman as superintendent, Chas. Garber as secretary and chorister, Stella Snyder and Fred Shearer as librarians. The teachers were also chosen.

Dec. 29 Bro. James Hamilton and family moved to Ononago, Mo. We greatly feel the loss, as we lose two noble workers in Sunday school and church work, but we pray that God will bless them in their new home.

Ministering brethren coming close here would be welcomed in our midst. We ask the prayers of God's people for us at this place. C. G.

Aurora, Oregon, Dec. 14, 1903. (Delayed.) Dear brethren and sisters: Greeting in the Savior's name. Perhaps a few items from this place will interest some of you. We have been favored with much fine weather this fall, and with good crops the past season. Prices also have been good, so that in material things we have been greatly blessed, and we feel deeply grateful. Our little congregation at Hopewell has also experienced many blessings, and we hope our experiences in the past, though trying to some, will teach us all of our need to look unto Jesus for guidance and help. If we truly love God all our experiences work together for our good. For such loving providences we praise God, for he has wonderful ways of bringing about that which is best for us.

We have Sunday school every Sunday and preaching and Bible reading every two weeks. During the past year three members were received, and we now have a member-

ship of 33 souls, and the church is apparently at peace. At our communion services in October peace and harmony prevailed. We ask an interest in your prayers.

Bro. L. J. Yoder and wife of Albany, Ore., made an overland trip to Washington, stopping here for a few days enroute, when Bro. Yoder preached twice at the Hopewell M. H. On their return they stopped again and Bro. Yoder held three meetings at the same place. Their visit and help was much appreciated by all. God bless the work done.

J. D. Mishler.

White Hall S. S., Ononago, Mo., Jan. 6, 1904.—Sunday, Dec. 27, our Sunday school was reorganized for the ensuing six months with the brethren Perry Shenk and Jesse Weaver as superintendents and Bro. Mahlon Bare as chorister. A good interest is shown in the Sunday school work at this place, and we hope that with the beginning of another year and another quarter of inspiring lessons before us, there may be still more interest than has been in the past. Our little mission Sunday school in Neck City is sadly in need of a building at present in which to hold services. A private dwelling has been used for some time, which is a great hindrance to good attendance, but we hope the future may afford us a more suitable building. We welcome Bro. James Hamilton and family of Alpha, Minn., into our locality, to make their home with us. We ask an interest in the prayers of all for the congregation at this place. Nannie A. Weaver.

Spring Dale Cong., Va., Jan. 5, 1904.—On Christmas day services were held at this place, and a good many were present although the weather was not very pleasant. Monday, the 28th, in the afternoon, a singing class was organized, for which previous arrangements had been made. We had two lessons a day and one at night, until Saturday noon. Prof. Ruebush was the instructor. The week was profitably spent and enjoyed by all. The weather was fine and the attendance and attention good. Vocal music is one of the important things all churches should try to cultivate and keep up, and pay especial attention to the good old hymns that are so inspiring and soul-stirring when well sung.

Sunday, the 3d, was the time for our regular services at this place. We were pleasantly surprised when we entered the house and saw Bro. J. F. Heatwole and wife present. He preached a good sermon from the words, "The effectual fervent prayer of the righteous man availeth much." If we go on through the year as we began, and were taught, that is, with song and prayer, we will have a good year, for just such things in our service keep the Christian alive. Let us ever try to do more for Him who did so much for us. Your humble Cor.

Columbiana, Ohio, Jan. 5, 1904.—Dear Herald readers. Greeting to all. On Sunday, Dec. 27, our Sunday school at Midway was reorganized, with the following officers: Supt., E. M. Detweiler; Asst., S. D. Culp; Treas., Henry Metzler; Sec., Esther Lehman; Choristers, I. B. Witmer and Harvey Metzler. At Leetonia the officers are: Supt., Harvey Metzler; Asst., John Riehl; Sec., Ada Stauffer; Chor., Emma Stiller. Our people at this place are conducting five Sunday schools, four of which are evergreen. The one conducted at the Woodville school house is discontinued during the winter. I was glad to see the correspondence columns of the Jan. 1 issue of the Herald so well filled. I always appreciate reading the news from the different congregations, as I believe many of the readers do. So let us

have correspondence from more of our congregations during 1904 than we have had in the past. I believe it would make the paper more interesting to many of the readers. I believe the editor is willing to publish them if they are sent in. (No question about that, Bro. M.—Ed.) **Peter Metzler.**

Bristol, Ind., Jan. 5, 1904.—Dec. 24, 1903, Bro. Paul E. Whitmer and M. C. Lehman came here, beginning meetings the same evening at Barker Street M. H. The meetings were continued every evening until Sunday evening, Jan. 3, 1904. Bro. Whitmer preached the Word with much power, while Bro. Lehman conducted young people's meeting for thirty minutes before the regular services. We had a rich feast of good things from God, and we rejoiced in the Lord by having the evidence of eight confessions. We trust and pray that they may be true and faithful to their Redeemer. Come again, brethren. **Harvey Friesner.**

From Logan Co., Ohio, Jan. 5, 1904.—Greeting in Jesus' name to the editor and all readers. As nothing has appeared in the Herald of Truth from this place for some time I shall try to write a few lines. We have been censured at times concerning our way of writing, but be that as it may we try again. Should this find its way to the waste basket we try again. Had the editor given up printing the paper when there was first fault found with him and the paper we would not have had the privilege of reading it for forty years as we have, would we brother? (No.—Ed.) We have been carefully reading the articles in the Herald of Truth all along, especially the correspondence from different places. In Dec. 10, No. 5, we saw a letter from Max, Ohio. After reading this our mind went back to the time when we occasionally met with the dear brethren at that place. We had quite a distance to drive to that place, yet we always enjoyed ourselves when we met with them. At that place we met Bro. J. F. Funk and Bro. Henry Brenneman for the first time. We shall never forget the few interesting meetings we had at that place. Bro. Funk will no doubt remember what occurred at one of those meetings, while engaged in prayer. We are glad to know that the few brethren at that place have again got their house in good repair and expect to have regular services again. We wish them God-speed in the work. We wish the correspondent had given the dates when they expect to have services.

We might mention a great many more things that occurred at that time and since, but I would be occupying too much space. Recently we have had quite a few strangers visiting their friends in this vicinity. If we mistake not there were strangers here from five different states. We were glad for this, and the interesting talk we had from some at the Sunday school we appreciated very much. There were also quite a number from this county away visiting their friends at other places. God bless him as he goes from place to place preaching the word. Come again, brother, and others do likewise.

Sunday, Jan. 3, 1904, the Sunday school at the South Union M. H. elected officers for the year 1904. Eli Stoltus was elected superintendent; Simon King assistant superintendent. Other officers will be elected later on. Following is the report of school for

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the year 1903: Average attendance of officers, 4; teachers, 17; pupils, 149; total average attendance, 171; smallest attendance at any session, 83; largest attendance, 237; aggregate attendance during the year, 4,279; verses memorized, 354; amount of collection, \$33.09. **Katie Yoder, Sec.**
J. J. Bontrager, Cor.

Scottsdale, Pa., Jan. 4, 1904.—Bro. J. D. Brunk, director of music, Bridgewater College, Bridgewater, Va., has been with us since Dec. 23. We had three classes daily: adults' drill class at 2 p. m.; children's drill class at 4 p. m.; chorus class at 7:30 p. m. On Sunday evening, Jan. 3, he conducted song service. Bro. Brunk is an able and proficient teacher and singer. We all feel that it was a great blessing to us to have him with us and only regret that he could not stay longer. Another soul has been received into church membership with us. May the Lord keep her faithful. **J. M. Eby.**

A QUESTION FOR THE BOYS AND GIRLS.

By P. Hostettler.

Many of our boys and girls are going to school now and have a good education, some being in the graduating classes. Here is something for you to think over and if you so desire send answer to the Herald of Truth:

What do you consider to be the most desirable and most admirable quality of character that a young boy or girl can possess, and why?

Let only those who are less than 21 years of age send in answers. **P. Hostettler.**

For the Herald of Truth.

LESSON FOR SUNDAY, JAN. 24, 1904.

By Samuel Yoder.

JESUS REJECTED AT NAZARETH.

Luke 4: 16-30.

Golden Text.—"He came unto his own, and his own received him not." John 1: 11.

More than a year has passed since the baptism and temptation of the great and wonderful Teacher, and we find him again at Nazareth his home city, a place of about 18,000 inhabitants. Here he enters into a synagogue, no doubt the same place where he attended public worship in his boyhood days, and since he has now grown to full manhood and mature age he must now carry out his Father's business for which he was now qualified in the fullest sense of the word. He must now fulfil the prophecy concerning himself nearly seven hundred years before this time (Isaiah 61).

As he was accustomed to doing he went on the Sabbath day into the synagogue and there was delivered unto him the book of Esaias the prophet. This shows that he was recognized as a minister. "And he opened the book and found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor: he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." His baptism is called anointing, and the Spirit came upon him in the bodily shape of a dove. From the account given in the lesson he had the attention of the whole assembly in the synagogue; for it is declared that all eyes were upon him and were attentively listening to the gracious words and glorious truths he was declaring unto them.

This is a lesson for each one of us: Each Lord's day we should feel to say with the Psalmist, "I was glad when they said unto me, Let us go into the house of the Lord." Furthermore, we who listen to the word should have our eyes fixed on the minister and attentively listen to the reading of the glorious gospel and the preaching of the same. But this is not all; the noted Teacher said, "Blessed is he that heareth my words and keepeth them." We should live out its precepts and spirit.

For certain reasons, however, before this memorable service closed the people of Nazareth turned against the Teacher. After he had told them some plain truths that attacked some of the sins in their lives they were filled with wrath and envy and thrust him out of their city and denied violence with him. In his teaching he declared unto them this fact that a prophet is not without honor, save in his own country and among his own kindred. It is often true that a minister is accused among his own people of "throwing clubs" at them when he teaches nothing about hitting anyone especially, but because it does hit, there is howling done, while at a strange place, if people are hit they simply take it and profit by it. I remember hearing a brother make the remark, "I would not give much for a preacher if he did not hit me sometimes." A great preacher once gave this advice to preachers: "Aim at the fifth rib, where it will hurt." I think John the Baptist hurt some of the people when he called them a generation of vipers. Christ hurt the people when he called them hypocrites and likened them to whited sepulchres. When a preacher today preaches the unadulterated word and condemns all manner of sin, and shame, and pride, he at once becomes unpopular and is rejected. Paul, the noted apostle, was rejected and condemned. He tells of his trials in these words: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

The same gospel that the Son of God preached is still quick and powerful, is spirit and is truth. The anointed and faithful minister preaches this same gospel today. Jesus, as in that day, is ready to heal the broken-hearted, is powerful to deliver those whom the prince of the power of the air has taken captive. How willing he is to set them free who have been bound these twelve years and more.

The acceptable year of the Lord is now preached unto you. Hear, and your soul shall live. The great Physician is ready to take the scales from the spiritual eyes of those who are blind, and to open their understanding that they may bless the day when the light dawned in their benighted hearts. Oh, let the sunshine of God's love shine into your soul and make you meet for the Master's use!

Elkhart, Ind.

For the Herald of Truth.

REPORT

Of the Quarterly Sunday School Meeting held at Roseland, Neb., Jan. 3, 1904.

Song service led by Chas. Burkhard. Devotional services led by A. Good.

Organization.—Moderator, Chas. Burkhard; secretary, Samuel Burkhard.

Topic.—Temptations, and how to overcome them.—D. C. Lapp. All temptations come to us through three avenues: The lust of the flesh, the lust of the eye, and the pride of life. Temptations appeal to us in our weakest points.

God tempts no man, but tries our faith. Temptations are all of Satan.

January 14,

1904.

The only means to overcome is by the grace of God. Christ, being tempted in all points like we are and having overcome, is able to deliver his children in time of temptation. Heb. 4: 15.

Topic: Results of disobedience.—E. E. Ebersole. Essay by Lizzie Schiffer. Disobedience mars our peace with God. Because of disobedience Satan was cast out of heaven. "The wages of sin is death."

Topic: God's method of training workers. God calls those who are busy. We must learn of Christ as the disciples did by being in close communion with him.

Samuel Burkhard, Sec.

MISSIONS.

For the Herald of Truth.

WHY NOT MORE?

Over and over again we have presented to our minds and hearts the needs of the heathen. With hearts as well as voices we agree to these pleas. We recognize the need that the Christian church of today understand the importance of carrying out the commission which her Head so impressively gave just as he was going away. He went to the Father, but left to his followers the task of spreading the news of the salvation for all mankind which had cost him so much.

We frequently hear people say that there is need of more active interest in the carrying out of this work. Many times, after reading or hearing a plea for more effort for the heathen, our hearts are stirred and we really long to do more. There is, perhaps, some good in this realization of the need and the wish to do more. But seriously, my friends, do you think this is enough? Is it sufficient to go on in this unreal, indefinite way of carrying out so clear and direct a command? Ought we not to be more specific and eager to do our part faithfully?

No, no; we did not mean to say that every one must cross the ocean and work in heathen lands. There is need of work at home. There is need of faithful givers and of those who hold up the work with earnest prayer. These privileges, however, are given more specifically to those who cannot go. There are those as truly called to work at home as any ever were to work abroad. The only right thing for such to do is to take the task God gives and do it. It is a privilege, an honor, to have a share in the work laid out by so great a Master. Let him who is permitted to help go do it well.

Again there are those, more favored, perhaps, whose privilege is to let go. This may mean much, the sacrifice sometimes being greater than human strength can bear. God never asks the impossible of his children. What to us sometimes seems impossible is often only the Father's method of teaching us to trust him. If, then, our lot seems hard, it is nevertheless necessary for the faithful soldier to obey his Captain's orders and do the work assigned him. If we may let go, let us do that faithfully and cheerfully. God will understand and help over the hard places.

Again there are others whose work would not be accomplished along either of these lines. There are those who, listen and plan as they may, hear the call, GO, and then nothing short of actual obedience will ever bring joy and blessing. This, too, is a call, which instead of being dreaded should be the faithful Christian be eagerly listened for.

When the Savior sent his disciples, and for that matter, sends you and me, he did not plan, neither plans today, to give hard, gloomy tasks. "In his presence is fullness of joy." His service is calculated to give joy. We sometimes say, "The greater the sacri-

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fice the greater the blessing," and then when asked to make the sacrifice we shrink and fear, showing after all, that we hardly believe our nice-sounding quotation.

Have some wondered why these thoughts come here and now? Well, why do they? It is only natural that we think much of our work these days. In our prosperous, richly blessed America, our own dear church numbers fifty thousand. She is earnest in her effort to live according to her Master's will, but she has strangely forgotten the millions who hunger for a better life, but know not of it. We have wondered why, with all her other blessings, our dear church denies herself the joy of doing more for the spread of the gospel, the "good news" of salvation.

As we near India we are reminded more and more of these things. Others are going on a similar errand. Groups of four, five, and even eight from one church are going to tell the message of Jesus in different parts of the heathen world. Is it right that there are only two of us, or really only one new one while one returns? Have we all done all that we could? Have we worked and prayed and surrendered as God would have us do? Why are there not more? India is waiting. Other lands, equally dark and sinful, have not the real message of the Christ-life and we are satisfied to send out only two when there is need of so many! Have we really faced the question? Have we asked God sincerely and earnestly what is our part or what he would have us do?

In one church it is said that one is sent to represent Christ in the heathen world for every sixty who remain at home. God blesses the effort. I dare not compare our proportion with this. I do wonder, however, why it is that so few of us are really interested in a work evidently so near the heart of our Savior.

"Well," says some one, "I said I was willing to go to the heathen field, but the Mission Board refused to encourage me." This, of course, is in a measure, shifting uncomfortable responsibility on some one else. We must remember, however, that mission boards also have a tremendous responsibility. The work is laid upon them, not by mere chance or whim. While they are human, they are bound to work as carefully and conscientiously as any of the rest of God's stewards. None of them claim to be infallible, but they do not dare to encourage work or send workers who they do not feel are definitely called of God. A true missionary is willing to be taught, and if necessary, to "tarry at Jerusalem." A number of people, working and praying together for one thing are often in a better position to understand God's will than one of us who simply thinks the matter over and reaches a conclusion by himself. True, the question of our life work must be settled alone with God. After we have surrendered to him, however, he very often speaks to us through human instrumentality. Thus the mission boards become not so much a directing agency as a help to our finding the field where God can use us.

The desire to go in our own way regardless of the advice and plans of those who have studied the work should remind us very emphatically that we need to be very careful. The would-be missionary with great plans of his own and a will to work only in his own way is a dangerous factor among the ignorant, superstitious, rebellious people who know not God. Missionaries are human and when a number work in the same field they are bound to be able to work wisely and lovingly together. There must be willingness to serve first the Master who sends us and then all those to whom he sends us. This service may take on various

forms, but is service nevertheless. All these things a wise board takes into consideration and it is a matter for which we should be sincerely grateful. Instruction and guidance if necessary, may be the very things God sees that we need. How gratefully and lovingly we should covet this help. If we as individuals, the board as an agency, and the church as a body fall into line and do our part something will be done—something definite and real—something more than has yet been done. We will not need to feel then with sad, sinking hearts, as we think of this, "Why are there not more?"

Lina Z. Ressler.

J. A. Ressler.

Gulf of Suez, Nov. 25, 1903.

For the Herald of Truth.

NOTES FROM FORT WAYNE.

Fort Wayne, Ind., Jan. 5, 1904.

Dear Brethren and Friends—Greeting. The new year has come and with it the question, "How can I best serve my Master?" and the resolution that by God's grace we will live more closely to and work harder for him than ever before. In looking over the past year's work we have many reasons for encouragement. The work has now been started about six months and during that time there have been only a few workers; part of the time, in fact, I was left entirely alone to conduct children's meetings on Sunday evenings. But the Lord has blessed us and we feel like pressing onward. We feel that the battle against sin is not ours, but the Lord's, we being but his instruments. See 2 Chron. 20: 15.

Fort Wayne has a population of about 65,000. It has 230 saloons and most saloons have dance halls, etc., overhead. Into these places are enticed young men and women, and seldom do they come out without a scar or blemish on their characters. Many pretend to be Christians, but few, very few, know anything of the saving power of the blood of Christ.

On Dec. 24 the brethren Albert Rutt, Guy Rutt and Henry Reist came down from Goshen, Ind., and helped in the work during the holidays. We had services every night, except Saturday, Dec. 26, when we could not have the hall, until Jan. 3. During the day time we went into the homes and wherever it was possible to reach men, and pointed them to a living Christ and invited them to come to the services. On account of very cold weather we did not get very large crowds, but the interest of the people was aroused, and we feel assured that the work will prosper. During the meetings one soul confessed her Savior and today she is happy in his love. May the Lord bless her for extending the kingdom. "Saved for service." How many of us want to be saved, yet do not desire to work for him with a whole heart. There is no joy in the Christ-life so long as we do not consecrate our all to his service.

On New Year we rented a new building for the Mission at the corner of Oliver St. and E. Creighton Ave. The hall is 48 x 18 feet and on the second floor are five rooms for living purposes. Total rent of building per month will be \$20. Considering light, fuel, etc., our expenses will be about \$30 monthly. We are expecting more workers ere long, after which we want to begin more aggressive work than at present. Pray for us, that many souls may be saved at this place and throughout the country, so that not only here but elsewhere many souls may be brought to seek the Lord. The Lord will bless his people, so let us wait upon him. Yours, in his service, **John F. Bressler.**

The Theatre. The recent disaster at the Iroquois theatre in Chicago has roused the pulpit and press of this country to a discussion, not only of the dangers in the arrangement of buildings in which theatres are held, but in the moral

danger of theatres themselves to the community.

The theatre cannot be condemned as a "modern innovation." It is very old. It antedates the Christian era. In those early times the drama among the Greeks, Romans, Indians, Chinese and other pagan nations was, to a large extent, religious in character. Among almost all these nations, however, it degenerated in time to grossness. It is interesting to know that the Greek word *hupokrisis* was used to denote the acting of a play on the stage; hence the term "hypocrite" was formerly used to denote an actor, one who played a part on the stage. One can readily see how the term could gradually come to be used to denote a dissembler, one who is not his true self or who hides his true character and assumes a false appearance of goodness and virtue.

The history of the drama, or "theatre," as it is commonly called, is not a creditable one to the art itself. There seems to have always been some degenerating influence about it. It may be an art to "play" being some one else, but it fosters the unreal, and the popular demand being for that which is more or less sensual, the tendency of the art is to teach wrong ideals. One who was formerly an actor, but who is now engaged in active Christian work, says of the profession itself that "the life is demoralizing and immoralizing. It sends spirituality glimmering." Judging by the pictures one sees on the bill boards the average play may be termed "coarse buffoonery."

Constantine, who introduced the idea of a "national Christianity," and with that the delusion that fighting for one's country or for one's national or individual rights or honor is a Christian duty, seems also to have fostered the plan of making Christianity attractive and popular by dramatizing certain portions of the gospel narrative. Certain it is that in the fifth century this method of increasing the attractions of public worship on special occasions had become very common. Certain it is also that gradually other elements and features were admitted, many of them of a trivial character, and the rivalry between congregations caused one comic extravagance after another to be added until the devil became the chief character in the play and the whole thing became entirely profane.

Evil seems to play a preponderating part in the drama of today, and whatever apparent good may be in some plays is certainly more than counterbalanced by the unquestionably evil and debasing in the average, and how many among the habitual theatre-goers discriminate? The attempt to make this originally pagan institution serve a beneficial purpose in Christendom has not been elevating. It has led to entirely wrong ideas, for it has fostered those things which aim to make Christianity a matter of pomp and grandeur and external display, some of the features of which are so deeply rooted in their sentimental surroundings by centuries of false teaching that it will never be eradicated until people come to a realization of the real simplicity and reality of the gospel

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and of the Christian life. The Christians in the first few centuries were unitedly opposed to the theatre, and to attend one was a sure sign of apostasy. Is it a sign today?

PERSONAL MENTION.

Bro. J. S. Shoemaker of Freeport, Ill., is expected at Nappanee, Ind., the latter part of this month to hold meetings there.

Bro. Daniel Kauffman of Versailles, Mo., paid his respects to the Herald office on the 13th on his way from Kent Co., Mich., to Howard Co., Ind.

Pre. Peter Schantz and Pre. Em. Troyer of the Illinois Mennonite Conference (Independent) called at our office for a short visit on the 16th on their way to Goshen, Ind.

Bro. M. B. Shank and wife of Warwick, Va., recently came to Elida, Ohio, to spend some time visiting among their many friends and relatives there. Their coming was a pleasant surprise to the brotherhood.

Bro. S. F. Coffman of Vineland, Ont., has spent some time in Waterloo Co., Ont. Meetings held at Biehn's M. H. resulted in several confessions, and the interest in the Waterloo M. H., where meetings are now being held, is good.

A correspondent from Baldwin, Md., writes that Christian Neuhauser, Sr., of near Long Green Station was received into church fellowship on the 3d, Bro. Gideon Stoltzfus officiating. Sister Elizabeth Mast is suffering from a broken hip which she received from a fall about six weeks ago.

Pre. Moses C. Bowman of Mannheim, Ont., who has been visiting among the congregations in Michigan and Indiana, began meetings at the Shore M. H., Lagrange Co., Ind., Jan. 2. Pre. S. G. Shetler of Davidsville, Pa., was also expected. The meetings closed on the 10th. One soul accepted Christ.

BIBLE STUDY.

By E. S. Hallman.

LESSON IV.

The Book of Leviticus.

Central thoughts—Sin, Holiness, Worship.

1. Name some different kinds of offerings. Ch. 1, 2, 3, 4, 5.
2. What process did the priests undergo in their consecration to God? Ch. 8:1-13.
3. Explain the Christian's consecration.
4. What are some of the greatest blessings of obedience? Ch. 26.
5. What are some of the greatest curses of disobedience? Ch. 26.
6. What happened with Aaron's two sons, and why? Ch. 10.
7. In what way in our day, is strange fire offered to the Lord?
8. Explain Ch. 16:2 with Heb. 4:16.
9. Explain Ch. 16:21, 22, with Isa. 53:6—

January 21,

"The Lord hath laid on him the iniquity of us all."

REMARKS.—Christ stands for every sacrifice, every offering, every garment, every ceremony and every golden vessel.

God is holy, and man is sinful. The approach to the holy God by a sinful, yet chosen people, is by sacrifice.

The effort of the law, with its sacrifices and ceremonies, was to make Israel a holy nation.

God desires to enter into fellowship with man, and approaches man through a sacrifice.

God appoints this way of sacrifice as an atonement for sin, and accepts through his mercy the sacrifice of the victim, instead of the death of the sinner. Ch. 16. All this looked forward to the Lamb of God, which taketh away the sin of the world. John 1:29.

For the Herald of Truth.

CHRIST THE FULFILLMENT OF THE LAW.

By Geo. R. Brunk.

In the issue of Jan. 1st, under the above heading I notice an article in which the author endeavors to show that obedience to some parts of the law of Moses as such is obligatory upon Christian people. Inasmuch as many are unsettled in their minds on this point I have thought perhaps what has helped me might be a help to others.

A Bible commandment, in order to be binding on us, must be (1) from God, (2) to us.

The following commands or teachings are not binding on us: 1. Such as are from wicked men. 2. Such as are from Satan. 3. Such as are from God but to others exclusively.

To repent is the duty of all, for it is (1) from God, (2) to all men. Acts 17:30.

"Wash one another's feet." is the duty of Christians only. It is (1) from God, (2) to Christians, and to no others. John 13.

"Raise the dead." Matt. 10:8. It is (1) from God, (2) to the apostles, but not to us.

"Signs, wonders, and mighty deeds," are signs of an apostle. 2 Cor. 12:12.

"Whither I go, ye cannot come," is (1) from Christ, (2) to the unbelieving, and not to us. John 8:2.

"Cast thyself down," is (1) from Satan, (2) therefore the duty of no one. Matt. 4:6.

The foregoing is fully sustained by the following Scriptures: (1) Whatsoever (2) God hath said (3) unto thee (4) do. Gen. 21:16. And in the New Testament the same in the words of Christ: (1) Whatsoever (2) I have commanded (3) you, (4) observe. Matt. 28:20.

Now, we see that in both Old and New Testaments God not only requires obedience in some things, or most things, but in all things, from him to us.

King Saul obeyed in part and fell under God's displeasure. 1 Sam. 15. Likewise, the Prophet of Judah, spoken of in 1 Kings 13, obeyed in part only and lost his life in consequence.

In Gen. 6:14 we read, "Make thee an ark of gopher wood." This is (1) from God, (2) to Noah only: (3) therefore not to us at all. In the 2nd verse we find: (1) All (2) God commanded (3) him, (4) so did he.

In Ex. 20:1-16 are many commandments from God to Moses only, and therefore not to us. In the 16th verse we read: (1) all (2) that the Lord commanded (3) him, (4) thus did Moses.

This now brings us to the main point in the inquiry: Was the law of Moses given to any except the Jews? I think a little careful

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study will show beyond a doubt that the law of Moses was (1) from God, (2) to Israel, (3) and to no other people. I take it to be a strong proof that the law of Moses was for no other people than the Jews because it is nowhere said to be for any other people.

In introducing the words of the covenant God said: "I am the Lord thy God, which have brought thee out of the land of Egypt" (Ex. 20:2), then follow the words of the covenant. In verse 12 he mentions "the land which the Lord thy God giveth thee," which shows conclusively that the words of the old covenant were addressed to and intended for the Jewish people.

In Ex. 31:13, concerning the fourth commandment, God says, "Speak thou also unto the children of Israel, Verily my sabbaths ye shall keep.... throughout your generations.... for it is holy unto you."

God, through Jeremiah, says, "I will make a new covenant with the house of Israel.... not according to the covenant that I made with their fathers in the day that I took them by the hand, to bring them out of the land of Egypt." Jer. 31:31, 32.

In Deut. 5:1 we read, "Hear, O Israel, the Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us.... who are all of us here alive this day." Deut. 4:5 shows plainly that Israel is addressed, and verse 8 shows that the law belonged to no other people.

This is the covenant of works that could not give life or make one righteous, and included one nation only. Compare Deut. 6:24, 25, with Rom. 9:30-33.

The covenant of promise (Eph. 2:12) made with Abraham (Gal. 3:14-17), is fulfilled in the gospel of Christ, which includes all nations.

We will now consider whether the scriptures teach that the old covenant is not binding on Christians.

If it be but a man's covenant, all the conditions must be complied with in order to be partaker of the benefits. No one will be blessed in observing a part of the new covenant and rejecting the rest, and in like manner we can hope for none of the blessings of the old covenant by observing here a little and there a little, even if it would yet be in force, for we are plainly taught, in reference to this point: "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it." Deut. 4:2.

The law only speaks to those under it, and to them it says: "Cursed is every one that continueth not in all things which are written in the book of the law to do them." Gal. 3:10. Paul argues that if you hold yourself bound to one part of the law you are bound to all of it. Gal. 5:3. It must all go together. If any of it passes away, it all passes away; if any of it remains, it all remains.

We know that it does not all remain. Hence I must show that it is all passed away.

In Heb. 8, in speaking of the old and new covenants, Paul says concerning the old covenant in verse 13, "It is ready to vanish away."

In Gal. 3:19, in speaking of the law, Paul says, "It was added because of transgression." Now, Paul, how long will it stay? Listen to his own words, "Till the Seed made." Verse 16 shows that the Seed he mentions is Christ, therefore his teaching is this: The law shall be in force until the time of Christ, and no longer.

In verse 24 he says, "The law was our schoolmaster." In verse 25 he says, "We are no longer under a schoolmaster," hence no longer under the law; and if not under the law, then it has no authority over us. It only speaks to those under it. Rom. 3:19.

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"Tell me, ye that desire to be under the law, do ye not hear the law?" Hagar represents the law of Moses; Sarah, the gospel of Christ. What saith the scripture? "Cast out the bondwoman (old covenant) and her son" (those who cling to her).

Now the law is cast out. Can we get along without it as our rule of life? Hear Paul in Rom. 3:21, "Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets."

Rom. 7:6, "But now we are delivered from the law, that we should serve in newness of spirit, and not in oldness of letter."

As an example of newness of spirit, see Paul's interpretation of "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." The oldness of the letter is: When you work your beast, leave him free to eat whatever he can reach. But Paul declares that this is not the true meaning, but that the ministry should have support from the church, he argues from it. See 1 Tim. 5:18; 1 Cor. 9:9. From this we see that the moral element of this commandment is carried over into the new covenant, but the literal act is not. The underlying principle is: Deal fairly with those who labor for your good.

Now, this is of the same class as the command our friend referred to about the cutting of the beard. The literal action, the oldness of the letter, is not carried over into the new, but the newness of the spirit is carried over. In connection with the cutting of the beard is also mentioned the cutting of the hair and the cutting of the flesh. Now, these were heathen and idolatrous customs, and were therefore forbidden. Now the newness of the spirit in this passage is carried over into the New Testament; we will find it in Rom. 12:2, "Be not conformed to this world."

In Rom. 8:2 we read, "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."

Rom. 10:4, "Christ is the end of the law for righteousness to every one that believeth."

Luke 16:16, "The law and the prophets were until John. Since that time the kingdom of God is preached."

Before John's ministry the people were pointed back to Moses and the law. John came with a new message and pointed the people to Christ and not to Moses.

The law, however, was in force until the death of Christ, at which time the new will or covenant came into effect and the old passed away in its entirety, as two different wills cannot be in force at the same time.

With this agrees the following: Heb. 10:9, 10, "Lo, I come to do thy will, O God. He taketh away the first that he may establish the second, by the which will we are sanctified." In 2 Cor. 3:6 Paul says that God made him an able minister of the New Testament. In verse 7 he shows us that what was written and engraven on stones was glorious. In the 11th verse he says, "That which was done away was glorious. Put these two passages together and they unmistakably teach "that which was written and engraven on stones (Moses calls it the covenant, Deut. 4:13), was done away."

For preaching such things Paul was strongly accused and Stephen was killed (Acts 21:21; Acts 6:14).

It seems there always have been people that think Christ and his gospel are not enough. Paul and Barnabas, new covenant preachers, came in contact with such who said, "That it was needful to circumcise the Gentiles and to command them to keep the law of Moses." Acts 15:5. They disputed the point, but, like many of the present day, the legalists would not be convinced, so they

went up to Jerusalem to the elders, and they held a conference about it. After full discussion their decision was as follows: "Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls, saying ye must needs be circumcised and keep the law, to whom we gave no such commandment," Acts 15:24. By this we see that those who preach Moses subvert souls and trouble people, and Paul says of them that they "know not what they say or whereof they affirm." 1 Tim. 1:7.

In Heb. 1:1, 2, we are taught that the prophets spake to the people in the past, and that Christ speaks to the people in these last days.

On the mount of transfiguration Moses and Elijah were present with Christ—Moses, to represent the law; Elijah, to represent the prophets; Christ, to represent the gospel. God spake from heaven and said—not, hear Moses—not, hear Elijah—but, "This is my beloved Son, hear ye him."

If we are to obey Moses, except where the New Testament expressly sets it aside, we certainly will bind very heavy burdens upon ourselves. The following references will serve as samples: Ex. 23:13; Ex. 35:3; Lev. 17:13; Lev. 19:9, 10; Lev. 19:19; Deut. 14:22; Deut. 22:8; Deut. 22:12; Deut. 24:19; Deut. 25:5, 6. And as long as any of them stand Deut. 4:1 will, and that would require us to obey it all.

But there being a change in the priesthood (from Aaron to Melchisedek), there is made of necessity a change also in the law (from Jewish to Christian). Now, while we have clearly shown that the law of Moses is done away, let it be noted that it is done away only as a rule of life. We still have it as a rich mine of instruction which we could not afford to be without. From its types and shadows we can draw beautiful lessons.

Those who lived under the law will yet be judged by the law (Rom. 2:12). This can be taken as one reason why the law was not destroyed.

The law could not give life. Let this be taken for one reason that it was done away.

I will yet state that while the Mosaic code contained much that is Christian duty, yet it was all done away together, as it was not to be mutilated. But when the new covenant was made, everything contained in the old that God intended for Christian people he re-wrote in the new, so that what is not found written or implied in the New Testament is not the duty of any Christian to observe.

The gospel is spoken of as the "perfect law of liberty," therefore it must contain man's whole duty, else it is not perfect. Jas. 1:25.

McPherson, Kansas, R. F. D. No. 5.

You are a debtor to each one whom you can reach and help, whether it be the child upon the street of your town or the heathen on the other side of the world. Are you discharging any of your debt?

R. J. Campbell says: "The more direct and simple the style, and the more rich and real the spiritual experience of the preacher, the more the people welcome the message. They crave the note of certainty."

WHY?

If the wren can cling to a spray a-swing

In the mad May wind, and sing and sing

As if she'd burst for joy,

Why cannot I contented lie

In his quiet arms, beneath his sky,

Unmoved by life's annoy?

—Robert Haven Schauflier.

HERALD OF TRUTH.

January 21, 1904.

ABRAM B. KOLB, Editor.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Frankonia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio Mennonite.
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9. Indiana Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

To our Patrons.—A check on a local bank sent to the Mennonite Publishing Co., to pay for a small bill of books, or for the subscription of a paper, will cost us from ten to fifteen cents to collect. We would therefore kindly ask our friends and patrons who send us money to send bank drafts, post office money orders or express orders. A bank draft can usually be obtained at the bank where you are doing your business without charge; but where this is not convenient, a post office money order, or an express order, or a registered letter will be all right.

Our Young People's Paper is now edited by A. B. Kolb, the editor of the Herald of Truth, and we feel sure that the contents will be of such a character as will please and edify all who read it. We hope to receive many new subscriptions to it. We want all the young people who take the paper to be agents for the Young People's Paper. Write for terms. We will give you a chance to do good to others, as well as for yourselves. Price, 75 cents a year. Mennonite Publishing Co., Elkhart, Ind.

With the New Year many of the subscriptions to the Herald of Truth expired. We trust our brethren will renew at once, and also those who know themselves to be in arrears we hope will send in their arrearage and again order the paper for the coming year. Our church paper should have a place in every Mennonite home. It will prove a great benefit to the children and the old people wherever it is read. Price, \$1.00 a year.

The Herald of Truth and Young People's Paper will be sent to one address for \$1.50 per year. The Herald and Words of Cheer for the same time to one address for \$1.35. Words of Cheer and Young People's Paper, \$1.10, and the three papers together for \$2.00. This, however, does not apply in the case of those who are taking commission on subscriptions for any of the papers.

In sending your subscriptions to the Herald of Truth and the Young People's Paper, do not forget the Words of Cheer, our Sunday school paper. It is published weekly, contains many good articles and nice stories, which the children like to read. Price, 50 cents a year. In quantities to Sunday schools we make a deduction. Address, Mennonite Publishing Co., Elkhart, Ind.

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An Excellent Offer.—Those who would like to obtain a really meritorious history of the Mennonite church will be glad to know that they can get the Herald of Truth for one year and "History of Christianity" (Horsch) for \$1.50. The regular price of the book is \$1.00, but by ordering it with the Herald this book of 304 pages, well printed and handsomely bound in cloth, will be sent, post paid, at the rate of 50 cents. This offer applies to renewals as well as to new subscriptions, only in the case of renewals all arrears must be paid.

If you want a good Bible at a reasonable price, send to the Mennonite Publishing Co., Elkhart, Ind. Remember that many of the cheap Bibles have poor binding, a poor print and will not last long. We want to give every purchaser full value for his money.

CORRESPONDENCE.

From the Salem Cong., Elida, Ohio, Jan. 11, 1904.—Greeting in the Master's name. Nov. 28, 1903, Bro. Noah Metzler came to this place and conducted meetings for three weeks. The meetings were well attended and 24 precious young people confessed Christ as their Savior. This is truly encouraging to the congregation at this place and should cause the brethren and sisters to be more earnest in their labors to extend the kingdom of Christ.

Cor.

Fairview, Oscoda Co., Mich., Jan. 11, 1904.—Dear Brethren, Greeting.—The brotherhood came together on New Year's day to make arrangements to build a house for worship, which is very much needed at this place. We have no meeting house of any kind. This is a field wide open for the workers of the Lord. We wish very much to have our ministering brethren to visit us. Bro. Samuel H. Miller of Sugar Creek, Ohio, visited us some time ago. Pre. Isaac Miller who came to this place from Illinois recently is affected with liver and gall trouble and wishes all the saints to pray for the healing of his body, if it be the Lord's will that he should regain his health.

Eli A. Bontrager.

Ephrata, Lancaster Co., Pa.—On the 27th of Dec. 1903, the following officers were elected for the Ephrata Sunday school: Supt., J. A. Buckwalter; assistant, Amos Burkhardt; Sec., John H. Frank; Treas., Henry Gockley; Chor., E. B. Landis; Asst., A. N. Wolf.

A Worker.

Bowmansville (Pa.) Sunday school, Jan. 10, 1904.—Dear Herald readers, Greeting to all.—We were greatly encouraged today by the visit of our brethren, Pre. D. Lehman of Millersville, B. F. Herr, Supt. of the Rockland St. Mission, Lancaster, D. H. Moseman, Supt. of Lancaster S. S., Philip Moseman, and Sister Lizzie Moseman, all of Lancaster Co. We were very earnestly admonished to work together in love for the upbuilding of God's kingdom. We believe that the Sunday school offers us one means by which we can bring up the children in the fear and admonition of the Lord.

The parents who cannot understand why their children do not unite with the church were probably not deeply enough concerned for the salvation of their sons and daughters until their best years were passed and the enemy had sowed the field with tares. May we as parents be concerned about our children, then we will also feel for others. We ask an interest in the prayers of God's children, that his cause may prosper among us and Satan's kingdom be pulled down.

Cor.

Lima, Ohio, Jan. 8, 1904.—Dear Herald readers, Greeting in Jesus' name. The church at this place has been greatly encouraged the past few months by the visits of ministering brethren. On the 23d of Oct. Bro. A. Metzler and wife of Blair Co., Pa., came into our midst. The same evening Bro. Metzler filled an appointment at the Salem M. H. On Saturday preparatory services were held at the Pike M. H., where Bro. Metzler delivered a very pointed sermon from the text, "Prepare your hearts unto the Lord, and serve him only." On Sunday, communion was observed at the same place, when Bro. Metzler again conducted the services from the text, "Look unto me and be ye saved all ye ends of the earth." Nearly all of the brethren and sisters present participated in the communion. It was indeed a rich spiritual feast to our souls, and a means of binding us together more closely with the bonds of love. The sermons of our brother were very much appreciated and we trust lasting impressions were made on the minds of the hearers. On the 17th of Nov. Bro. Amos Mumaw of Wayne Co. stopped with us and preached one instructive sermon from Jas. 1:27. From here he went to Indiana and Michigan to hold a number of meetings.

On the 28th of Nov. Bro. Noah Metzler of Nappanee, Ind., came into our midst to hold a series of meetings. On Sunday he preached at Salem. On Sunday night the meetings were commenced at the Pike M. H. and continued for two weeks. On Dec. 13 the meetings were commenced at Salem and continued till the evening of the 19th. On the evening of the 20th he preached his last sermon at the Pike M. H. and on Monday he returned home. We praise God for the work that was done at this place through the efforts of our brother and the prayers of the church. Our dear brother preached the Word with the power of the Holy Spirit. The saints were greatly encouraged, and sinners were made to cry out, "What must I do to be saved?" Twenty-four souls confessed Christ as their Savior. It was a time of special rejoicing among God's people at this place for two reasons: First, because very few had been gathered in the last few years; second, because a number confessed Christ for whom we had been praying and longing to see saved for a number of years. We realized that God still answers the effectual fervent prayers of his children. May God be with our dear brother wherever he goes to preach the glorious gospel of salvation to the lost.

On the 27th of Dec. Sunday school was reorganized at Salem for another year. The following officers were elected: Supt., C. C. Culp; Sec., Andrew Breneman; Chor., J. M. Breneman; Treas., Henry Diller. May God bless the Sunday school and every effort that is put forth for the advancement of his cause.

Cor.

Rohrerstown, Pa., Jan. 10, 1904.—Dear brethren, Greeting in Jesus' name. We have recently been favored by visits from several ministering brethren from this and several other states. Three weeks ago at our services held Saturday afternoon, preparatory to coming to the Lord's table on the Sunday following, Bro. William Seber of Juniata county, this state, was with us, and preached a good, practical sermon. His theme was the laying up of treasures above, where neither moth nor rust do corrupt. He urged us as a brotherhood to look unto our lives and see whether we are indeed in condition to partake of these sacred emblems and thereby show forth the Lord's death till he come. We trust we may all with one accord have endeavored to heed the injunction

of the apostle Paul, when he says, "So let a man examine himself and so let him eat of that bread, and drink of that wine." On the Tuesday evening following (Dec. 22) Bro. George Shewalter of Rockingham Co., Va., was with us and exhorted us to prayer, faith in God, and a diligent study of the scriptures, all of which are helpful requisites to the upbuilding, maintenance and further growth of a sturdy Christian character.

On last Sunday morning (Jan. 3), Bro. Martin Risser of Maryland was in our midst and broke to us the words of eternal truth. His theme was separation from the world, an important subject indeed, for we are made to realize that the world is indeed, in a number of ways, fast coming into the Christian church of today. We feel thankful to God and the brethren for their visits, and trust that they may be a mighty power for good wherever the brethren may be, and that through their influence many precious souls may be won for Christ.

Cor.

Bowmansville, Pa., Jan. 10, 1904.—Dear Herald readers, Greeting in Jesus' name. Today our hearts were again refreshed by the visit of the brethren, Pre. Daniel Lehman of Millersville and Benj. Herr, David and Philip Moseman of Lancaster. Bro. Lehman reminded us of the importance and blessing of working together in unity in the Sunday school. Much good can be accomplished if the ministers and old and young go hand in hand trying to win souls for Christ. Bro. Lehman presented to us the influence the teacher has over his class, not only on Sunday, but during the week as well. Our Sunday school is not so well attended this winter on account of whooping cough among the children. Bro. Lehman preached at the Gehman M. H. this forenoon. May his admonitions not be forgotten. Brethren, come again.

Wm. G. Good.

Newtown, Kansas, Jan. 13, 1904.—A friendly greeting to the Herald readers in the name of Jesus. No item has appeared from the paper for some time. No doubt, some will think or say that we have not much interest in the good work for the Lord, but we are still making efforts to push the important cause to the promised mark. On the 27th of December our Sunday school (Pennsylvania Cong., Harvey Co., Kan.) was reorganized for 1904. The following officers were elected: Supt., Reuben M. Weaver; Asst., Menno B. Weaver; Sec. and Treas., Emma King; Chor., M. E. Hostetler; Asst., Anna Erb. Yearly reports.—Contributions during year, \$70.83. Average attendance of officers, 3-13; teachers, 11-13; pupils, 113-2-3; visitors, 9-1-3; total, 139-1-2. We would ask our sister churches to pray that Pennsylvania Cong. may not be found wanting, and that God may supply our every need.

D. Weaver.

Weaverland, Lancaster Co., Pa., Jan. 12, 1904.—Dear Herald readers, Greeting in the worthy name of Jesus. On Sunday, the 10th inst., twelve souls were baptized and received into the church here by Bish. Weaver, and three others were received from other churches on satisfactory confession of faith. The meeting house was filled with attentive hearers, and the impressive ceremonies brought back to us fresh memories of the time when we sealed our covenant with God by baptism. May God ever lead us and keep us all in the narrow path, that we may ever be found faithful, upright, honest and true. The same morning one more came out on the Lord's side, so we have another class started. Indeed we have reason to rejoice for these refreshing showers of blessing in the beginning of this new year.

D. S. Wenger.

De Graff, Ohio, Jan. 8, 1904.—I notice in the Herald that a sister gave to each of her Sunday school class 15 cents last spring to see what they could make out of it. If the editor will allow me space in the Herald I will tell the readers how our mission class of twenty worked during the summer. The Sunday school gave to all of the little folks who wished to do mission work, 10 cents each. Twenty were willing to work. They were given time till Nov. 15, when, to our surprise, they reported that they had gathered \$34.43. They were to have one-half for their work, the other half they decided should be sent to the orphanage in India. I cannot tell you my feelings when I learned what those little folks had done with so small a sum. How little some of us older ones are doing in this respect. Especially were we effected when we saw how willingly they all, one after another, handed in what they had made. One little boy had made his 10 cents bringing him in \$6.40; another, \$4.00; another, \$3.00; a number of them \$2.00; others less. One little boy, almost crying, told us he was going to raise chickens, but they all died. We felt sorry for him, yet he had something to give us for the needy ones in India. The members of the Sunday school feel that they were richly blessed for doing as they did, and if nothing happens they expect a larger class this summer. We think this a good way to get the little folks interested in mission work and likely some of the older ones as well. God bless the little mission workers.

Cor.

Springs Cong., Springs, Okla. Terr., Jan. 4, 1904.—Dear Herald readers, A New Year's greeting, in the blessed name of our Lord and Master. May God add his richest blessings to the efforts that are being put forth here in our church and Sunday school, to serve him in righteousness and in truth. We are only a small band, unitedly traveling together in a body to Zion. The membership of this congregation numbers 21. Bro. George Hinkel is our minister and he is putting forth every effort to tear down the stronghold of sin, and to build up God's kingdom. May God bless our labors that they may not be in vain. We have preaching services and Sunday school every Sunday in the forenoon. Dec. 13 we re-elected officers for the Sunday school for 1904: Supt., Henry Schmidt; Asst. Supt., Eli Yoder; Sec. and Treas., Hannah Hinkel; Chor., Amanda Schmidt and August Liebman. We ask an interest in the prayers of all God's children that we may ever labor in the fear of the Lord and be kept humble, meek and lowly at the foot of the cross, in his service. May God give us willing hearts, to be led by our faithful guide, the Holy Spirit, into all truth and righteousness.

August Liebman.

Elida, Ohio, Jan. 9, 1904.—Dear Herald readers, Since no correspondence has appeared in the Herald from this place for some time I thought perhaps a few lines would be of interest to at least some of you who are interested in the cause of Christ. We have had late had a season of rejoicing. On the 28th of Nov. Bro. Noah Metzler of Nappanee, Ind., came to this place and labored with us until Sunday evening, Dec. 20. During this time 24 dear souls confessed Christ as their Savior. We indeed feel to rejoice over these confessions. Many prayers have ascended to God in behalf of these dear ones. Our prayers should not end with their conversion, but we should show the same concern for their spiritual prosperity, as we have for their conversion, and continue to pray for them, and assist them all we can that they may become useful work-

ers in the vineyard of the Lord. May the Spirit of God operate upon the hearts of his people and lead them to a greater usefulness in his cause.

P. E. Brunk.

South English, Iowa, Jan. 9, 1904.—Today our little congregation met in quarterly council at the Liberty meeting house; all are harmonious, peaceable and earnest in the work. We felt that it was good to be there, and to say, "How pleasant thus to dwell below in fellowship of love." Among the other matters of business considered at this time was a question handed in by one of our lay members: "What arrangements can be made to carry on our minister's farm work when he is called away from home to engage in the Lord's work?" It was decided by a unanimous vote that the laity maintain a fund for the special purpose of paying his hired help when he is called to do the Lord's work in other parts of the field, his traveling expenses being paid out of our local mission and evangelizing funds. We meet four times a year at regular times to attend to the business matters of the church and to discuss the best interests of the cause. Comparing our little congregation of 20 members with the large congregations of other places it seems rather insignificant, but we enjoy the work, even though we are few in numbers, and our work correspondingly small. Our treasurer's report shows that the little donations of our church for the Lord's work and the various lines of mission and evangelistic work for the year 1903 amounted to \$325.52. We believe that God is able to use even the widow's mite for good in his cause.

I recently visited brethren and sisters in Kansas and Missouri, and am glad to say that they are earnestly engaged in the Lord's work. I would like to call the attention of our ministering brethren to the fact that we have a few members living in Kansas City who earnestly desire to either have a church or a city mission started there. In passing through do not fail to call on Bro. Lewis Autenreith's family, 29 South Boeke St., Kansas City, Kansas. Lying, as it does, between the churches in Missouri, Iowa, Kansas and Nebraska, Kansas City would be a good point to open up a city mission. I hope to see steps taken in that direction in the near future.

S. B. Wenger.

Spring City, Pa., Jan. 14, 1904.—Dear Herald readers, We were favored with a pleasant visit by our Bro. A. O. Hiestand of Doylestown, Bucks Co., Pa., accompanied by Bro. Iles, George Walters of Line Lexington. Bro. Hiestand preached to us on Sunday evening about the different qualifications and offices, but all the same spirit. Eph. 4:9-12. I rejoice when I read the correspondences in the Herald of Truth which tell of the meetings and increase in different churches. Brethren, come again.

Francis Bechtel.

CASTING PEARLS BEFORE SWINE.

For the Herald of Truth.

Elida, Ohio, Jan. 15, 1904.

Dear Bro. Kolb—I am pleased with Bro. S. B. Wenger's suggestions in last Herald and will send a few thoughts on the question he proposes: "What is meant by casting pearls before swine?" I think the swine represent ungodly persons at a time when they are engaged in low and foolish conduct and conversation; and the pearls represent the precious truths of God's word. We should exercise great care and good judgment as to the best time and place to present such pearls. I believe it is nearly always best to admonish them privately when they are all alone.

J. M. S.

For the Herald of Truth. BIBLE CONFERENCE.

A very interesting and profitable Bible Conference was held at the Oak Grove M.H. near Smithville, Ohio, Dec. 25, 1903—Jan. 1, 1904. To facilitate the work in hand the following officers were chosen to have charge of the different departments of the meeting: J. S. Gerig, Moderator; D. J. Johns, Asst. Moderator; O. D. King, Singing; Peter Conrad, Query Department; D. S. Gerig, Secretary. The instructors for the different sessions were: J. S. Hartzler, D. J. Johns, S. G. Shetler, and S. H. Miller.

J. S. Hartzler, under the general head of "Salvation," discussed the following subjects: (a) Man's condition, (b) man's depravity, (c) the atonement, (d) repentance, (e) faith, (f) justification, (g) sanctification.

D. J. Johns discussed the subject of "Ordinances," under the heads of: (a) Baptism, (b) communion, (c) feet-washing, (d) devotional covering, (e) marriage.

S. G. Shetler discussed the subjects of (a) "Holy Spirit," (b) "Restrictions," under the heads of: (1) Non-resistance, (2) secret societies, (3) non-conformity, (4) apparel, (5) life insurance.

S. H. Miller discussed the subject of "The Christian Graces."

The plan followed in the discussion of all the various subjects was to find out what the Bible teaches in regard to the question under consideration, and in this way to become better acquainted with its divine truths and teachings. In the study of the subjects many practical points were brought out by the questions, and light was given upon many of the perplexing questions that arise from time to time.

At the close of each afternoon session some time was devoted to the discussion of the queries that had been assigned to the different instructors.

An interesting feature of the evening sessions was the "workers' meetings," in which an opportunity was given to all to take part in the discussions of the particular subjects selected for each evening. Among the topics treated in this way were the following: Christmas; The Sin of Unconcern; The Power of Habit; Faith; God's Promises; The Benefits of Personal Work; Looking Backward and Forward. Essays were read by several sisters, and a part of each evening was spent in song service. After each "workers' meeting" a sermon was delivered by one of the instructors.

The increased interest and attendance from day to day, and the close attention of all present proved the success of the conference. Besides the members of the home congregation, there were in attendance ministers and members of the neighboring congregations as well as from several different counties in the state. It is hoped that the many truths taught may make lasting impressions, and that they may find expression in the lives of those who heard them and bear fruit for the Master's cause and kingdom.

The Secretary.

For the Herald of Truth. S. S. MISSION MEETING.

The regular quarterly meeting of the Mennonite S. S. Mission was held at Kinzer, Lancaster Co., Pa., Wednesday, Jan. 13. The meeting was opened at 9:30 a. m. by singing. Bish. Eby read Matt. 5:1-21, and offered prayer.

Superintendent Mellinger welcomed the audience and named Jacob H. Mellinger as presiding officer. The Secretary read the

minutes of the last meeting, which were approved.

Bish. Eby then preached from Matt. 5:8. Some of the points of the sermon, briefly stated, were: It is important to have a pure heart. We all alienate ourselves from God, and need to be regenerated and have our hearts purified by the blood of Christ. A pure heart will establish Christian principles, and call forth Christian acts. A pure heart will worship God, and not creed or sect. The sermon was followed by singing.

Address, "The West Virginia Hills," by A. D. Wenger. Bro. Wenger described the West Virginia hills as being huge mountains, rough, steep and almost inaccessible in many places, sparsely populated by people who are happy and contented, though living in marked contrast, in the way of homes and home furnishings, to the well-to-do people of the surrounding valleys. But few of them profess Christianity. During the Civil war some of the Mennonites of the Shenandoah valley fled to these mountains to escape the terrors of the war. They carried with them the gospel of Christ and taught it, thus beginning what in later years developed into an organized missionary effort on the part of the Mennonite people of Virginia. At present a minister is sent by the Virginia Conference each year to labor with the people of these mountains for one year, when his place is taken by another. The result is that quite a large number of them have accepted Christ.

Singing.

Amos Charles, one of the auditors appointed to audit the account of the Treasurer of the Welsh Mountain Industrial Mission, read his report. The fact was brought out that the mission is gaining in the direction of self-support, but is not yet able to stand entirely on its own feet.

Asst. Supt. Mellinger stated that business is rather dull at this season of the year. More attention is being paid to the moral and spiritual needs of the people, with some encouraging results.

The forenoon session closed at 11:30, and the house adjourned till 1 p. m., when a half hour's song service was held. This was followed by prayer by C. M. Brackbill.

General Supt. Mellinger re-appointed the old board of directors of the Welsh Mountain Industrial Mission.

A. A. Ressler acknowledged the receipt of various sums of money for the use of the mission and orphanage at Dhantari, C. P., India.

Address, "Willing Workers," by Amos H. Hoover. Healing precedes service. It is unwise to use unconverted persons as Sunday school teachers or to encourage them in attempting to do Christian work. The Holy Spirit is needed to qualify us for the work of the Lord. We have no love of our own. It is the love of God in us. During the days of the early church when persecution drove the Christians from their homes, those that were scattered abroad went everywhere preaching the word. Man's tendency is to colonize and remain together. But it is God's plan that they should be scattered, so that his word might be made known. There is joy in telling the gospel news. The gospel is supreme. Paul ate his tents to earn a livelihood, but his real occupation was preaching the gospel. The supremacy of the gospel obliterates all trace of caste. The chief end of man is to glorify God. A pencil that will not write, a knife that will not cut, a watch that will not keep time, is useless. A man who does not glorify God is like the useless pencil, knife or watch. He does not fulfil his function.

Singing.

Query or open conference every evening. The above subjects were so fully explained that we have reason to believe that they were helpful to all who have a desire to learn the truth of the Bible. We also believe that more meetings of this kind among our congregations in general would be beneficial.

The meetings in general were well attended. May the Lord bless the brethren who instructed us during these meetings. We also trust that the seed sown may have fallen on good ground and be the means of bringing souls to Christ.

Samuel Dintaman, Sec.

Address, "The Mother's Mission," by Abram Metzler, Jr. Either directly or indirectly the subject interests us all. It is God's plan that woman's life work should be motherhood and the rearing of her children in the nurture and admonition of the Lord. An attempt to elevate woman is right. But the popular tendency to masculinize woman is wrong. Woman exercises a mighty influence upon the world through her offspring. The model mother is a great character builder. The woman who allows her love of self and selfish pleasure to overcome her instinctive, God-given love for children, is perverting the laws of God. The woman who has passed through the blessed experience of rearing a family of children, molding their characters and shaping their lives for usefulness in God's service, is in the best possible condition for general usefulness in the world. God bless our mothers!

Singing, "My Mother's Bible."

A number of short talks were given by different persons on the last two subjects. After singing, "Porth to the Harvest," "Realms of the Blest," "Sweet by and by," and "Praise God from whom all Blessings Flow," the congregation offered the Lord's Prayer in concert, and was dismissed with a benediction by Bish. Eby.

Amos A. Ressler, Sec.

REPORT

Of the First Bible Conference held in the Mennonite M. H. near Elmdale, Mich., Dec. 22-31, 1903.

Organization.—Moderator, J. M. Kreider; Assistant Moderator, Josiah Blough; Secretary, Samuel Dintaman; Query Department, Amos Kauffman. The instructors were the brethren Daniel Kauffman and J. S. Shoemaker.

The subjects considered were as follows: 1. Sin; 2. The Ministry of the Word; 3. Church Government; 4. The Worker; 5. Faith; 6. Bible Characters—Joseph; 7. Practical Piety in the Home; 8. Dangers that Threaten the Church; 9. Repentance; 10. The Birth of Christ; 11. The Redemption of Man; 12. Baptism; 13. Conversion; 14. Nonresistance; 15. Regeneration; 16. Christian Graces—Love; 17. Devotional Covering; 18. Communion; 19. Sanctification; 20. Christian Graces—Peace; 21. Feet-Washing; 22. Life Insurance; 23. Obedience; 24. Church Government; 25. Nonconformity in Attire; 26. Secret Societies; 27. Conviction and Confession; 28. Home Missions; 29. Foreign Missions; 30. Marriage; 31. The Believer's Assurance of Salvation.

The forenoon session opened at 9:30, the afternoon session at 2:00, and the evening session at 8:00 o'clock. Each session of conference was opened with scripture reading and prayer by different brethren; also about one-half hour of time previous to each session of conference was occupied in singing.

Query or open conference every evening. The above subjects were so fully explained that we have reason to believe that they were helpful to all who have a desire to learn the truth of the Bible. We also believe that more meetings of this kind among our congregations in general would be beneficial.

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Singing, "My Mother's Bible."

MISSIONS.

For the Herald of Truth.
A SCENE LONG TO BE REMEMBERED.

By J. S. Shoemaker.

There are certain scenes, experiences and events which occur in one's life, that cannot be erased from our memory by the ravages of time. Such an event or scene came under my observation on Jan. 1, in Chicago.

It was the writer's happy privilege to drop in at the "Home Mission" at about 9 a. m. of said day. The mission workers and a number of visitors were busily engaged in preparing a feast of good things for the Sunday school children in the vicinity of the mission. The abundant supply of provisions stacked up in the rear end of the mission hall gave unmistakable evidence of the sympathy and liberality of the brotherhood in various parts of the country.

Over four hundred tickets had been previously distributed among the children, each holder of a ticket being entitled to a New Year's dinner. The children had been instructed to be on hand by 3 o'clock p. m.; but long ere the appointed hour there were scores of children thronging the street about the door, anxiously awaiting the signal, admitting them to the feast. There was a universal response to the invitation—not one child begged to be excused. How unlike those who were bidden to the royal feast (Luke 14:17-24).

The faithful band of workers had arranged three long tables in the mission hall, around which about 175 children could be seated at one time. As previously announced the dinner was prepared and the door into the dining hall was swung open promptly at 3 p. m.; and immediately a living stream of miniature humanity began to pour in until the tables were filled, after which the door was closed and bolted, to be opened again after the first guests had been served, and so on, until all had been fed.

The children were all properly seated about the tables as they came in. After every chair was occupied Bro. A. H. Leaman, superintendent of the mission, called for order, after which an appropriate hymn was sung, followed by the reading of the wonderful miracle of Christ feeding the multitude with a few loaves and a few fishes. Prayer was then offered, after which the attendants provided each child with a plate full of warm, wholesome food. After all were supplied, the signal was given to begin eating. It certainly was not necessary to repeat it. Simultaneously every little urchin began to dispose of his supply of potatoes and chicken. The scene was such that all were well paid for the sacrifice made in serving.

Had the kind donors been present to see the hungry children (with smiles expressive of satisfaction) dispose of the feast prepared for them, they certainly would have been paid ten-fold for all their labor and expense.

Four hundred and thirty-three children were fed. Over five hundred, including children, visitors and workers, enjoyed the feast of good things. Many poor families were supplied with provisions that were left over after feeding the multitude. Many hearts were made happy in the vicinity of the mission. We were pleased to note the liberality of the donors, the helpfulness on the part of the visitors, the wise arrangement of everything by the mission workers, the good behavior on the part of the children, and the expression of joy and satisfaction on the countenance of every one present. May the kindness shown these jewels in the rough,

be the means of winning their hearts to love the dear Master who said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." Great possibilities are lying dormant in these young minds and hearts, which if rightly developed will prove a power for good. We feel confident that many of them will, by the grace of God and the faithful instruction given by his servants, be polished to sparkle as diamonds in this dark world, and be prepared to shine as stars in the kingdom above.

Freeport, Ill.

For the Herald of Truth. WELSH MOUNTAIN MISSION.

Greeting in the worthy name of Jesus. As this is the beginning of another year we feel to give a few notes again from this corner of God's vineyard. In looking back over the year that is past we have great reason to praise God for what he has done for us. We can say with the Psalmist, "Blessed be the Lord who daily leadeth us with benefits, even the God of our salvation." We know he will supply all our needs in his own good time and way if we but wait on the Lord and put our trust in him. We praise the Lord that he has opened the hearts of so many brethren and sisters to help us along financially. May the Lord bless them.

Will you also pray for us and the people with whom we are laboring, for the salvation of their souls? We long to see them saved. In going around visiting these dear people in their homes we just find out how little they know of God and his love; yet they seem anxious to hear and be taught.

Dec. 22 we had a blessed time together. Early in the evening the people gathered into a Bible reading. The lesson for the evening was, "The Birth of Christ." Many good thoughts were brought out of the lesson, and we also tried to impress upon their minds how the time should be spent on Christmas day. After the services each one received a gift, which was given through the kindness of some friends. It cheered the hearts of many. We truly felt that it is more blessed to give than to receive, and he that giveth to the poor lendeth to the Lord.

Bro. John Senger was with us on the 29th of December and preached an impressive sermon on Heb. 10:31. He pictured very plainly the future of those who reject Christ, and those that accept him. We are thankful for the brother's visit. We hope this may inspire others to come.

Bro. Noah H. Mack started for Indiana Dec. 14, and is at present laboring there for the cause of Christ. May the Lord bless him in the work there.

The work here is moving slowly along. At this time of the year there is very little outdoor work. But we can supply work for the women in the shirt factory; also for the men who are able to sew.

We are happy in the work. Remember us at the throne of grace that God's will may be done. Yours for Jesus,

The Sisters.
New Holland, Pa., R. F. D. No. 4.

For the Herald of Truth. HOME MISSION NOTES.

Dear Herald Readers:—Greeting in Jesus' name. It has been some time since you have heard from our work through the columns of the Herald. You were not forgotten, but having so many things to look after we scarcely had time to write.

We are glad to say since our last writing three precious souls have been added to the

little flock in Chicago. Our hearts rejoice to see them come into the fold one by one. Will you pray that all may remain faithful and be examples to those who are still outside the fold?

We rejoiced during the past few weeks, because of the interest shown toward us by the dear ones in the country. We gave a dinner to 433 children on New Year's day. A few older ones, who came with their little ones, were likewise served. Boxes, barrels, buckets, and sacks came filled with many good things. (An article will appear in the Herald of Truth by Bro. J. S. Shoemaker, who will write more in detail of the dinner.)

The purpose of our writing is to express our thanks to those who had kindly consented to send in many things for the dinner. A part of a letter shows the eagerness to give: "Your letter asking for a little assistance to get up a New Year's dinner for the children, received. I told a few of our people. But I had to limit them or we would have been overwhelmed with provisions. Everybody who found out about it seemed to want to help."

We asked for a few chickens and a few loaves of bread and a few other things. But when the donation came it outreached the number and so many good things were sent that were not asked for. And with it all came a check for \$55.00. We certainly rejoice at this. Another congregation sent \$53.00. We had written to a number of places asking for a collection to buy oranges and such things which could not be sent. They all sent us liberal collections. May God bless each one who has given. What was not used was turned into the Mission fund.

May God reward you all for your love for and interest in our work. There were quite a few visitors with us from the country who helped us with the work.

We ask an interest in your prayers.
Yours in Jesus,
Chicago Home Mission Workers.
Per A. H. L.

For the Herald of Truth. LETTER FROM INDIA.

Dhantari, C. P., India, Dec. 15, 1903.
Dear Friends in the Homeland:—

Greeting to you in the worthy name of Jesus. By the kind providence of God we have been permitted to reach this place in safety. We arrived here about noon last Thursday—just in time to post a message back home after we had arrived. But we did not write many letters, because the few minutes we had were spent mostly in talking with the loved ones we met here after so many months of separation.

We found all enjoying good health and all very busy. There are the same old difficulties still to be met and there is no evidence that the enemy of souls has been destroyed. But there are many things which tend to encourage us very much. There seems to be a deeper spiritual life among the native Christians, and the missionaries have certainly gained much valuable experience during the year. It has been a year of blessings. We want to praise God for it.

J. A. Ressler.

MARRIAGES.

Bechold—Stricker.—On Jan. 12, 1904, at Berlin, Ohio, Bro. Henry Bechold to Sister Elizabeth Stricker, at the home of the officiating bishop, Daniel Wismer.

Miller—Troger.—Jan. 10, 1904, at the Walnut Creek meeting house by M. A. Mast, Bro. Levi Miller of Martin's Creek, to Sister Mary Ann Troger of Walnut Creek.

January, as stated above, the Circuit Court of Elkhart County appointed James A. Bell, our business manager, to the position, and the business of the Mennonite Publishing Company is now conducted under his care and direction until the indebtedness can be wiped out and the business again placed on its own footing.

Of course, every one will say that the Mennonite Publishing Company has failed, but allow me to explain: This step was necessary to keep the Company from failing, and this is just the reason we did it. In this way all our creditors will be protected alike, and each will in due time receive the amount due him.

Our business has had a steady growth for several years. The printing office and bindery have had no slack time for over two years. Our present orders and contracts will keep our employes and machinery busy until next April. On account of the increasing amount of work we found it necessary to put in another large, up-to-date printing press last fall, and a year ago we put in a type-setting machine that cost with attachments \$4,000.00. Instead of running by steam power, at an expense of \$1,700.00 a year, we put in an electric motor, from which our power costs \$1,000.00 a year. We have now running six cylinder presses that cost on an average \$3,000.00 apiece, and two folding machines that cost \$3,100.00. We have also a bronzing machine, an embossing press, a roughing machine, two small job presses, etc., which may be valued at a moderate estimate at \$3,000.00. The machinery in the printing office and bindery, with type, stands, cases, stones, metal, electrotypes, paper stock and other things which I cannot mention here, would easily bring the value of the printing office and bindery outfit to \$50,000.00. Among the machinery I have not named two paper cutters, which cost from \$600.00 to \$700.00 apiece, a binder's embossing machine worth \$500.00, three wire staplers worth \$1,000.00, a ruling machine, etc. Real estate worth \$25,000.00. Book store about \$30,000. The Herald, Rundschau, Young People's Paper, Words of Cheer, Jugendfreund, Lesson Helps, Family Almanac, with delinquent subscriptions are worth \$20,000.00, as the basis of profit therefrom determines the value of them.

I think this year's business will total \$100,000.00, as the receipts for the eight months period ending January 1 totaled \$59,700.85. The business in the printing department has increased considerably, and also the book store shows a material gain over last year.

Of course, under existing conditions the question may come up: Why was so large an outlay made when the capital was not larger? The matter is just this: To meet the requirements of the business and make it larger and more remunerative we had to have good type, good machinery and skilled workmen, and enough to be able to undertake large jobs. With the amount of business we are now doing there is a good profit, so that, by careful and wise management, economy and industry, the whole business

will in a short time earn sufficient to cancel all of our indebtedness and make the stock of the Company worth considerably above par, as our assets amount to about \$150,000, and the indebtedness about \$60,000.

As said above, the business goes on and the indebtedness will be paid, and we hope our stockholders will not look upon this as a failure, but simply a method to obtain time to save the business and the creditors. We need the sympathy, the help and support of all our people. If they will stand by us and help us, and bear some of the burden, this matter will soon be adjusted. John F. Funk established the business in 1867 and he and his brother, A. K. Funk, have stood by it and given their time, ability and energy to the business now for nearly forty years, and with their credit and private means have held up the business and made it what it is, always doing the best they could, and now should any one be grieved we hope he will remember us kindly. As said above, we have labored and toiled early and late and given our means to help it along, but now through the failure of the Indiana National Bank and a number of other manufacturing institutions, confidence was lost and we were compelled to take this step to protect the business and the creditors. Remember, that the business is going on and all our machinery is running as usual, and I trust you will use your best efforts to assist us in every possible manner.

The prospects for our future were never as bright and favorable as now. All our business relations are universally satisfactory to our customers as well as to ourselves.

JOHN F. FUNK.

Elkhart, Ind., Jan. 19, 1904.

PERSONAL MENTION.

Editor H. G. Allebach of "The Mennonite" is again at his work after a prolonged sojourn in the East, where he underwent a number of surgical operations in the Philadelphia General Hospital. His editorial work is of a high order.

*
Pre. Peter Unzicker and wife of Callom, Ill., are enjoying a three months' visit in the sunny clime of Texas.

*
Pre. Henry Rychener of Fulton Co., Ohio, was in Missouri the beginning of the present month and held five meetings at Panola. His visit there was much appreciated. He was accompanied by his wife and two little sons.

*
Bish. J. P. Miller of White Cloud, Mich., who visited in Illinois in December, returned home on the 30th ult.

*
Bro. Noah Metzler of Nappanee, Ind., recently returned from his evangelizing trip to Ohio. He expects to leave for Berlin, Ont., on the 5th of Feb. to hold meetings there.

*
Better one Moses who is consecrated than a myriad of rebellious Israelites.

January 28,

BIBLE STUDY.

By E. S. Hallman.

LESSON V.

The Book of Numbers.

Central Thoughts.—Service and Worship. Divisions.—The preparation (Chs. 1-9). The march (Chs. 10-22).

1. Who did Moses meet on his journey? Ch. 11.
2. What can we learn from this lesson? Verses 29-32.
3. How many spies were sent to Canaan?
4. What reports were brought?
5. What are our giants in the Christian life?
6. What was the result of being afraid and losing faith in God?
7. Does it pay to forfeit "the blessings of the Christian life" for the sake of some obstacles in our way?
8. What lesson can we learn from Ch. 14: 43, 44, 45?
9. Why did Korah and his followers have such an awful death? Ch. 16.
10. Compare Ch. 20: 11 with 1 Cor. 10: 4, with its teachings.
11. Why were the fiery serpents sent?
12. What lesson can we learn from Num. 21: 8, 9, with John 3: 14, 15?

REMARKS.—We notice how quickly God brought them to the borders of Canaan, but they "entered not in because of unbelief" (Heb. 4: 6), and as a result their "carcasses fell in the wilderness" (Heb. 3: 17). How sad all this, also their wanderings in the wilderness nearly forty years.

Will the reader please read 1 Cor. 10: 1-11. These are written for our example, that we should not do as they did.

May we all "enter into rest." A full entrance into Christ brings "rest." There is a land in Christ's kingdom, with rivers and streams; an abundance of living bread; the excellent grapes of Eschol, from the true vine; the fig trees and the pomegranates; a land of olive oil, milk and honey; at our feet the lily of the valley; above us the bright and morning star, the glorious Sun of Righteousness.

The way into the fullness of Christ is the way of trust, not of works. Unbelief turns many back into the wilderness of a weary experience.

Steps leading to Christ.—Genesis, the new birth. Exodus, the redemption by the precious blood of Christ. Leviticus, the law written on the heart by the Spirit of the living God. Numbers, walking in newness of life, serving the one Master, even Christ.

CHRISTIAN FELLOWSHIP.

By F. H. M.

"God * * * hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

Among the sweetest and most precious encouragements in this world to Christian workers are the fellowships that grow out of the work itself. In a way, the mission, the work of each of us is to be regarded as a complete in itself. The result of that work will be judged by itself and not as regards its relations with the work of others. You are responsible for your talent, I am for mine.

And yet there is a sense in which the individual effort is dependent upon that of

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others for a more far-reaching influence. Your work, my work, is only a part of a larger plan, God's plan. It was a divine commission in that sent out its workers by twos. It was divine wisdom that organized Christian believers into churches. And it is divine guidance that brings together workers of divers faculties and makes the work of some supplement that of others to the enlargement and advancement of the kingdom of Christ. It is this fellowship of love in the universal and the eternal that is the foundation of all real and abiding friendship. Such a union of hearts has its beginning in the Love that sent to the world a Redeemer, its continuance in the blessed privilege of being fellow-workers with the Master, and its fulfillment in the song of the ransomed.

Elkhart, Ind.

BIBLE TRUTHS IN SHORT SENTENCES.

By Silas Bauman.

Faith is believing that God has greater treasures in store for us than the whole world could give. Heb. 11: 6, last clause.

Grace is receiving the riches of God, simply because we trust him. Matt. 5: 3-12. Self-denial is showing these riches to others regardless of what the cost may be. Matt. 7: 13, 14.

Proving that God is abundantly rich in grace, is drawing from the bank of heaven under all circumstances the material to build the tower which we started to build in the name of the Lord. Luke 14: 25, 29.

To meet a righteous God with our own righteousness is impossible, but to send a messenger of peace before us who satisfied a righteous God is very simple, because he offers himself freely. Luke 14: 31, 32.

Therefore, he that forsaketh not all that he has cannot be my disciple. Luke 14: 33. Floradale, Ont.

THE POWER OF GOD'S WORD.

By A. Metzler.

When we seriously contemplate the power of God's word it inspires us with a reverence for his holy name. We find it unalterable, sharper than a two-edged sword. Take a glimpse at the creation—the beginning of all things—for the convincing proof that when God speaks there is unlimited power in every word. At his command heaven and earth, all things visible and invisible, were brought into existence. When he said, "Let there be light, there was light;" and when he said, "Let us make man," his handiwork proved the power of his utterance.

Just as sure as he has spoken a promise that promise has or will come into fulfillment. "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing wherunto I sent it." Isa. 55: 11. We deceive ourselves when we fail to regard every word God speaks to us through the holy scriptures as of equal force to those used in his creative work.

When God said we cannot enter heaven unless we are clean, holy, forgiving, pure in heart, free from pride, avarice, idle talk, worldliness, covetousness, etc., he meant it just as much and the words are just as true and powerful as the words, "Let there be light." Let us not be deceived, God is not mocked.

His word is the weapon he gives his children to batter down the strongholds of Satan. Its power was manifested through Christ when he used it as a weapon to defend himself against the attacks of the devil in his three-fold temptation. The enemy also handled the sword, but deceitfully, and was defeated when Jesus flung at him the sword of the Spirit, which is the unadulterated word of God.

Herein is the great secret of power in service—knowing, doing and using God's word in its purity. Especially is this true of the minister of the word. Satan opposes every good work; and one reason so many ministers have so little power is because the enemy makes them believe if they can only pour forth an eloquent stream of oratory the desired end will be gained. He cautions them not to preach too sharply, nor to preach the whole truth, lest some will become offended and they will become unpopular with the masses. He also attempts to get them to misapply the word, as he himself did when tempting Christ.

Every word in the Bible is inspired and is profitable. "The prophecy came not in old times by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1: 21. We will find mines of wealth still unexplored in store for us, if we have failed to regard the full power of all of God's word.

West Liberty, Ohio.

ADDRESS TO CONVERTS.

By R. A. Torrey.

II.

Converts, Confess Christ.

Second Step.—Open and constant confession of Christ before the world. Text, Matt. 10: 32, "Whoever shall confess me before men, him will I confess also before my Father, which is in heaven." One of the simplest secrets of Christian joy and Christian growth is confessing Christ openly at every opportunity you get. Just in proportion as you are faithful in confessing Christ will be the fullness of your joy and the extent of your growth. I have talked with thousands of backsliders, and have always put this question to them: "Did you keep on confessing Christ, or did you forget or neglect to do this?" And I don't remember to have ever met a backslider who did not admit that his backsliding began with his neglect to confess Christ. There may be other causes, but backsliding generally begins with omitting to openly confess Jesus Christ.

Men and women, don't be satisfied with joining the church. Don't be satisfied with confessing Christ occasionally. Be always on the lookout for opportunities, and every possible proper chance you get let people know that Jesus Christ is your Savior, your Lord and Master.

Now, that is a very simple thing; but I venture to say that if I came back here in one year and asked these converts to meet me in this building, I think most of you would be here, but some of you would be absent. And I think I am pretty safe in saying that every one of you who made it a practice to confess Christ through the coming year at every opportunity, would be here—unless you were in glory—but that those who neglected to confess Christ would be missing.

I once heard a very wise man, an aged minister of Christ, say this: "If you make a good deal of Christ, he will make a good deal of you; but if you don't make much of Jesus Christ, he won't make much of you." If you go forth from this building ashamed

of Christ, only confessing him when you have to, only witnessing once a month or once a week, for him, Christ won't make much of you. But I venture to say that if a convert makes a practice of confessing Christ every chance he gets, he will grow every day more and more in the likeness of Jesus Christ.

Don't Let Sin Come In.

Third Step.—Put away every sin out of your life. Text, 2 Tim. 2: 21.

If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work. The context shows that "these" means all iniquity. God does not say that men and women shall have ability. He likes to use the weak things to confound the mighty, but God does demand clean men and women. One of the greatest secrets of failure in Christian life is the indulgence in some sin. Many a man and woman have gone on in their Christian life for years, and then some sin has crept into their lives, bringing defeat and failure, and banishing joy and gladness in Christian service. You remember the story of Israel's defeat contained in the seventh chapter of Joshua. Israel had gone up against Jericho, and Jericho had fallen before them, and been destroyed. Then part of them went up against Ai. Now, Ai was a very little city compared with Jericho, and it was expected that it would fall very easily. But, instead of that, the men of Ai came out, and the army of Israel was put to flight. As Joshua saw the defeated soldiers rushing into the camp, he fell upon his face, and began to pray to God; and God said, "Joshua, stand upon thy feet." This is no time to pray; this is the time to deal with sin. There is sin in the camp, and you must stand before their enemies until the cursed thing is put away from among them. How many a Christian life has ended in failure and defeat simply because some sin was allowed to creep in!

I remember a young woman who had the most powerful experiences of any woman I ever knew. She had such a baptism of the Holy Spirit that for days she seemed to walk in God's presence. Everything about her seemed to be hallowed. A time came when that wonderful experience vanished. She was without joy and without power. She came to me time and time again, and asked me to pray that God would renew her spirit. Whenever she came I would say to her, "Is there not something wrong in your life?" and she would say, "No." One day she came and asked me to pray for her. I said, "There is something wrong in your life." She said, "Must I tell you?" "Certainly not, I am not a father confessor to anybody." "I had better tell you." She did so. She said bare a story of sin through all those years, and I could not see why she did not realize that it was sin. She bowed her head upon my study table, and sobbed as if her heart would break; but she went from my office that day with a better experience than she had ever had before. Oh, young converts, if you want to make a success of the Christian life, put away all sin, hidden sin as well as open sin. There are some things which you do not admit as sin.

What not to do.

Here are a few rules for things you ought not to do.

Do not do anything that is disobedient to the accepted or the indirect teaching of the Bible. If the Bible says, Do not do a thing, don't do it; but, remember, there are things indirectly forbidden that are not directly for-

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HERALD OF TRUTH

January 23, 1904.

ABRAM B. KOLS, Editor.

Entered March 4, 1902, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau und Herold, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.25 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Frankoma).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio Mennonite.
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11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

To our Patrons.—A check on a local bank sent to the Mennonite Publishing Co. to pay for a small bill of books, or for the subscription of a paper, will cost us from ten to fifteen cents to collect. We would therefore kindly ask our friends and patrons who send us money to send bank drafts, post office money orders or express orders. A bank draft can usually be obtained at the bank where you are doing your business without charge; but where this is not convenient, a post office money order, or an express order, or a registered letter will be all right.

Our Young People's Paper is now edited by A. B. Kols, the editor of the Herald of Truth, and we feel sure that the contents will be of such a character as will please and edify all who read it. We hope to receive many new subscriptions to it. We want all the young people who take the paper to be agents for the Young People's Paper. Write for terms. We will give you a chance to do good to others, as well as for yourselves. Price, 75 cents a year. Mennonite Publishing Co., Elkhart, Ind.

With the New Year many of the subscriptions to the Herald of Truth expired. We trust our brethren will renew at once, and also those who know themselves to be in arrears we hope will send in their arrears and again order the paper for the coming year. Our church paper should have a place in every Mennonite home. It will prove a great benefit to the children and the old people wherever it is read. Price, \$1.00 a year.

The Herald of Truth and Young People's Paper will be sent to one address for \$1.50 per year. The Herald and Words of Cheer for the same time to one address for \$1.25. Words of Cheer and Young People's Paper, \$1.10, and the three papers together for \$2.00. This, however, does not apply in the case of those who are taking commission on subscriptions for any of the papers.

In sending your subscriptions for the Herald of Truth and the Young People's Paper, do not forget the Words of Cheer, our Sunday school paper. It is published weekly, contains many good articles and nice stories, which the children like to read. Price, 50 cents a year. In quantities to Sunday schools we make a deduction. Address, Mennonite Publishing Co., Elkhart, Ind.

HERALD OF TRUTH.

An Excellent Offer.—Those who would like to obtain a really meritorious history of the Mennonite church will be glad to know that they can get the Herald of Truth for one year and "History of Christianity" (Horsch) for \$1.50. The regular price of the book is \$1.00, but by ordering it with the Herald this book of 304 pages, well printed and handsomely bound in cloth, will be sent, post paid, at the rate of 50 cents. This offer applies to renewals as well as to new subscriptions, only in the case of renewals all arrears must be paid.

If you want a good Bible at a reasonable price, send to the Mennonite Publishing Co., Elkhart, Ind. Remember that many of the cheap Bibles have poor binding, a poor print and will not last long. We want to give every purchaser full value for his money.

CORRESPONDENCE.

Pleasant Grove Cong., Tremont, Ill.—Greeting in the name of Jesus. Bro. Joseph Zook of Allensville, Pa., came to this place on Jan. 14 and admonished us very earnestly to prove ourselves by the word of God and not by man. That word is the best means by which we may know whether we are of the world or of Christ. The brother very plainly told us that the Christian church must be a separate people, not of the world, and filled with the Spirit of God.

Wm. Ropp.

Mayton, Alberta, N. W. T., Jan. 13, 1904.—Editor Herald of Truth. Greeting in the worthy name of Jesus. The brethren Norman Stauffer of Okotoks and I. R. Shantz of Carstairs, Alberta, recently conducted ten meetings with the brotherhood at this place. Seven souls confessed Christ and accepted him as their Savior. In this place we realize that truly the harvest is great and the laborers are few. It sometimes seems as though Satan is trying his best to scatter even the Lord's chosen, if possible. Even we older ones in Christ seemed to have grown cold and indifferent in the Lord's work, but we were awakened and refreshed, through the efforts of our brethren, by the living water which Christ offered to the woman at Jacob's well. Oh, that we may fully accept all that our dear brethren have taught us! This morning they left for Carstairs to hold meetings there. May the Lord use them to bring many souls into the light of his gospel.

Let us as parents pray with our children that they may learn the need of living for Christ. Pray for us at this place.

Amos and John Brubaker.

Strasburg, Franklin Co., Pa., Jan. 15, 1904.—We have reason again to be thankful to God for his protecting care in so long preserving our lives that we could once again see the closing of the old year and the opening of the new. During the old year many brethren and sisters, friends and neighbors departed this earthly life, but their memory is still fresh in our minds. Let us who have been permitted to enter the new year, try, with as much grace as the Father gives us, to improve our days, that we and those whom we may influence may receive greater blessings in this year than we did in the past.

When I look into the field that is open for the Lord's work, even here in Franklin county, I see there is much work to be done. There should be no time for trifling when souls are unsaved.

On the 20th of Dec. 1903, our new meeting house was formally opened for worship. Bro. J. N. Durr of Blair Co. conducting the services, which, on account of the inclemency of the weather, were not very well

attended. We also had services on Christmas day. Bro. Durr conducted meetings at the different places of worship throughout the county. We are very glad for the visit of Bro. and Sister Durr and trust the Lord will ever bless their efforts in his cause.

Let us ever be a united body in our work for the Master. J. S. B.

Beres S. S., Birch Tree, Mo.—Our Sunday school for the year 1904 was reorganized with the following officers: F. A. Neuschwanger and F. E. Brubaker, Superintendents; Nina Brubaker, Sec.-Treas.; Benj. Detweiler, Chor.; Hannah Brubaker, Cor. Sec. Work continues with usual interest, and we believe it is not in vain, for where God uses his word through his servants, it will not return unto him void. May it be the purpose of every Sunday school to teach God's word with the Spirit and in a simple way that both young and old may be edified.

Rachel Unruh.

Woodside, Pa., Jan. 18, 1904.—The services in the Masontown Mennonite meeting house on the 17th were conducted by Aaron Loucks of Scottsdale, Pa. The brother came with very encouraging words and we feel greatly blessed for the same. May the blessing of God ever abide with him in his ministerial duties that he may be the means of turning many sons and daughters to Christ. On the 31st of January the council of the church will be taken for the purpose of ascertaining whether or not it is the wish of the congregation to ordain a minister.

Justus B. Bare.

From Johnstown, Pa.—Dec. 24, 1903, Bro. Abram Metzler of Martinsburg, Pa., opened a series of meetings in the Blauch M. H. and continued them till the evening of the 6th of January. There were two confessions. A large number of people in this district are living away from Christ. May the time soon come when they will heed the Spirit's call. Brethren and sisters, pray for lost souls; for one soul is worth more than the whole world.

Levi Blauch.

From the Salem Cong., Elida, O., Jan. 18, 1904.—God be praised for his goodness and for his plan of salvation in the gift of his well beloved Son. In his name may all things be done. Our Sunday school at this place is evergreen and a good interest is shown by the church and vicinity. A number of our young Sunday school pupils have recently confessed Christ as their Savior. We are very grateful for such fruits of labor in his cause.

Bro. J. M. Shenk preached a very impressive sermon on the text, "Seek ye first the kingdom of heaven, and all these things shall be added unto you." May the kingdom of God be always first in our lives. Cor.

Windom, Kansas, Jan. 16, 1904.—Bro. and Sister David Yoder recently went to Somerset Co., Pa., to visit Sister Yoder's aged and afflicted father.

Pre. M. E. Horst and wife expect to start in a few days on a visit to their old home near Maugansville, Md. Should the committee on the Evangelizing Board in Virginia so desire they could arrange to have the brother preach in the mountains of West Virginia by addressing him at the above mentioned place.

Bro. C. D. Yoder of Windom, Kansas, held a week's meetings with the brotherhood in Jackson Co., Kansas, recently.

I have just returned from the "Home of the Homeless and Friendless," near Hillsboro, Kansas, where Bro. Jos. F. Brunk is superintending the work of caring for about

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55 children. I was pleased to see the favorable condition of the Home, but a few more workers are much needed to avoid overwork on the part of those at present there.

Bro. D. Diener has been holding meetings and Bible readings for nearly four weeks with the brotherhood in Osborne Co., Kansas. We are anxious to find a minister who will locate at that place. There are about 18 members who are without a minister, and we cannot send them a minister to hold services as often as we would like.

R. J. Heatwole.

Weaverland, Pa., Jan. 11, 1904.—Dear Herald readers. Greeting in Jesus' name. We feel to thank God for his manifold blessings which we have enjoyed in our vicinity. Jan. 10, twelve precious souls were baptized, two received from other denominations and one reclaimed. The brethren John Sauder and Bish. B. M. Weaver preached, the latter basing his remarks on Matt. 28: 19, 20. The meeting house was filled with people; whether they came out of curiosity or whether they hungered after righteousness, we cannot tell, but we hope all could say, It was well for us to have been in the house of the Lord. We can plainly see that the prayer of the righteous availeth much, as yesterday morning another soul asked to be received into church membership. Let us pray for these young soldiers of the cross that they may overcome all temptations and be faithful, shining lights to the world that many others may be gathered into the fold.

On the first Sunday of the new year we had 108 scholars in our Sunday school, a good beginning for the year. We hope it may continue to increase in numbers and grow in spirit. Laura Passnacht.

Blooming Glen, Bucks Co., Pa., Jan. 18, 1904.—Dear Herald readers. Greeting in the Master's name. The time of the year had again come for the reorganization of our Sunday school. Some of the old officers desired to withdraw after several years of faithful service, and so an election was held on Sunday, Jan. 10, as follows: Bro. Wilson R. Moyer, Supt.; Bro. William D. Bishop, Asst. Supt.; Bro. Abr. Hunsicker, Chorister. May the Lord give them wisdom to conduct the Sunday school that it may accomplish much for the welfare of souls and the glory of God.

Sunday, Jan. 10, Bish. Henry Rosenberger went to Deep Run M. H., where he received twenty-four young souls into the visible church by water baptism. May the Lord help them to be indeed "born again of water and of the Spirit." Cor.

Johnstown, Pa., Jan. 19, 1904.—Dear Editor. This evening for the first time I have read the Young People's Paper nearly through and I am so well pleased with the paper that I think it ought to be in every family and be read by both young and old. The good thoughts brought out on the different subjects ought to be taken care of. I notice that the young are taught the way of life, and the old and more experienced are encouraged. By reading good papers like the Herald and Young People's Paper God can be glorified and Christ honored. Brethren and sisters, let us remember the editor of the above papers in our prayers and also with our pens.

Levi Blauch.

Washington, Ill., Jan. 21, 1904.—Greeting to all Herald readers. On Jan. 3, the Union Sunday school was reorganized with the following officers for the year: Supt., Geo. I. Sommer; Asst. J. J. Summer; Sec., Louisa Engel; Treas. and Chor., Alvina Engel;

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Asst. Chor., P. B. Camp. Our Sunday school is slowly prospering.

On the 14th of January Bro. A. H. Leaman came to this place to hold a series of meetings, during which time we were abundantly blessed. The meetings were unusually well attended, especially by those who do not, as a rule, attend church at all. Five souls confessed Christ as their Savior and these five were of one family—only of the families that do not attend church. They have now all started, except the parents; and our prayer is that they too may be brought to a saving knowledge of Christ. There are a number of such families in our neighborhood, so there is still much work to be done. Surely this work ought not to be neglected.

• We believe that many more of these could be gathered in if we had the help we ought to have. We would be pleased and believe it would be a great help to us if traveling ministers would make it a point to visit us more often, since we have no minister.

Cor.

Metamora, Ill., Jan. 22, 1904.—Greeting in Jesus' name to all Herald readers. On the 1st of Jan. 1904, the Metamora Sunday school was reorganized and the following officers were elected: Supt., J. D. Smith; Asst., S. E. Smith; Sec., J. W. Camp; Treas., J. J. Camp. Ours is an evergreen school.

Rockton, Pa., Jan. 19, 1904.—Bro. A. B. Kols:—Greeting. On Jan. 2, we met in our quarterly meeting and chose the following Sunday school officers: Supt., D. W. Kirk; Asst. Supt., J. A. Hummel; Sec., Elva Hummel; Treas., W. G. Spicher. We ask the prayers of all God's people everywhere, so that we may have a successful Sunday school, and that souls may be converted unto God. In Jesus' name,

J. N. Kaufman.

Iowa, Louisiana, Jan. 19, 1904.—Dear brethren and sisters. On Jan. 8, Bro. Peter Unzicker of Cullom, Ill., came here and preached five very helpful sermons, proclaiming to us very forcibly the gospel of Jesus Christ, for which we were very grateful. As we are quite a distance from any of our sister congregations we are seldom visited by our traveling ministers. Bro. Unzicker seems to be well pleased with our country. He intends staying at Houston, Texas, this winter. We ask the prayers of God's people for our church at this place.

John Schrock.

Markham, Jan. 21, 1904.—Dear Herald readers. Greeting in His name. A few items from this place may prove interesting. Bro. I. J. Ransom, of the River Brethren, who has been giving Bible readings in this vicinity, favored us with a visit and conducted two services at the Wideman M. H., which were well attended. They proved quite instructive and roused a deeper interest in the study of God's word. Friday, Jan. 1, our Sunday school was reorganized. The following officers were elected: Supt., Bro. Manassa Fretz; Asst. Supt., Bro. Jesse Byer; Sec. and Treas., Bro. Wesley McDowell; Chorister, Bro. Leonard Hoover; Librarians, Bro. Joseph Fretz and Sister Fanny Wideman. We ask an interest in your prayers for the work at this place.

M. Elizabeth Brown.

Nappanee, Ind., Jan. 22, 1904.—The congregation at Nappanee was recently favored with a visit by the ministering brethren Noah H. Mack of New Holland, Pa., Joseph Zook and Jacob Gerig of Ohio. Their sermons were very helpful and were much ap-

preciated by all. Come again. The Lord willing we will commence our meetings on the evening of the 25th, conducted by Bro. J. S. Shoemaker of Freeport, Ill. May many souls be won for Christ.

We reorganized our Sunday school on the first Lord's day of the new year with only a few changes. Both young and old are taking active part in the Sunday school work, which means vitality. Bro. D. Burkholder was called to Sterling, Ill., to assist in adjusting a difficulty. We remain lovingly yours,

Noah Metzler.

Hopedale, Ill., Jan. 19, 1904.—On Monday, Jan. 11, Bish. Joseph Zook of Allensville, Pa., paid us a visit, remaining with us until Thursday. He was with us in four meetings, at which time we were richly admonished to live closer to God by obeying his commands and to let our works give witness to the faith that is within us. Such visits are very encouraging and may God bless the dear brother and give him health and strength to complete his journey and proclaim the pure gospel of Jesus to a dying world.

John C. Birky.

Locust Hill, Jan. 19, 1904.—Dear readers of the Herald. Greeting in our Master's name. We have reorganized our Sunday school with the following officers: Supt., L. J. Burkholder; Asst. Supt., M. J. Resor; Sec., N. R. Burkholder. Although the attendance is not large, the interest is good.

We were favored with a series of Bible readings conducted by I. J. Ransom, of the River Brethren church. The meetings were interesting and all who attended were benefited. We feel that there is a constant need of a more diligent study of God's word, so that we may be the better qualified for every duty in life. We earnestly desire an interest in the prayers of all God's people for this part of his work.

A. R. Burkholder.

East Salem, Pa., Jan. 16, 1904.—Grace, mercy and peace from God the Father and our Lord Jesus Christ be with all God's children. We have been permitted to see another year pass away and with it many that were near and dear to us who mingled their voices with ours in song and prayer in the sanctuary. They have finished their life-work on earth and those of us who are yet here on earth are spared monuments of God's grace, not because we have done some great work, but because our life-work is not yet finished. May our Father in heaven help us all to be more earnest in the Master's work in this new year, upon whose threshold we have just entered, remembering that the Christ-life on earth must be lived out by his followers, and those of us who have accepted him as our Savior need to walk as he walked, not following after the things of the world. John tells us to "Love not the world, neither the things that are in the world: if any man love the world, the love of the Father is not in him." May our Father help us to forget self and live more for the good of others; for by so doing we can help to further the cause of our blessed Redeemer. He has said in his word, "Except your righteousness exceed the righteousness of the scribes and Pharisees ye shall in nowise enter into the kingdom of heaven." Read Matt. 23.

We praise God for the blessings he bestowed upon his children here, inasmuch as he led some of his ministers this way and through them gave us some beautiful messages out of his blessed word. We were glad for Bro. and Sister Resler's visit. Sister Lina was with us only at the Lost Creek M. H.; Bro. Resler filled three appointments, with the Lost Creek, Richfield

and Delaware congregations. We are glad to hear that the brother and sister have landed safely at their destination in India.

Bro. D. H. Bender was with us and preached five sermons which we all appreciated very much. Bro. Levi Blanch was also here and preached for us at six different meeting houses in our district. May our Father in heaven ever help those dear brethren to continue in the good work. We are always glad to have the ministering brethren visit our congregations. I think it is helpful to the cause and encouraging to us in the work. Dec. 9, Bro. Isaac Eby of Kinzer, Pa., came here to ordain a deacon, the ordination being held at Lauver's M. H. Nine brethren were in the lot and Bro. Samuel Weaver was the chosen one. May our heavenly Father ever help him to fill his office to his honor and glory and to the up-building of his kingdom on earth. Brethren, remember the work at this place, at the throne of grace. What a blessed privilege God grants to us; though we be separated in person, we can pray for the cause the world over. But let us not forget that we have our part to do to help our Father to further his kingdom on earth. May his Holy Spirit ever guide us all in the ways of truth and righteousness. W. G. Sieber.

* * *

Farmersville, Pa., Jan. 17, 1904.—Greeting. May this year be a happy and prosperous one spiritually to all readers of the Herald of Truth. Truly, we had a year of plenty, and our hearts are filled with gratitude to the Giver of all good things. Now, let us each do our share to make this year a season of "peace on earth, good will toward men," that God may be glorified.

Sunday, Jan. 3, at Groffdale we reorganized our Sunday school, the old officers being re-elected. At Metzler's the Sunday school was again discontinued through the winter months. Our church services are fairly well attended, with a good many who have not yet realized their lost condition. Brethren, pray especially for such.

Fre. Abram Gehman of Bowmanville, Pa., has been with us lately. We feel deeply the absence of one of our beloved ministers, yet let God's will be done.

This morning at Groffdale our hearts were gladdened to see our bishop with us once again. He preached to us from Matt. 3:7, "O generation of vipers, who hath warned you to flee from the wrath to come." May we realize more and more our duty toward the dear brethren. God bless us all. Lizzie M. Wenger.

QUERY DEPARTMENT.

In the third temptation of Jesus as related in Matt. 4:8, Satan showed him all the kingdoms of the world and promised to give them to Jesus if he would worship Satan. Do the Kingdoms of the world belong to Satan or did he tell the untruth? C. D. Y.

An answer to question in Jan. 4. Herald: "What is meant by 'Cast not your pearls before swine'?"—Pearls are the most costly things given us by God. Swine are unclean animals, whose flesh the Jews were not allowed to eat, because they chewed not the cud, but part the hoof, which resembles the clean animals. They resemble a class of people who part from outward evil, but are not willing to so feed upon the word as to make full use of it, but rather find fault with pure teachings, and destroy the influence of pure teachers. Christ said to his disciples, "If ye enter a house, first say, Peace be in this house; and if a child of peace be there, your peace will dwell upon him; and if not, your

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peace will return, and on such shake off the dust which has clung to you."

Silas Bauman.

Another Answer.—Principles and truths of the gospel are costly pearls. Swine are sensual. Persons are in such a state sometimes that to present the Christian religion to them would only expose the cause to reproach and ourselves to abuse. In such cases we are justified in letting them alone; at least, until they are more accessible.

One calm, clear day at noon I was in a town untying my horse. A stranger on the pavement near by asked me why I wore an overcoat in the summer time. I replied to him courteously. He then told me he was a Catholic and inquired of me what I was doing with that "big beard." I concluded from his insolent manner, that he was not in a state of mind just then to place any value upon any of the goodly pearls of the glorious gospel of the Son of God which I might present. Just so is a man under the influence of strong drink also, that he, being as James (3:15, 16) gives it, would then have no more courtesy for gospel truths than swine would have for a gold coin.

R. J. Heatwole.

ADDRESS TO CONVERTS.

By R. A. Torrey.

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hidden and if anything you are questioned about is inconsistent, not merely with the letter, but with the spirit of the Bible, do not do it.

Do not do anything you have any doubt about. Rom. 14:23, "He that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin." If you cannot do with a perfectly clear conscience, don't do it. If you have any doubt, give God the credit of the doubt. Don't do anything unless you are absolutely sure it is right. Don't go to a card-table unless you are absolutely sure it is right; don't use tobacco unless you are absolutely sure it is right. I might go on, but I give you a principle: Whatsoever is not of faith is sin. What you cannot do with an absolutely clear and unquestioning conscience, do not.

Do not anything that will not please God. 1 John 3:22, "And whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." If a question comes up about anything, and you think it will please God to have you do it, do it. If you have any doubt that it will please God, do it not, however much you may wish to do it. 1 John 2:6, "He that saith he abideth in him ought himself so to walk even as he walked." Do only what Jesus Christ would do if he were in your place. Take him as a model, and follow in his steps. Ought I to dance or play cards? Do you think Christ would have danced or played cards if he were in your place? Ought I to go to the theatre? Do you think Christ would have gone to the theatre if he were in your place? Do you think he would? It almost seems like blasphemy even to imagine such a thing.

Do not anything that you would not like to be doing when the Lord comes. He is coming some day; no one knows when, but he says, "Be ye also ready, for at such an hour as ye think not, the Son of Man will come." No one knows when, but he will come.

Do not anything you cannot do to the glory of God. 1 Cor. 10:31, "Whether,

therefore, we eat, or drink, or whatsoever we do, do all to the glory of God." When a question comes up, ask yourself, "Can I do this to the glory of God?" If you can, do it; if you cannot, don't do it.

Do not do anything that will hurt your influence for Christ. There are a good many things I will not do, not because they harm me, but because they lessen my influence. Friends, I am not willing to lose one atom of the influence I might have for Christ.

For the Herald of Truth.

SOME ESSENTIALS FOR SUNDAY SCHOOL WORKERS.

By Elsie Byler.

The duties resting upon the workers in the different departments of church work are many and varied. Some qualifications quite essential to one department may not be needed in another, but there are a number that are essential to any and all departments of the work. We will name a few.

First.—A worker, in order to be successful, must have on the "whole armor of God," that he may "be able to withstand the wiles of the devil." A heart filled with the love of God and equipped with the gospel armor is more than a match for the most wily foe in Satan's ranks. In speaking of the love of God, we must not mistake our own narrow, selfish, human sympathies for the love of God. Divine love comes from a higher source than the human heart, and this love is very essential to every worker. It is this love that causes the Sunday school teacher to become interested in his pupils; it is this love that leads him to show his pupils the way of salvation rather than the mere historical facts of a lesson; this it is which causes him to forget self and to be interested too great in order to win one precious gem for Christ's kingdom. Love shows him the great responsibility placed upon him in his position as teacher, and, as a consequence, makes him shun to declare anything but the "whole counsel of God," for nowhere else may so much harm be done by wrong teaching than in our Sunday school. Those who are advanced in years are not so easily moved by wrong teaching, but it is the tender mind of the children that may receive wrong impressions and these are not easily erased. What we teach we teach for time and eternity. How needful it is then, that we are armed of God, and look to him for "the wisdom which cometh from above," and trust him implicitly for guidance in teaching.

Another very essential thing is that we know where we can best work. Gifts differ; one person may be admirably qualified to teach in the primary department, and be utterly unqualified among the higher classes. Again, one may be adapted to teaching a higher class and be entirely out of place in the primary department. Let each one find the place for which he or she is fitted, and having found that place fill it with all the wisdom and understanding God has given.

The third essential is found in Paul's letter to Timothy (Tim. 2:24), "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient." What a depth of meaning in the words, "apt to teach"! How many workers, earnest, consecrated people, fail of their highest usefulness because of this. While there are those who possess a special gift along the line of teaching, yet that does not hinder any one from possessing it to some extent. Every school teacher should make some effort to advance in that line. God will surely bless any honest effort made to advance his cause.

January 28,

1904.

There is so much in the way a lesson is taught. Children cannot be taught by simply stating facts, but must have some kind of illustration in order to fix it firmly in their minds, while an older person will grasp an idea readily if simply stated. Sometimes we have very easy lessons; these are easily taught throughout the entire school. But often we have hard lessons and sometimes entirely unsuited to the mental development of the younger classes. At this point it sometimes becomes a very difficult task for the teacher to transmute the "meat" of God's word into "milk" for the babes, but it can be done and best results be gotten from it.

There are a great many other difficulties which surround a lesson, but they can be conquered by an earnest spirit and willing mind. Every lesson is a block of rough marble with a statue inside. Very often it happens that we must do a great deal of hard work before we get the statue out, but the harder the work the more beautiful will the statue be.

Another essential for Sunday school workers is patience. How often does the enemy try to discourage the worker and how often does he actually succeed! When we look upon our work and seemingly have accomplished so little for the Master, when we see no visible fruits; when all our best efforts seem vain, how soon the soul will yield to discouragement if he or she is not trusting God. James says, "Let patience have her perfect work, so that ye may be perfect and entire, wanting nothing." Let us then as Sunday school workers, though we do not see results from our labors, we see no visible results from our faith, fully, advance march onward in the ranks of God's army, "looking to Jesus, the author and finisher of our faith."

Written for the Kansas and Nebraska Sunday School Conference.

MISSIONS.

For the Herald of Truth.
CONSECRATION.

By A. Metzler.

I'll give, dear Lord, myself to thee,
All that I have below.
Since thou hast proved me kind to me,
A friend that loved me so.

I love to trust thee more each day
Since I have learned to know
That thou art willing all the way
To lead me as I go.

If there is ought that binds me still
To earth or flesh below,
Thou hast me to do thy will,
Thy perfect will to do;

Wilt thou in love remove the cause,
Lord, free me from such ties;
Refine the gold remove the dross
What'er the sacrifice.

Lead thou me on, my will control,
I would be wholly thine;
To thee I've consecrated all,
Nought that I have is mine.

All that thou hast me to do or be,
I'll do at thy command;
I'll lean on thee, am safe with thee
While holding to thy hand.
West Liberty, Ohio.

KEEPING HOLD OF THE BOYS.

There were once two boys in a home I know, and after a few happy years one was taken into the Shepherd's arms.

The two boys and their mother had always knelt together for the bed-time prayer, and each had offered a simple petition. The first night there were only two to kneel, the sobbing voice of the lonely brother uttered

HERALD OF TRUTH.

but one sentence: "Dear Lord, keep mother and me intimate."

Said the mother, years after: "I consecrated my life to answer that prayer."

Did she have to give up anything? Yes, receptions and calls were secondary matters when the boy's friends needed entertaining.

Embroidered dollies and hand-painted screens were of no account whatever beside the cultivation of intimacy with her boy and the answering of his prayer. "Always give me the first chance to help you, dear," she would say; and she did. Whatever was dear to his boyish heart found sympathy in her.

Perhaps mothers do not always realize how soon a boy begins to think toward manhood and so they treat him like a child to be watched and scolded instead of helped and trusted.

This mother's boy was just as active and self-willed as you often find. But she had a few rules that helped wonderfully. Shall I copy them for you?

1. I shall pray and work to be patient.
2. I will strive to "grow in grace and in the knowledge of God."
3. No matter what happens, I will try to hold my temper and my tongue.
4. I will try never to scold and never to reprove or punish in anger.
5. I will listen patiently and tenderly to my boy's side of a grievance.

You will notice that these rules are to govern the mother instead of the boy; and is not that the secret of success? Mother, do you want to keep your boy? Then control yourself. Not the fashionable attempt at stoicism that says it is not "good form" to display emotion, but the real holding of one's self in hand.

Fashion would tie the mettlesome steed fast. Control harnesses him to life and lets Christ hold the reins.

This mother's boy made many a blunder; he had his days of waywardness and times of unreasonableness, but never a time when he was not sure that his mother was ready to listen, advise and help. There were times when his impulsiveness made him sore trouble, but the first place he turned for help was to the tender, loyal "mother-friend," and he was sure of comfort.

Do you think it paid? When she reads in the papers the theories on "How to get hold of the boys," she thanks God she has never lost hold on hers. And in the answering of the boyish prayer the mother has not only grown more and more intimate with him, but both have grown intimate with Christ. Mother, you have no "charge to keep" half so sacred as the heart of your boy. Are you true to your trust?—Christian Work.

A GRAND JURY'S DELIVERANCE ON PROGRESSIVE EUCHRE.

The Grand Jury of Spaulding County, Georgia, recently took decided action on the popular card parties, in a way that should bring the blush to the cheeks of the professed Christian women and church members who uphold and indulge in such social pastimes. It said:

"WHEREAS, It is the custom among the society ladies of this city to give card parties, at which they engage in playing cards, and that it is the custom with them to give prizes to the best players, and those who win the greatest number of games; and whereas, they play for prizes or things of value—they violate the statutes of the State; therefore be it

Resolved, 1. That we most heartily agree with his honor, Judge Reagan, when he said in his charge to this body that card-playing was next to dram-drinking in its victimizing influences.

"2. That we suggest to the ladies of our city and county that they discontinue a vice that is bringing sorrow and distress to many homes and helping to fill our jails and gangs with criminals.

"3. That the preambles and resolutions be published in connection with our general presentations."

William E. Griggs says: "In the pure text of the Bible one may search through its sixty-six books without finding wings ascribed to the angels, though fleetness and celerity of motion are ever theirs."

"He who is afraid to trust God and to go forward regardless of consequences, wherever he calls or leads, is certain to come short in the realization of a high, manly and worthy ideal."

MARRIAGES.

McNair—Meyers.—At Altona, Ont., Dec. 1, 1903, at the home of the bride's father, by William Percey of Stouffville, Ont., William McNair and Elizabeth Meyers. Many friends of the contracting parties were present to witness the solemn rite. We wish them a long and happy life through this world and a happy reception in God's kingdom above when life is ended here.

Byers—Stover.—At the home of the bride's parents at Mount Joy, Markham, Ont., Dec. 23, 1903, by the officiating minister of the Unionville district, John K. Byers and Alice Stover. May God's richest blessing go with them.

Grabill—Burkhart.—Dec. 24, 1903, at the home of the bride's parents, Bro. Henry Burkhart, by Blah, Benj. Weaver, Floyd Grabill to Esther Burkhart, both of Bareville, Lancaster Co., Pa.

Swartzendruber—Leichty.—Jan. 6, 1904, Joseph Swartzendruber, formerly of Johnson Co., Iowa, to Barbara Leichty of Iowa, Louisiana. May theirs be a happy union. J. S.

DEATHS.

Pre. Jacob M. Snavely

of Manheim, Lancaster Co., Pa., departed this life on the 14th of January 1904 at the home of his daughter, Mrs. Israel Nisley. He was a minister in the Mennonite church for about twenty years and was widely known and highly esteemed. His companion predeceased him. He leaves three sons and two daughters to mourn his death. Funeral services were held at the Erlsman M. H. on the 18th. Burial in Hermy's graveyard.

Dettweiler.—At Berlin, Ont., on Jan. 10, 1904, Dawson John Z. Dettweiler, aged 66 Y., 2 M., 23 D. He was born in Montgomery Co., Pa. The Eby History has it that the Dettweiler family moved from Switzerland to Pennsylvania. In the fourth generation was one Jacob Dettweiler (father of the deceased), who moved into Canada in the year 1822, near Blair, Ont. The deceased was the third of a family of ten children. He lived on a farm in North Dumfries township, about three miles southwest of Blair. Here they resided until they moved to Berlin about sixteen years ago. In the year 1885 he was ordained deacon in the Mennonite church for the Hallman and Dettweiler fields of labor. He leaves behind him three sons and four daughters. His wife, two sons and one daughter have preceded him to the spirit world. Those who remain mourn the loss of a loving father, a devoted husband, a faithful steward and deacon in the Mennonite church. May our loss be his eternal gain. Funeral services were held at the Berlin Mennonite church, on the 13th of Jan., conducted by Pre. Samuel S. Bowman, Solomon Gehman and Eli S. Hallman, also Angus Slinger of the U. B. church. Text, Phil. 1:21.

Weber.—Our father, Samuel E. Weber, was born in Washington Co., Md., on the 13th day of May, 1847, and died on the 6th of Jan. 1904. His death was due to a complication of diseases. He had been in failing health for several months, but was confined to his bed only a few days over a week.

He was a brother in the Mennonite church for many years. Funeral on the 10th of Jan. 1904, from his late residence in Washington Co., Md.; was buried in the Reiff Mennonite graveyard. Services by Pre. Martin Rleser at the house and Pre. George S. Koser and Pre. C. K. Stuber, of the M. H. Text, Matt. 13:43. He is survived by his companion, four sons and one sister. But we mourn not as those who have no hope, because we fully trust that if we live in obedience to Christ's teachings we will some day meet him again beyond the pearly gates of the golden city. Oh, may we all make that necessary preparation, for some day the summons will be ours! Will we then be ready? By his son, Benj. B. Weber.

Yoder—Abraham Yoder was born in Pennsylvania July 15, 1830, moved from Lawrence Co., Pa., to St. Joseph Co., Mich., in April 1862, removed to Cass Co., Mo., in August 1868, and to Clackamas Co., Oregon, in August 1897, at which place, on the 5th of Jan. 1904, he died, surrounded by his wife and all except one of his surviving children. He leaves his wife, three sons, four daughters and thirty-four grandchildren to mourn his departure, yet not as those who have no hope. About two weeks before his death he called his family to his bedside and bade them good-bye according to their ages, from the oldest to the youngest, admonishing them to live true Christian lives and telling them his time was short on this earth and that he expected to see his Savior on the other shore. He was buried on the 8th in the Zion cemetery.

Wolff—On Jan. 4, 1904, near Strasburg, Ont., Jacobina Healm, beloved wife of Bro. George Wolff, aged 49 y., 10 M., 27 D. She gave expression of her desire to depart and be with her Lord. She leaves behind her a sorrowing husband, four sons and two daughters, one child having preceded her. Funeral services were held at Weber's M. H. by Noah Stauffer, text, Heb. 4:9 and E. S. Hallman (text, John 11:25, 26).

Bartholomew—At Strasburg, Ont., George Bartholomew, aged 70 years. Funeral services were held on Dec. 31, 1903, by Pre. Noah Stauffer.

Kaiser—Near Strasburg, Ont., Charles Kaiser. Funeral services were held at Weber's M. H. in Dec. 1903.

Dauberger—Jan. 3, 1904, in Berlin, Ont., of a complication of diseases, Mrs. Veronica Dauberger, aged 77 years. Funeral was held at the Berlin Mennonite M. H. by Pre. Dixon of the Plymouth Brethren church (text, Luke 2:26-30) and Bishop Daniel Wismer from Rev. 14:13.

Fisher—On the 30th of Dec. 1903, at her home two miles west of New Dresden, Ont., of heart trouble and dropsy, of which she had suffered for some time, Sister Veronica, relict of the late Henry Fisher, in her 74th year. Buried on the 2d of January 1904 at Blenheim, followed by many relatives and friends. She leaves ten sons and four daughters to mourn their loss. Two daughters preceded her in death.

Witmer—On the 8th of January 1904, at the home of his daughter Linde at Pennville, Pa., of the infirmities of old age, Henry Witmer, aged 85 years. He was twice married. Two daughters and a son survive. His remains were laid to rest on the 12th beside those of his first wife at Grabbill's M. H. Funeral services by Joseph Boll of Manheim.

Young—Jan. 9, 1904, at Stouffville, Ont., James Young, aged 65 years. He leaves a widow, three sons and five daughters to mourn the loss of a kind husband and father. The funeral took place on Monday at the Stouffville cemetery. R. Lehman.

Yake—Jan. 9, 1904, at Stouffville, Ont., Louis Yake, aged 65 years. He died very suddenly of apoplectic convulsions. He leaves a widow, one son and two daughters to mourn the loss of a kind and affectionate husband and father. The funeral took place Tuesday at the Stouffville cemetery. This again shows the frailty of man. In the midst of life we are in death. R. Lehman.

Meyers—On the 5th of January 1904, in Dublin, Bucks Co., Pa., of heart disease following a complication of diseases, William M. Meyers, aged 43 y., 1 M., 23 D. He had retired, but being unable to rest, he got up to take some medicine. Shortly after returning to bed he got up again, sank to the floor and expired. The funeral on the 11th was very largely attended. Services at the house by

the brethren Leatherman, Wismer, Anglemoyer and Loux and at the Deep Run M. H., where interment was made, by Bish. H. B. Rosenberger and Pre. H. Anglemoyer. Deceased leaves his wife, two sons and one daughter and a large circle of relatives and friends who deeply mourn his sudden death.

Summy—On the 11th of January 1904, at Sporting Hill, Lancaster Co., Pa., of typhoid pneumonia, of which he suffered for ten days, Joseph Summy, aged 39 y., 5 M., 6 D. He is survived by a wife and six children, also five sisters and two brothers. Funeral services at Hershey's M. H. on the 14th, by Joseph Boll of Manheim and Jacob N. Brubacher of Mount Joy.

Hendricks—John Abraham Hendricks of Blooming Glen, Bucks Co., Pa., died on Jan. 1, 1904, of paralysis. He was born Jan. 27, 1837, aged 66 y., 11 M., 4 D. Hendricks and his wife, Clara Hendricks, had been married for 37 years. He was a member of the M. H. started from home on the morning of Jan. 1. After they had gone some distance from home they were informed that there were no services, so they stopped with friends till noon, when they returned home. When they reached their barn Bro. Hendricks fell down unconscious. His wife had to carry him with blankets and then secured the assistance of neighbors who carried him into the house. He remained unconscious till evening when he expired. He is survived by his wife, one son, one daughter and several grandchildren. Four daughters preceded him. Funeral services were conducted on Jan. 7 at the Blooming Glen Mennonite M. H. Services in German by Bish. H. B. Rosenberger and in English by A. O. Hiestand, text, Ps. 90:12. May the Lord comfort the bereaved ones!

Smith—Sister Mary Deweller, wife of Bro. John Smith of Dublin, Bucks Co., Pa., died on Dec. 25, 1903, of cancer of the breast, from which she had suffered the past two years. She was born June 21, 1851, aged 52 y., 5 M., 5 D. She was married in mature years to Bro. Smith. They were blessed with five children, one of whom preceded her. She was a faithful Christian and always sought the welfare of others. She was much concerned about spiritual things, especially toward the last when she desired to have the Lord's supper. She desired to be buried at her home, but her life she administered her family and pointed them to Jesus. Burial took place on Dec. 30 at the Blooming Glen Mennonite M. H., where services were conducted in English by Pre. A. O. Hiestand and in German by Bish. H. B. Rosenberger. Text, Phil. 1:21-24. A husband, three sons, one daughter and several grandchildren survive. May they cast all their care upon Him who is able to sustain and soothe them.

Kront—Sister Barbara Kront of Bedminster, Bucks Co., Pa., died Dec. 11, 1903, aged 77 years. She was married to her. Before she departed for her home she desired to be buried at her home, but her life she administered her family and pointed them to Jesus. Burial took place on Dec. 30 at the Blooming Glen Mennonite M. H., where services were conducted in English by Pre. A. O. Hiestand and in German by Bish. H. B. Rosenberger. Text, Phil. 1:21-24. A husband, three sons, one daughter and several grandchildren survive. May they cast all their care upon Him who is able to sustain and soothe them.

Lantz—Ezra P. Lantz, son of Solomon and Hannah Lantz, was born in Fairfield Co., Ohio, July 11, 1847, died in Topeka, Ind., Jan. 14, 1904, aged 56 y., 6 M., 3 D. When a boy about ten years of age he moved with his parents to the Haw Patch, Ind., where he lived until his death. Jan. 22, 1871, he was united in marriage with Miss Susannah Yoder. To this union were born four daughters and one son, the latter having preceded him to the glory land in 1888. He leaves a wife, four daughters, six grandchildren and many other relatives and friends to mourn his departure. In early manhood he became a Christian, uniting with the Amish Mennonite church, but in later years he united with the Free Will Baptist denomination. He was a loving husband, kind and affectionate father and an earnest, devoted Christian man, a regular attendant at his devotional service. Before his death he talked freely of his desire to meet the Savior and of his hope of eternal life, also admonished all who came to his bedside to be faithful and live for a higher life. He died happy in the triumph of a living faith.

Bingeman—On the 17th of January 1904, at his home between Washington and Plattville, Oxford Co., Ont., of heart failure, Bro. John Bingeman, Sr., aged 77 y., 5 M., 16 D. Nov. 14, 1848, he was married to Judith Snyder, who died March 20,

1873. Sept. 15, 1874, he was married to Elizabeth Clemons. She died July 30, 1890. By his first wife he had seven sons and ten daughters, of whom five sons and seven daughters, together with many grandchildren, survive. One daughter, born to the second wife, also survives, and it was her happiness to minister to her father's comfort in his declining years. About two years ago Bro. Bingeman had a stroke of apoplexy, which somewhat impaired his speech, but left his splendid intellect unaffected. It was a pleasure to meet and converse with him, and his genial disposition and his sterling integrity endeared him to all. He united with the church many years ago and was a faithful member. Buried at Blenheim on the 20th.

THE COFFMAN BIOGRAPHY.

The Biography of John S. Coffman, Mennonite Evangelist, will be ready for distribution about Jan. 10, 1904, the forms now being on the press. The book will be 12mo, in size, contain nine chapters, ten illustrations and approximately 140 pages of printed matter in plain, readable type, and bound in cloth. Price, 75 cents per copy; five copies for \$3.50; ten copies for \$6.50. Special discount to agents. Send in your orders early and give us the benefit of your encouragement. All the profits from the sale of the book above actual expenses of handling will go to Mrs. J. S. Coffman. Address all orders to

Mrs. W. S. Steiner, Columbus Grove, Ohio. Those who live in Canada should order from E. S. Hallman, Berlin, Ont., and avoid delay and paying "duties." Geo. R. Brunk, McPherson, Kansas, R. F. No. 5, has been authorized to take orders in Kansas, Nebraska and the West, and John W. Weaver, Spring Grove, Lancaster Co., Pa., can fill orders from Eastern Pennsylvania.

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language evidently spoken by Abraham, Isaac and Jacob, and by the Savior himself and the apostles and evangelists, "the earliest tongue into which the Gospels were translated for the needs of the churches in Antioch and Jerusalem," and in which the Gospel by Matthew was probably written. Through this translation therefore we come several steps nearer to a knowledge of what each of the evangelists really wrote."

Some Bible students and critics have claimed to see circumstantial evidence that the Gospel by John was not included in the earliest Greek manuscripts, but was added at a later date and that its authenticity must therefore be questioned. But the finding of this precious manuscript sets all such doubts aside, for it contains the Gospel by John, showing that the original Greek version from which it was translated must likewise have contained this fourth Gospel. Of equal importance is the fact that some of the passages which careful Bible critics and scholars have considered of doubtful origin, are actually not to be found in this version. Thus Mark 16:9-20 is not found in the Old Syriac translation, neither are the passages, John 7:53 to 8:12; Matt. 16: part of verse 2, and verse 3; Matt. 21:44, and the last clauses of Luke 11:4 and Luke 24:51. The reason why there is such a difference may be explained in this way: It was very expensive to have a complete copy of the four Gospels written, so that many families or even congregations may have possessed only the Gospel by Matthew, or Mark, or Luke, and the copyist, wishing to make the gospel account as complete as possible for the benefit of his patrons, added passages here and there from the writings of the other evangelists. It is therefore easy to understand that the natural similarity of the first three gospel narratives would in this way have been increased. In this early Syriac version this marked similarity is therefore wanting, but on the other hand, as no passages have been transposed as a result of copyists' blunders, some of the apparent inconsistencies or want of harmony between certain portions of the different Gospels are removed. For instance in Luke 22, verses 17 and 18 are imbedded in verse 20, and read, "And after they had supped, he took the cup, and gave thanks over it, and said, Take this, share it among yourselves. This is my blood, the new testament. For I say unto you, that henceforth I will not drink of this fruit, until the kingdom of God shall come. But nevertheless, behold, the hand of my betrayer is with me on the table." This, then, agrees much better with what Paul teaches in 1 Cor. 11:23-25.

One of the most striking cases of transposition by a copyist is that in John 18:12-25. This Sinai manuscript, the arrangement of which is evidently like the original, has the verses arranged in the following order: 12, 13, 24, 14, 15, 19, 20, 21, 22, 23, 16, 17, 18, 25, 26. Read these verses in this order and note how clear the whole narrative becomes. It makes the trial before the high-priest and Peter's denial appear as separate narratives

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instead of one, in which the order of events is not very clear. This arrangement also makes it plain that John agrees with the other evangelists that Caiaphas was the high priest. Another case is that of Mark 16:3, 4. The words, "For it was very great," belong to the end of verse 3, and this then makes the evangelist's comment to the women's anxious inquiry entirely appropriate. At the end of verse 4 its meaning is more or less vague.

One more instance cited by Mrs. Smith-Lewis is the passage in Luke 1:63, 64. The Sinai MSS. has the words, "And they marvelled all," at the end of verse 64 instead of 63, showing that the people marvelled at the loosing of Zacharias' tongue, and not at the fact that the child's name was John.

Such changes, while they agree with some of the suggestions made by eminent Bible scholars, are not to be taken in the light of criticisms of the present authorized version, but as the best rendering of the original, and free from the mistakes of copyists and translators. From a careful reading of Mrs. Smith-Lewis' comments on the remarkable manuscript, one is reminded of the words of one of our well known Mennonite ministers, now gone home, that "the Bible, rightly read and understood, is its own best commentator." Thus, while the recent discoveries in the ruins of Egypt and Palestine substantiate in a wonderful way the Old Testament narrative, such discoveries as were made by these sisters, Mrs. Lewis and Mrs. Gibson, give strength and additional proof of the authority of the New. And the hand of God is in it all.

PERSONAL MENTION.

Bish. Fred. Mast of Millersburg, Ohio, who was called here by the death of his brother Samuel, of our Elkhart Cong. (see death notices), was a caller at our office on the 27th ult. We might add that his address has been changed from Berlin, Ohio, to the above named place.

Change of Address.—Pre. J. W. Geil, from Cowan's Depot, Va., to Broadway, Va., R. F. D. No. 16.

Change of Address.—Pre. M. W. Shank, from Terryton, Kansas, to Garden City, Kansas.

For the Herald of Truth.

BIBLE STUDY.

By E. S. Hallman.

LESSON VI.

The Book of Deuteronomy.

Key word.—"Thou shalt."

Contents.—Moses reviewing the law with parting words.

1. Where is Moses now with the children of Israel?
2. What land lay before them?
3. What were they reminded of in Ch. 1:19-46?
4. Why was Moses' prayer not heard? Ch. 3.

5. What lessons can we learn from Ch. 4:9?

6. What duty do we find in Ch. 11:19?

7. What duties do we find in Ch. 15:7-11 and 1 John 3:14-18.

8. What Prophet, like unto Moses, is referred to in Ch. 18:15?

9. Explain "the cities of refuge," literally and spiritually. Ch. 4, Ch. 19, and Heb. 6:18.

10. What verse, to your mind, gives the greatest blessing for obedience, and the greatest curse for disobedience, in Ch. 28?

11. What passage of scripture, to your mind, states the Christian's greatest blessing and the sinner's greatest curse?

12. Who succeeded Moses, as the leader of the Israelites?

REMARKS.—The wilderness wandering is at an end, and they are within sight of the promised land.

Christ leads us not unto, but into Canaan. The law must be observed—"thou shalt do," and live.

Christ fulfilled the law for us, and gives us life, "to do" his will.

Moses, the leader, and Aaron, the high priest, died; but in Christ we have a Captain and an High Priest who is unchangeable, who liveth and abideth forever.

Precious Promises.—Deut. 29:29; 30:15, 19; 32:10, 39; 33:27; 28:1-14; 33:25.

For the Herald of Truth.

TAKE COURAGE.

By A. Metzler.

One of the enemy's schemes to sidetrack the believer is to throw into his pathway something to discourage him. God tries his children; Satan tempts them. Few who are engaged in active Christian service have not daily trials and difficulties to meet. It is God's will that we meet them manfully; and he gives us grace to overcome them all, providing we trust in him. It is Satan's business to make them appear to us as insurmountable, and to cause us to become discouraged as we look at them. Which one is our master, and whom shall we obey?

If we fail to overcome, it is evidently because we doubt God's promises. He promised not to allow us to be tempted above what we are able to bear. He promised to give us grace sufficient for all occasions, to keep and sustain us under all circumstances if we meet the conditions.

No doubt we could often avoid defeat if we would remember that we live only one moment at a time, and that we need grace and strength only for one moment-at a time. Let us walk this day in his ways; let us this day trust him fully and do his perfect will. This is all he requires. Tomorrow is never here, it is always today, and we should never take (needless) thought for tomorrow. Let us live right today—every day one day at a time, and Satan is defeated.

Sometimes we shrink, almost tremble, when Satan for a moment tries to give us a glimpse of what might be our lot to endure in future days and years of our life on earth. We repel him with the sword of the Spirit by holding up this banner, "My grace is sufficient for thee." With God's word we gain the victory over all the forces of hell. Satan knows that a discouraged soldier is of no account; hence his constant attempt to discourage the soldier of the cross. When he flings his slanderous darts at you, then hold before him this shield, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and

their righteousness is of me, saith the Lord." Isa. 54:17.

We are often too fearful, too timid, forgetting to hold on firmly to God's promises for us. Let us remember that not one word he has spoken shall fail of the purpose for which he has intended it. If we fail to stand, it is all because of our distrust and unbelief, and not that he would not help us if we trusted him. There is no need of becoming discouraged, for God is stronger than the enemy; his children are safe in his hands, and no one can pluck them out. Doubts and fears arise when we look in the direction Satan points out to us; faith, strength and triumph, when we look unto God.

West Liberty, Ohio.

For the Herald of Truth.

WHAT IS OUR LIFE?

By S. B. Wenger.

"God *** breathed into his nostrils the breath of life, and man became a living soul." "In his image made he him." What is our life? Our earthly life is compared to a shadow. True, it soon vanishes away; but what is our life? Is it simply a living existence in this world? It is more than that. Life is real. The dumb brute has a living existence, but man became a living soul. While our earthly life is as a shadow, yet we cast a shadow of influence upon living humanity that is indelible. It is as far-reaching as to the end of the world, yea, it will live through all eternity.

Our life is to a very great extent what we make of it. God created us for a purpose. That purpose was to glorify and honor him in our lives. Man fell through disobedience, but is reinstated through the Redeemer of the world. "I came that they might have life, and that they might have it more abundantly."

We are free moral agents; we can choose life or death. "If in this life only we have hope, we are of all men most miserable." The life of man in its true sense is a living existence in this world with the life of Christ in the soul. Many Christian professors miss much of the real joys of the Christian life by looking beyond this life for all of eternal life. It begins here. The true Christian has much real joy that the world knows not of. There are so many things that give consolation to the Christian that the worldling cannot have. Is our life a success? If it answers the purpose of its creation it is a success, though we may never leave any visible marks of fame or honor in the world. We may even be rejected and despised of man, yet if we have lived a true Christian life our life is a success. On the other hand, we may possess wealth, honor, and fame in this world, yet without Christ that life is a failure. Man may look upon it as a success and build monuments of honor, but God will look upon that life as a failure.

"It is not all of life to live." Our influence goes on in the lives of others after we have passed off the stage of action, either for good or evil. We all have some influence somewhere that will live on and on. We are unconscious of our influence upon the lives of others. It may be revealed in the day of judgment. How careful we should be that our lives are shaped so as to cast the right shadow of influence upon the lives of others! Our acts of kindness, our good deeds or kind words spoken will not fall to the ground; they will have their effect upon the lives of others. Bad influences will also have their effect and may be the means of loved ones going down to everlasting destruction. Our life is as a continuous journey in which it is

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impossible to retrace our steps. We are passing this way but one time. We may gather a few flowers by the way and strew deeds of kindness and Christian fidelity that will bloom in the lives of others. The subject of life in its true sense is so vast, so important, so deep that I fail to find language to express my thoughts and I leave it to the careful meditation of the reader, and with the hope that we get more from others on the subject of real life principles.

South English, Iowa.

For the Herald of Truth.

THE NECESSITY OF PRAYER.

By Ella H. Brubaker.

Prayer is the breath of the soul, the golden key to God's never-failing treasury.

Before we can pray aright we must be willing to let God reign supremely in our hearts. In the Book of books we find many references concerning the value of prayer. The sixth chapter of Matthew records the most beautiful and fitting of prayers for humanity, and it contains only sixty-one words—"Our Father, who art in heaven," etc.

How carefully and humbly we should live that our Savior may not be dishonored. "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." Rom. 14:11. He who is too proud to bend the knee in prayer can never hope to know the blessing that comes to the child who knows the Father through devotion to, and communion with, him.

Without prayer life would be like a ship without a rudder, drifting about at will. When we are persecuted, forsaken and sad, or into whatever calamity or happiness we may be thrown, we can in a moment's time send a silent telegram of submission and gratitude home to the Father, who hears and answers the prayer of his faithful one.

When we pray we are commanded not to use vain repetitions like the heathen, or, when fasting, disfigure our faces, and proclaim long, formal prayers, to be seen and heard of men, as the hypocrites of old and of late have done. "Be not deceived, God is not mocked," and he knoweth our hearts.

We are to enter the closet and bolt the door to all worldly annoyances, and there make our praises and requests known to the Father. How refreshing to have communion with him in some secluded spot where none but he can see or hear.

When the day with its golden rays is bidding us farewell in the western sky it brings to us many a serious thought, for we have not the assurance that we shall see its return. But with perfect rest and confidence in Him we need have no fear, for we know that all will be well.

"I love to steal a while away
From every cumbering care,
And spend the hours of setting day
In humble, grateful prayer."

Rittman, Ohio.

For the Herald of Truth.

NOTES AND COMMENTS.

By Cephas.

XV.

Four things a man must learn to do, if he would make his record true:
To think without confusion clearly;
To love his fellowmen sincerely;
To act from honest motives purely;
To trust in God and heaven securely.
—Henry Van Dyke.

Three things are very much alike: Talent without tact; ability without knowledge, and a sharp axe with a broken handle.

If I attempt to restrict the truth taught in any part of God's word within the limits of my own comprehension of it, my teaching will be false and misleading.

A sense of duty may impel one to give of his possessions to the cause of Christ, but to offer one's self to his service requires love that constrains.

Misfortune and difficulties weaken and crush those who sit down and give up in despair, while they strengthen and elevate those who stand up in the strength of the Lord and surmount them and use them as stepping-stones instead of stumbling-blocks.

The Finest Education—That which will make us wise unto salvation through faith in Christ Jesus.

True Riches—Things that will endure throughout all eternity.

The Best Economy—Making the best of everything God sends us and laying up treasures where we shall longest have need of them.

It is an easy matter for "well-to-do" Christians to have a snug bank account and a fixed income above their real needs, to say, "The Lord is my Shepherd, I shall not want," but when the bank fails and their income is stopped they may have a chance to learn whether they were sustained by faith in God or whether they have been trusting in "uncertain riches."

While we are in the path of duty, fully realizing our individual responsibility to God, everything that would discourage us and weaken our faith in God as our guide and support, even though it may come through our nearest and dearest friends, must be met as Christ met Peter's well-meant reproof and admonition to self-pity, knowing that they "savor not the things that be of God, but those that be of men." Matt. 17:21-23.

Denbigh, Va.

For the Herald of Truth.

TEACHING YOUNG CONVERTS.

By Henry Horst.

The subject of instructing young converts suggested by Bro. J. M. Shenk is an important one, and the following thoughts are given in the fear of God, and the hope that they will be owned by him, and help at least some to start right, and so run the Christian race that they will obtain that prize in the end. 1 Cor. 9:24.

Naturally all children need food in order to grow, and proper food given to a healthy child invariably produces growth. All will admit this to be a fact. Now compare this with the spiritual birth, and spiritual growth. All converts are babes in Christ in the sense that their Christian life must be a growth and development, and it naturally follows that proper food will produce this growth in the spiritual as surely as it does in the physical body.

This leads to the point we wish to notice, viz., neglecting the converts right in the start. It is a sad sight to see a child slowly starving to death for want of proper food or through ignorance of giving the food at hand. Have we not been eye-witnesses to this in the natural? Have we not also seen

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February 4, 1904.

ABRAM B. KOLB, Editor.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau und Herold, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio Mennonite.
8. Southwestern Pennsylvania.
9. Indiana Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

To our Patrons.—A check on a local bank sent to the Mennonite Publishing Co., to pay for a small bill of books, or for the subscription of a paper, will cost us from ten to fifteen cents to collect. We would therefore kindly ask our friends and patrons who send us money to send bank drafts, post office money orders or express orders. A bank draft can usually be obtained at the bank where you are doing your business without charge; but where this is not convenient, a post office money order, or an express order, or a registered letter will be all right.

With the New Year many of the subscriptions to the Herald of Truth expired. We trust our brethren will renew at once, and also those who know themselves to be in arrears we hope will send in their arrearage and again order the paper for the coming year. Our church paper should have a place in every Mennonite home. It will prove a great benefit to the children and the old people wherever it is read. Price, \$1.00 a year.

The Herald of Truth and Young People's Paper will be sent to one address for \$1.50 per year. The Herald and Words of Cheer for the same time to one address for \$1.35. Words of Cheer and Young People's Paper, \$1.10, and the three papers together for \$2.00. This, however, does not apply in the case of those who are taking commission on subscriptions for any of the papers.

If you want a good Bible at a reasonable price, send to the Mennonite Publishing Co., Elkhart, Ind. Remember that many of the cheap Bibles have poor binding, a poor print and will not last long. We want to give every purchaser full value for his money.

An Excellent Offer.—Those who would like to obtain a really meritorious history of the Mennonite church will be glad to know that they can get the Herald of Truth for one year and "History of Christianity" (Horsch) for \$1.50. The regular price of the book is \$1.00, but by ordering it with the Herald this book of 304 pages, well printed and handsomely bound in cloth, will be sent, post paid, at the rate of 50 cents. This offer applies to renewals as well as to new subscriptions, only in the case of renewals all arrearages must be paid.

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In sending your subscriptions for the Herald of Truth and the Young People's Paper, do not forget the Words of Cheer, our Sunday school paper. It is published weekly, contains many good articles and nice stories, which the children like to read. Price, 50 cents a year. In quantities to Sunday schools we make a deduction. Address, Mennonite Publishing Co., Elkhart, Ind.

CORRESPONDENCE.

Correction.—We are informed that in last week's correspondence from Lima, Ohio, the Herald should have said, "Superintendents, C. C. Culp and Andrew Brenneman," instead of announcing the latter as secretary.

Reid, Washington Co., Md., Jan. 26, 1904. Dear Herald readers: Greeting in Jesus' name. It was our privilege to enjoy the visit of Bro. Nathaniel Forry of York Co., Pa. He, with a Bro. Hurst, arrived here Jan. 13; a little too late for the appointment that had been made for him at Reiff's M. H. the same afternoon, they just arriving in time for the brother to dismiss the meeting. Though he spoke only a few words in the closing of the service he impressed us deeply with the fact that mothers as well as fathers can be great character molders in bringing up their children. In the evening of the same day he filled an appointment at Maugansville, and in the forenoon of the 14th at the Miller M. H., and in the evening at Maugansville again. The meetings were well attended. May the Lord bless him in his labors and may he and many others "come again."

As we were reading the correspondences from our different sister congregations we took especial notice to one from our Bro. S. B. W. What most drew our attention was the interest and union that must be manifested at that place; and the plan they have taken in having their minister's farm work done during his absence from home, when called to other fields of labor. We think this a very good plan, and believe it would be well for other congregations to adopt it, where they have ministers who are not able financially and who are not so efficient in the work. This would give to such a privilege to visit other congregations and be an incentive for other ministers to interchange visits.

Dear readers, we want to be making rapid strides toward our future home, because it is to be feared that the enemy will cut us off if we do not keep moving. Then let us adopt such plans as will work for the bettering of the cause, and the salvation of many more souls. Dear brethren, let us often counsel together as to "the best interests of the church." Yours in his name, Benj. B. Weber.

Harrisonburg, Rockingham Co., Va.—Knowing that there are many dear brethren and sisters throughout the West and in Canada who, I believe, would be glad to hear from this place, I am prompted to write a little for the Herald.

A true history of the church of Virginia from the time of its first settlement in the Shenandoah Valley would make good and interesting information. Had our forefathers kept a true church record we could know much about her work that would do us good. But could I, even from my own time, give a good account of the church from August 1864, at which time Bro. J. S. Coffman and several others, with the writer, united with the church, much of interest could be said. At that time the Civil War was raging, and many of the dear brethren and sisters were scattered as sheep having no shepherd. In October 1864, at the time of Sheridan's

raid, amid fire and sword on every side, the writer, with many others, left Virginia, and as refugees went north and west. Many incidents occurred that might be of interest to you, but I shall relate but two.

At one time our "train," which consisted of sixteen hundred wagons, was fired into by the enemy and some of the guards were killed and some wounded not far from us. I well remember one occasion when I was pressed to help a wounded soldier who had been shot in the mouth, the ball coming out at the ear. Poor fellow, I can see to this day how he looked. We dressed his wounds as best we could there by the roadside, and then put him in an ambulance to be taken to a hospital. I never saw or heard from him afterward. (Oh, had he, with all the soldiers of that bloody war, been true followers of Jesus Christ, all this blood would never have been shed. Many of the brethren were pressed into the army, but not one of them was ever touched by a bullet.) We pressed on toward the North, and in February 1865, the brethren J. S. Coffman, F. W. Brunk, A. D. Weaver and I, reached the home of our dear old brother, Pre. Geo. Rupp in Cumberland Co., Pa., who on Saturday evening received us very kindly and asked us many things about our parents. How well I remember the tears that trickled down his cheeks in sympathy for us. The weather was very cold and the snow deep, and the dear brother told us that we should not be uneasy about homes, as he had two cribs full of corn and the granary was full of wheat, and that he would take care of us, and as long as he had anything we should not suffer. I shall never forget this love as long as I live. We were all very young, and had never been away from home, and now we were driven away by war into a strange land, with scarcely any money. But a kind heavenly Father cared for us and directed our steps to this dear old father in Israel. God be praised! At this place I first saw the Herald of Truth and have been a constant reader of it ever since, now over forty years.

The war being over, we returned to our homes in Virginia. The church had many troubles and trials in the war. They did not all cease at the close of the war, for she has passed through many sore trials since, the like of which I hope we may not see again. But we read in holy writ, that tribulation worketh patience. So, if need be, we will be content when trouble comes. At this time the church in Virginia seems to be in peace, unity and love, and we are often much encouraged, as the work of the Lord seems to be prospering, and quite frequently we are having accessions to the church, which gives us courage to press on. On the third Sunday of this month at the Bank M. H. four precious souls were added to the church from other denominations. We indeed heartily welcome all who will come. God bless all his needy children, and the Herald readers.

P. S. Hartman.

Dalton, Ohio, Jan. 25, 1904.—The snow which caused the creeks to overflow is all melted and we have cold weather again. In the city of Massillon the water did much damage, the houses still being partly under water.

Pre. C. N. Amstutz has not been able to attend services yet this year because of scarlet fever in the family; he himself has had a slight attack of lagrippe. Pre. Jacob S. Moser's have also had sickness in the family, so Bro. Jacob Amstutz has been left alone to conduct our services.

On Jan. 31 catechetical instruction will begin at the old meeting house.

Mrs. Peter J. Amstutz.

February 4,

1904.

Mayton, Alberta, Canada, Jan. 16, 1904.—God be praised, "for his mercy endureth forever." On the 2d inst. Bro. A. B. Stauffer of Okotoks, Alta., and a few days later Bro. Israel Shantz of Carstairs, Alta., came here. On the 3d meetings were begun here, which were closed the evening of the 12th. The brethren, with Bro. Amos Bauman of Mayton (bishop of this conference district), labored earnestly to the edification and salvation of souls. Seven precious souls became willing to denounce Satan and become soldiers of the cross. May the Lord give them grace that they may put on the whole armor of God. The weather being pleasant and interest good the meetings were remarkably well attended and we feel that much good was done, other than that manifested, and some may be as "bread cast upon the waters." When we look out upon the field here, we realize that the harvest indeed is great, and the laborers few. What a waste should it not be gathered in! Brethren, remember the work here in your petitions at the throne of grace.

I will say here that brethren who are contemplating a trip to the West and Northwest should not forget the congregations in Alberta, Canada, when making the plan of their route.

In our residence of nine months here I find nearly all well, prosperous and content, and looking for a bright future for this new country. Crops were good last season and the winter thus far mild and pleasant with but little snow—far beyond my expectation in the way of mild weather.

Yours in his service,

Noah Gerber.

Albany, Oregon, Jan. 15, 1904.—"The Herald of Truth" is a most welcome visitor, and I could hardly be contented without it. However, I have found an item which I fail to fully understand and for that reason I have been prompted to ask for further information. In the Herald of Jan. 7, 1904, page 10, in an article by Bro. D. Burkholder, he refers to 1 Peter 3: 19, and calls it an inconsistency that Christ had gone to prison to preach there to the spirits. Will the writer kindly explain what we understand by that passage (1 Peter 3: 19)? I ask this not for criticism, but for information, as I wish to be able to more fully grasp or understand all such points.

L. J. Yoder.

Altona, Ont., Jan. 18, 1904.—Dear editor and readers: Greeting. Our Sunday school at Altona was reorganized on the last day of 1903 for the year 1904, and all the officers were elected and teachers were appointed the same as last year. Bro. Josiah Hoover is Superintendent and Bro. Noah Baker, Assistant; Bro. Elias Lehman and Sister Burnham, assistant teachers. The average attendance was nearly 50 at our Sunday school for last year. May God's richest blessings go with all Sunday school and church work throughout all the world.

Benjamin Lehman.

Kalona, Iowa, Jan. 17, 1904.—Dear Herald readers: A number of correspondents have made the somewhat stereotyped statement, "there has been no news in the Herald from this part of God's moral vineyard for some time, so I will pen a few thoughts," etc., but perhaps the very repetition of this has spurred others to write. Sunday, Dec. 27, the East Union Sunday school was reorganized for 1904, with officers as follows: Supt., Joe C. Brenneman; Asst. Supt., Amos Gingrich; Sec. and Treas., Mary Fisher; Chor., H. H. Haas. The interest is good and our school is increasing in attendance. May the good work prosper. I have just read Bro.

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D. S. Brunk's letter from Colorado was glad to hear from there, and as he wished to hear from others I feel to make a reply. He stated that there were some who came out there last year and could not be accommodated as they should have been. My wife and I were among those who were out there last summer. Not to correct Bro. Brunk's statement I would however say that we were accommodated and treated very kindly while with the brethren at La Junta, and I shall not soon forget the summer of 1903 spent in Colorado. I went there for my health and was benefited by going and agree with Bro. Brunk that one going there should not work much at first, as the change causes one to feel tired, and a person can soon do too much. But I do think it is a good place for one to go who has throat or lung trouble. As to Bro. Brunk's plans for taking care of the people who may come out there I think they are very good, as I know it would have been a relief to us to have known where we could find a place to stop when we left home. I think the tract of land the brother has mentioned would be a suitable location. May the Lord bless your efforts.

J. A. Boller.

For the Herald of Truth.

REPORT

Spring Valley Mission Class, Jan. 17, 1904.

Appropriate opening exercises were conducted by the Moderator.

1. The first question, "What was my motive in attending this meeting?" was quite freely responded to. To glorify God, to encourage the right, the good, the pure, to enjoy the association of God's children, and learn more of his holy will, were some of the motives given.

2. "Some essentials for the Christian worker." Essay, Nora Wenger. Genuine conversion, endowment of the Holy Ghost, believing prayer, a thorough knowledge of the word of God, and a spirit of perseverance, were among the essentials named.

3. "Temptations of the young and how to overcome them." Looking to Jesus and using properly the Christian's armor (Eph. 6), is the most successful way to be overcomers.

4. "Practical ways of doing good." A cheerful, hearty greeting on meeting others. Sharing our books or helpful papers. Recommending Jesus to our unsaved correspondents. Giving not only a morsel of bread, but a kind word and gospel tract to the poor beggar who asks your assistance. And attending all religious services of your congregation and taking such part in them as you can.

5. "Prayer." (a) Its privilege. One of the greatest privileges given to man. All may share it alike. (b) Its power. The Christian's mightiest weapon. Its acceptance does not depend on its length or eloquence, but its origin and sincerity. (c) Commanded. Prayer is one of God's most frequent commands. He did it for our good, knowing that anything which brings us into his presence makes us better.

Reported by Fannie Landes.

For the Herald of Truth.

REPORT OF SUNDAY SCHOOL MEETING.

The first quarterly meeting of the Mennonite Sunday school was held at Slate Hill, Pa., Thursday, Jan. 14, 1904.

The meeting was opened by devotional exercises conducted by B. F. Zimmerman. The following subjects were discussed:

The Object of Quarterly Sunday School Meetings.

J. H. Rupp.—The time is here that we need something of the kind. We are engaged too much in the business of the world; therefore we need special time to attend to Sunday school work.

J. M. Herr.—The object is to better learn how to teach in the Sunday school. As other things make progress, why should we not progress in the Sunday school work?

Open discussion. B. F. Zimmerman—Are we interested enough to lay aside our daily work and come together on such occasions and improve the time?

Abram Metzler—Different ones have different ideas. We give each other what God has given us. Our interest becomes contagious, our guide is the word of God. "For-sake not the assembling of yourselves." God is not particular what we call them. This is our object.

What part of the Sunday school should receive the most attention?

John Zimmerman—Thinks the infants show the best results under special attention.

Jacob Burkhardt—If there is one part that should receive more attention than others it is the infants' department. They must take up the work of every kind in coming years. No children, no church. Let us teach them the word.

Open discussion. Jonas Zimmerman—How keep those interested who outgrow the Sunday school? What attention give them?

J. H. Rupp—When pupils fall away from the Sunday school let us go after them. Samuel Musselman—As they grow older they should have something to do. At the age of eight to twelve and fourteen they have received some light; now they should receive spiritual care. Teach them to sing.

Bro. John Musselman of Lancaster Co., Pa.—Special attention given to the leaders necessary. The children come to the Sunday school wanting something. If the leader and teachers do their part it is remarkable what can be done. Whenever the Spirit brings conviction upon a child, it is old enough to confess Christ. "Those who seek me early shall find me."

Opportunities for the Young Worker.

C. B. Hess—Some people think that unless they have an office they are of no use in the Sunday school. We should be Christ-like workers. Many young Christians follow the follies of the world. Youth is the golden time of our life.

George Zimmerman—No one need look far to find opportunities to work for the Master. If you cannot do some great thing you can do some little thing. We can show a kind and friendly disposition, especially should this spirit be shown among young Christian workers.

Open discussion. Cora Zimmerman—If each pupil and teacher followed the plan of the Sunday school lessons they would learn much.

Levi Zimmerman—If we are the followers of Jesus we will learn of him. If we humble ourselves he will exalt us.

"To what extent should the Lesson Helps be used?"

Jonas B. Zimmerman—We all know that help is a good thing, and when we have good help the help gets the greatest amount of the work to do. The work goes on easily, but do we receive the benefit we should? We should have the word ready that we can teach without the helps if necessary.

B. F. Zimmerman—The Lesson Helps should be used for all they are needed, but we should not abuse them.

The proceedings were interspersed with singing. Closing remarks by Samuel Hess.

Benediction by Abram Metzler. Adjourned to meet the second Thursday of April 1904, at Churchtown, Cumberland Co., Pa.

Minnie A. Rupp.

TEACHING YOUNG CONVERTS.

By Henry Horst.

(Continued from page 43.)

its counterpart in the spiritual many times? How our hearts have been grieved many times by the unconcerned way converts are treated by the church! Waiting three, four, and more weeks before any effort was made to instruct them, and then attempt to instruct without a word of prayer. Then we talk and write about our "applicants," (a word not in the Bible, neither any synonym of it in the above sense), until they gradually lose that "first love," not feeling themselves as one of the church neither enjoying the world as before.

This is the Devil's opportunity to get in his work, and many times successfully too. Temptations and not the power to resist them, has been the shipwreck of many a one who started for heaven.

There are some things that converts must know at their starting out for Christ if they want to start right. They must know and feel that they are sinners, and not just join a "class" because it is convenient, or for any other reasons. They must know and feel that they have nothing to commend themselves before a righteous God, and that they can do absolutely nothing but throw themselves unreservedly on his grace and mercy for pardon in the name of Jesus their Redeemer. They must know that God is able and willing to save them the very moment they come to him thus, in faith and believing.

They must know that the way to approach an offended God is to humble themselves, and how not only their knees but also their hearts, and plead for mercy. They must know that they are to be witnesses for Christ, and feel willing to confess him before the world, and to go if he calls, even if it be to the uttermost parts of the earth.

A soul that comes to Jesus in this way is saved and born into the kingdom at once and can have the consciousness of being saved on the spot, and can be a witness for Jesus who knows what he is telling. He is one who can truly sing, "O happy day when Jesus washed my sins away."

The church need not fear to receive such converts at the time they are converted, just as in apostolic times; yes, dare I add, that she is the loser by waiting.

They will need teaching after they are in the church, it is true; so does a little child need someone to feed it at first, but we all enjoy when baby can feed itself, and we encourage it to try it, and are amused and pleased even if the spoon is used awkwardly. And we fear it is often the case that this feeding process is carried on too long by the church instead of teaching them to feed themselves from the word of God, which is the food they will need. The Holy Ghost is the teacher and interpreter which must convey the food to their souls' need. It is God's way of talking to the individual soul. Encourage them to search the Bible for some of the rare dishes, the milk and the honey, the grapes and pomegranates, so that they will relish the food and grow, and not manifest that "leanness of soul" so often seen. Have confidence in them that they will remain faithful; do not leave the impression that the church will have more responsibility by their uniting with it, but much rather that she is receiving more help.

HERALD OF TRUTH.

Be not over ready to censure should one of these "babes" in Christ make a mis-step and fall. Would you scold a child if in learning to walk alone it would take a tumble? Would you not lift it kindly and talk encouragingly to try again, and probably lead it over the uneven place a few times? The latter certainly.

Will we not use this way more in the future, and in trying to lead these little ones be sure that we are on the way ourselves? Also let each member of the church beware that they themselves are not a stumbling-block (Rom. 14:21). In all things exercise love; this will find a responsive chord in every heart.

"Oh, what tongue can express
The sweet comfort and peace,
Of a soul in its earliest love."

We have given but a few references on this subject, and should any one doubt as to Bible authority we beg of them to search what the Lord saith, and not what church custom has been.

Dalton, Ohio.

For the Herald of Truth.

RANDOM THOUGHTS.

By Moses Brenneman.

I have been a reader of the Herald from the time that the first number was sent out. I remember quite well, though I was yet a boy at home with my parents, when we received the first copy of the Herald, and it has always been a welcome visitor in my home. In meditating over the past we see many changes since the Herald was first printed. It has been changed from a monthly to a weekly paper, and many of our loved ones who used to write articles have gone to their eternal home, while those of us who were young boys and girls when the Herald was first printed, are now filling the places of our fathers and mothers and are numbered with the "old people," and many of us have experienced what it is to bring up families and bring them up in the right way, and, besides, we have the care of the church resting upon us. Meditating on our work and the great responsibility resting upon us we feel like breathing out the petition, "Lord, help us to be faithful."

In speaking about changes we look into the church and we see a great change since we were young. The church has been growing in numbers, but has she been growing in power and spirituality? It is the great question. When I was young very few young people were members of the church, but since that time greater efforts have been put forth to gather in the young people, and we are glad that so many of them have made the wise choice and have been persuaded to seek salvation in their young days. May they all be earnest and sincere.

We fail in many cases to see that separation from the world among our people that we used to see and which the Bible points out to us. It is evident that our church is drifting into worldliness and worldly conformity. Even some of our ministers are becoming so stylish that they can no longer be distinguished from the world. When Christ said, "Let your light shine," he meant just what he said, "Ye shall know the tree by the fruits." It is natural for the members to look to the minister for an example, and many are more ready to follow the stylish and popular ones than those who are more humble and common in their appearance. The common people hear the Savior gladly, and the common people hear the common ministers gladly. What we need are men who will preach the gospel in its

February 4,

purity and live it out in their every-day life. We want to teach by example as well as by precept.

Our young people at present are very eager to obtain a good education, and they have far greater advantages of becoming educated than we had when I was young. And while education is necessary and right as people make good use of it, yet at the same time we see danger along this line, in that a wrong conception of the ends and aims of education has a tendency to lead some people into pride and high-mindedness. While we are seeking the wisdom of this world, let us not forget to seek that "wisdom that is from above," without which we cannot get along well in the Christian life.

I am a well-wisher of all the Herald readers as well as all other people both saved and unsaved. As a church we ought to stand "as a city that is set upon a hill, that cannot be hid." Let us take the word of God for our guide and endeavor to become more united. "United, we stand; divided, we fall." United, we gather; divided, we scatter. In order that we may become more united it is necessary that we humble ourselves and become "meek and lowly in heart" as Jesus was. We should all try to give our editors all the encouragement that we can by being prompt in renewing our subscriptions and by sending plenty of good, wholesome reading matter. We can all do something to make our church paper interesting and edifying, and as we have just entered upon the beginning of another year may we all endeavor by the help of God to do more this year in the good cause of our Master than we ever have before. Let us work while it is day, the night cometh when no man can work.

Lima, Ohio, R. R. No. 3.

For the Herald of Truth.

CONFIDENCE, WHERE PUT IT?

By Anna V. Yoder.

The Psalmist says, "It is better to trust in the Lord than to put confidence in man," and "Blessed is the man that maketh the Lord his trust." While it is truly pleasant to have earthly friends who we know are interested in our welfare and who try to do us good, yet they are imperfect beings and although they may be ever so sincere, they sometimes fail to assist when help is most needed. Sometimes their "hand is too short" to help and besides we know not how soon the death angel will separate us from them. Therefore put thy trust or confidence in the Lord, for "his mercy endureth forever." He is all-wise, all-powerful, all-loving, and never fails to fulfil one of the precious promises which he has made.

Let us not forget, however, that there are conditions given with the promises. If we repent, believe and are baptized we shall be saved, and if we submissively follow in his footsteps, putting our confidence wholly in the All-Father, we have the assurance that he will be our shield, strength, helper and guide and that we shall be as Mount Zion which cannot be moved, because the Almighty will never leave us nor forsake us. He will never allow us to be tempted above that which we are able to bear. He will be unto us a very present help in trouble. His ministering angels will encamp around us and deliver us. He will abundantly bless us all along the way and help us to endure unto the end, when he will give us a crown of life which abideth forever. Oh, how blessed is the man that maketh the Lord his trust.

Weilersville, Ohio.

1904.

For the Herald of Truth.

HOW DWELLETH THE LOVE OF GOD IN US?

By F. H. M.

It was my privilege not long ago to hear a direct, practical talk on the subject of missions, and I should like to "pass on" for the consideration of Herald readers one point that the speaker made emphatic. It is this, that one reason Christians lack interest in and enthusiasm for mission work is that they do not appreciate what salvation means to themselves—do not "perceive" the love of God as applied to their own souls. That having only a weak hold upon the faith ourselves, we cannot offer it with any fervor to those who have it not. That being only lukewarm we have no anxiety as to the salvation of those about us.

This is a serious accusation. But may we not do well to look into our own hearts for its application?

Surrounded by the good things Christianity assures us to, in a mild way we feel grateful for our privileges, and in the same easy-going way are glad that our friends and neighbors have life blessings. We may even hope and pray with some degree of sincerity that all mankind may some time be brought to Christ. But do we "love the brethren" because "we know that we have passed from death unto life"? Do we want them to be saved as our Redeemer wanted us and wants them? Unless we do we will not make a whole-hearted effort to have the gospel reach them.

"Freely ye have received, freely give." And most of all give thought. Think yourself into the place of one who has never known Christ, and from that point of view try to realize what eternity means. Think yourself as outside the world problems, seeing the peoples who have Christ and those who have him not, and try to decide the relation of one to the other. Think yourself, I say it in reverence, into the place of Him who made and loves us all, and try to know how his children should bear themselves one to another.

If we truly believe the Son of God to be the only Way of Salvation and "know that he abideth in us," then will the abundance of our own life overflow to bless and help a needy brother.

"Hereby perceive we the love of God because he laid down his life for us: and we ought to lay down our lives for the brethren. But whose hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Elkhart, Ind.

For the Herald of Truth.

FAITH, HOPE, AND CHARITY.

By Lizzie M. Landis.

How full of precious truths to the true believer and child of God are the words found in 1 Cor. 13. Every word is full of meaning. Paul, the writer, mentions many acts and observances which we may perform to please man and serve God, but they are all as nothing without charity, meaning love.

The church at Corinth, which he had established, was highly blessed in having such a good, wise and holy man as Paul to lead and teach them. After leaving them he occasionally wrote letters to them, of which this chapter is a part. If we have not done so lately, let us read it before we go further. Let us consider the last verse, "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

HERALD OF TRUTH.

These three are often called the Christian graces. What are they? Let us analyze the words. Faith, the first, is fully described in Heb. 11:1. "Now faith is the substance of things hoped for, the evidence of things not seen." This chapter is devoted to faith throughout, being called the faith chapter. By faith Noah built the ark, by faith Rahab saved the spies, by faith Abraham offered up Isaac, by faith Enoch was translated, by faith Abel offered a more excellent sacrifice than Cain, by faith Moses refused to be called the son of Pharaoh's daughter, choosing to suffer affliction with God's people rather than enjoy the pleasures of sin for a season. By faith we, too, can overcome the world; faith is the victory. By faith we can see our loved ones safe in glory, by faith we can view the promised land even as Moses, and by faith we can enter in victory our earthly race is run. If we have faith strong enough, we can cheerfully say, "Father, lead me wherever thou wouldst have me go." It is well, even though the road be dark, dreary, steep, rough, stony, cloudy or bright, if it is thy will."

We will simply put our hand in his, as our little children do in ours, and have the faith of a little child that he will lead aright. If we pray in faith, believing, it shall be done unto us. "Where two or three are gathered together in my name, there am I in the midst of them," is his promise. Do we believe it? I have read of a great preacher who had an appointment to preach on a stormy night. He was faithful and went, finding a boy and the sexton present. He preached his sermon and went home discouraged, thinking no good had been done. Years afterwards that boy became a leading preacher and evangelist, and he dated his conversion and inspiration from that sermon on that stormy night. "Was it lost effort? No. Nothing is lost which is done in the Master's name, not even a cup of cold water. We can all do that much in his name."

Let us look at the second, Hope. What would this world be without hope? The most wretched ones on earth still have hope. The poor prisoner in his cell has hope of being released. The storm-tossed sailor at sea has hope that he will be saved. The outcast, poor and friendless has hope that he may still find a friend in need. The mother waiting perhaps for years for her wayward boy to return, has hope that she may yet see him. The sick one has hope that his disease may be cured. The physician or nurse has hope as long as life lasts. In fact, we live on hope, all of us. When hope is gone, all is gone. The suicide has no hope or would not take the life God gave him; despair has taken the place of hope. We have hope beyond the grave. It reaches over the river of death and points to an eternal day. It seems to me the most hopeless is the poor drunkard. The terrible appetite of drink is dragging him down. What hope is there for him? None, except Christ help and save him. He cannot do it himself. How many try in their own strength and fail!

We come to the last and greatest, Charity or Love. Without love all our good works are as sounding brass or a tinkling cymbal. Love is the fulfilling of the law. Our devoted missionaries, leaving home and dear friends, have faith, hope and charity, all three, in their hearts. They have faith to go forth as Abraham did, into a strange land, believing God's promises. They have hope that they may be able to lead lost souls to Christ. They have charity or love enough to Christ. They have faith for their Master's sake and to give up all for their brethren and sisters as we should? Do we love the lost all around us? When we think of the hundreds at home, and the few

missionaries we sent out, we are led to ask, too, Do we love the heathen as we should do? Thank God that there are eight willing to go, and pray for more laborers who are willing to go.

Do we seek the sick, suffering, weary, poor and discouraged all around, or do we pass them by on the other side? Are we Good Samaritans, or Levites? Let us study this chapter more and make it our daily reading.

Ephrata, Pa.

For the Herald of Truth.

ANSWER TO "QUESTION FOR THE BOYS AND GIRLS."

In reply to Bro. P. Hostetler's question I think that honesty is the best quality of character. If boys or girls are honest, they can get lots of good places to work, but if they are dishonest there is only one place they can fill, i. e. the jail. Again, if a boy is honest he will confess his sins, give his heart to Jesus, and be happy in this life, and go to heaven when he dies. Therefore I think honesty is the best.

Harry Buchwalter.

Age, eleven years.

Dalton, Ohio.

For the Herald of Truth.

YESTERDAY, TODAY, TOMORROW.

By Ursula Miller.

YESTERDAY.

"Thine gone—yes, gone for aye—
No word, or deed, or thought
Can we recall, however great.
The sorrow it may have wrought.

Regrets, however sincere,
Are all in vain, in vain.
Thine forever from us gone,
And 'twill never come again.

If your life has been mispent,
No amends are for the past.
Leave it with the All-Wise,
For your life is ebbing fast.

For the past we can do naught,
That is in the hands of God.
Leave it, nor look backward oft
On the path you yesterday trod.

Why remorse so fondly embrace?
Will your sins be lighter then?
Leave them, repent and do not
Commit the same sin again.

God will blot your sins away,
He will make your robes like snow;
For your sins Christ's blood was shed,
And that your God's love might know.

TODAY.

Live one moment at a time,
God gives promise of no more.
Trust him now, tomorrow may
Find your earthly wanderings o'er.

"Now is the accepted time,"
In the blessed word we read.
Let us hearken to his voice,
Let us on his manna feed.

Today if we hear his voice
We must harden not our heart—
We should not the Spirit grieve,
We should nobly do our part.

TOMORROW.

We may not see tomorrow,
It is not promised men.
Let us now accept the Savior,
It will not matter then.

Even if tonight our spirit
Should from earth take its flight—
Tomorrow then would bring us
To Christ, our Lamb, our Light.

Millersburg, Ohio.

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THE KEY IS IN THE POCKET.

Did you ever hear a man remind the Lord of his promise in Malachi 3:10? I have, many a time. I have heard men really yell to the Lord to "open those windows of heaven, and pour out the blessing." But the windows did not open, the blessings did not come, and they felt a little hard toward the Lord for the failure. But all the time they had the key in their pockets, and did not use it.

How does that passage read? Look sharp: "Bring ye all the tithes (tenth of your income) into the storehouse, that there may be meat in my house, and prove me now herewith (that is, with the tenth), saith the Lord, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." The "tenth" is the key to the windows. Apply the key. Bring that tenth into the storehouse. Take it out of your pocket and give it to the Lord. Then what will happen? Why, he says he will open the windows and pour out the blessing. You cannot keep the key in your pocket and get the blessing. How much noise is wasted over this text, and it is called prayer! Fulfill the condition and God will fulfill the promise.—J. O. Denning.

MARRIAGES.

Miller—Troyer.—Jan. 17, 1904, at the residence of the bride's parents, by Rev. Y. C. Miller, Bro. Earl Miller to Sister Mattie Troyer, both of the Shore congregation, LaGrange Co., Ind. May God bless them with long life and much happiness.

Hershberger—Sommer.—Jan. 24, 1904, at the home of the bride's parents, Christian Sommer, by Bish. M. A. Mast, Adrianus Hershberger to Lydia Sommer, both of Walnut Creek, Ohio.

DEATHS.

OBITUARY.

Re. Joseph Ziegler
was born March 11, 1816, and died Jan. 19, 1904, at his home in Zeilenople, Pa., aged 88 Y., 10 M., 8 D. His health had been failing for some time, but his last sickness was pneumonia, of which he suffered only a few days. He had labored in the ministry for over fifty years when the Master called him to rest. He leaves many friends and neighbors to mourn his departure. But they are comforted with the thought that he has gone to his eternal home in glory where he is forever free from the cares and sorrows of this world. Funeral on Jan. 21 at the Old Harmony M. H., where services were conducted by David S. Lehman of Mahoning Co., Ohio. Text, 2 Cor. 5:1. Burial in the graveyard near by. A large congregation assembled to pay a last tribute of respect to one whom they loved. P. M.

Berkey.—Jan. 9, 1904, in the State of Washington, from injuries received while unloading a car. Bro. Geo. Herley, aged 25 Y., 10 M., 13 D. Bro. Berkey was foreman of a bridge gang on the railroad. His remains were taken to Wellsville, Wayne Co., Ohio, in company with his brothers, Valentine and Joseph. He was a consistent member of the Mennonite congregation at Salem and was highly respected by all with whom he became acquainted, especially by his employers of the railroad company. The funeral was held on the 18th at the Oak Grove M. H., where a large concourse of relatives and friends met to pay a last tribute of respect to our dear young brother. Services were conducted by David Hostetter and Benjamin Gerig. Peace to his ashes.

Sommer.—On the 19th of January 1904, of spinal weakness and spasms, Celesta, eldest daughter of Jacob P. and Anna Sommer, aged 7 Y., 1 M., 6 D. She is survived by her parents and two sisters, her brother having preceded her to the spirit world about five years ago. Buried on the 21st at the old Sonnenberg M. H. Funeral services by Jacob

Nussebaum. Although the child could never walk she always seemed happy and was a wonderful little singer and could play many songs on her autoharp. A German song of her own selection was sung at her funeral. The precious one has now joined with the angels in their sweet strains.

Yoder.—Jan. 1, 1904, near Telford, Pa., Bro. David Yoder, of asthma, aged 57 Y., 5 M. Bro. Yoder was blind for over fifty years. Funeral on the 5th at the Rockhill M. H., where services were conducted by Pre. M. Moyer and J. Clemmer. Text, John 20:29. Peace to his ashes.

Sheiley.—Jan. 21, 1904, near Silverdale, Pa., of weakness of the brain, Bro. John Sheiley, aged 73 Y., 4 M. Of relatives his sorrowing companion alone is left to mourn his departure, their only child having preceded the father. Funeral services at the Rockhill M. H. by Samuel Detweiler and Henry Anglemeyer. Text, Mark 13:37. Peace to his ashes.

Hochstetler.—On Jan. 22, 1904, in Shanesville, Ohio, Anna Weaver, wife of Albert Hochstetler, aged 42 Y., 10 M., 24 D. She was married on the 26th of April 1883. She was the mother of two sons and two daughters, the oldest having preceded her in death. She leaves to mourn her departure her husband, two sons, one daughter, one grandchild, five brothers, four sisters, and many other friends. She was buried on the 25th, a large concourse of friends attending the funeral. Services were conducted by M. A. Mast, from 1 Thess. 4:14, and S. H. Miller from Heb. 9:13.

Gingrich.—On the 11th of January 1904, at Red Deer, Alta., of pneumonia, Samuel S., youngest son of Pre. Jacob and sister Elizabeth (Sherk) Gingrich, formerly of near Preston, Ont., now of Biglerville, Pa., aged 20 Y., 4 M., 19 D. He was ill only a few days and his brother, Jacob S., was his only relative with him at the time, although the best care and skill were not wanting. He had lived in Red Deer since March 1903 and had won the esteem of a large circle of friends. Several years ago he spent some time in Elkhart, Ind., where he was converted, baptized and received into church fellowship. Another brother, Dilman S., of Freeport, Ill., reached Disbury, Alta., on the 14th in time to attend the burial there. A number of former Waterloo Co. friends having settled in that locality. Funeral services on the 14th at Red Deer were conducted by C. Forster, assisted by Canon Hinchcliffe, Dr. Gaetz and Dr. Erdman of Calgary. The funeral was largely attended. Funeral services on the 14th in the West Zion Mennonite M. H., Carstairs, Alta., by Israel R. Shantz from 1 Sam. 20:3, latter clause, and by N. B. Stauffer from Rev. 22:12. Besides his parents and the brothers named he leaves his brother Norman S., of Mishawaka, Ind., Enoch of Preston, Ont., and his sisters Mary Ann and Barbara of Biglerville, Pa., Lizzie (Jacobs) of Goshen, Ind., and Nancy (Hostetter) of Elkhart, Ind. Our sympathies go out to the bereaved family in the loss of their bright and promising son and brother in the far Northwest. God comfort them in their sorrow.

Baier—Florence, the only daughter of John J. and Sarah Bixler, died Jan. 16, 1904, aged 1 Y., 4 M., 24 D. She was buried on the 19th at the new Sonnenberg M. H., A. A. Sommer officiating. Her stay on earth was brief and mingled with suffering, but the little jewel has now gone to wear its starry crown above.

Mast.—On the 25th of Jan. 1904, in Elkhart, Ind., of heart failure, Samuel S. Mast, aged 67 Y., 11 M., 16 D. He was born in Holmes Co., Ohio, Feb. 10, 1836. On Jan. 21, 1858, he united in marriage with Catharine Yoder. He was the father of seven children, one of whom died in infancy. Nicholas Y., Noah P., Sanford D., Samuel E., Jacob C., and Lizzie C., with his sorrowing companion Catharine, six half-brothers and three half-sisters, and a number of grandchildren survive him. He was a member of the Mennonite church and zealous for the order of God's house. He was a devoted Christian and loved fellowship with God through his Savior and Mediator, the Lord Jesus Christ. Through his quiet, inoffensive demeanor and universal friendliness he had won the favor and friendship of those with whom he in business or otherwise came in contact, and we believe that his devotion to God and his constant trust in Christ as his Savior and Redeemer won for him the crown of righteousness, which the Lord, the righteous Judge, will give to all that love his appearing. He died unexpectedly. On Saturday he was at work (carpentering) and ran his thumb into the sharp point of a nail. On Sunday it began to pain him very

severely, and on Sunday night about two o'clock, just as the doctor, who had been called, came in and was about to administer medicine, he suddenly threw up his arms and passed away. The funeral services were conducted at the Mennonite church on Wednesday following, by John F. Funk, from John 14:13. May the Lord comfort all these sorrowing ones and prepare them to meet their father in the better land. Peace to his ashes.

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HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, FEBRUARY 11, 1904.

VOL. XLI. No. 7.

EDITORIAL NOTES.

We appreciate the substantial way in which some of our brethren are showing their sympathy in the present condition of affairs. Some are paying a year or more in advance, others are promptly paying up their delinquencies, and a few have come forward with donations. We again call attention to the fact that while the amount of one subscriber's indebtedness may be only a dollar or two, the total indebtedness of this kind aggregates many thousand dollars. One man's prompt payment will not wipe off the whole debt, but it does make it less, and prompt payment by one or two thousand delinquent subscribers will make it much less. We feel that we owe it to the interests of the House and the Church at large to urge all who know themselves to be in arrears to do their utmost to help cancel the debt. The help that you can give this month may mean far more than the same help would in a month from now. The receiver is required to collect all outstanding accounts, and looks to all who owe the Publishing Company to respond promptly.

For more than a year I have felt that for the sake of my health as well as for other reasons I should give up the position as editor of the Herald of Truth. The Lord seems now to have opened the way for this, and it is probable that my last work on the paper in my present capacity will be the issue for Feb. 18. Bro. D. H. Bender of Springs, Somerset Co., Pa., has accepted the position as editor and will probably assume his duties about the 15th inst. It is a pleasure to think that the work will devolve upon one so well qualified for the position, and that under the circumstances the change will be in every way a desirable one.

A. B. KOLLER.

Votes were taken in the various congregations in the western district of Elkhart Co., Ind., for a bishop, and the brethren Jacob Christopher of Yellow Creek Cong., David Burkholder of the Nappanee Cong., and Jacob Shenk of the Olive Cong. were presented. On the 4th inst. services were held at the Holdeman M. H., when the lot was cast, falling upon Bro. David Burkholder. Bish. J. S. Shoemaker of Freeport, Ill., officiated at these solemn services. May God give our brother grace and wisdom to so fulfill the duties of his office that the church may be strengthened and built up according to 1 Pet. 2:5.

Christian graces shine with the brightest lustre in the deepest gloom.

The Lord loveth the cheerful giver. He also loves the thankful recipient.

Two persons have made application for baptism in the Souderton Cong., Montgomery Co., Pa. May the Spirit prompt many others to decide for Christ and unite with his people.

The A. M. Cong. in Oscoda Co., Mich., intend to build a meeting house during the coming summer. Bish. D. J. Johns of Goshen, Ind., has been invited there to organize a congregation and hold a series of meetings.

Our Canadian neighbors must be favored with more snow than we in Indiana, although we think we have abundance. Bro. D. Bergey of New Dundee wired Bro. Noah Metzler on the 4th to postpone his visit to Canada as the roads were impassable. Bro. M. expected to leave on the 6th to hold meetings in Waterloo Co. The meetings at Nappanee, Ind., have also been retarded owing to the deep snow.

We have a scriptural puzzle from Bro. R. J. Heatwole, of Windom, Kansas, by which he shows the number of congregations without regular ministers in some of the Western States. For want of room we cannot publish it as he sends it to us, so we give only the result of his calculations: "There are twenty-eight congregations in Kansas, Oklahoma and Colorado to which I must send ministers," to conduct occasional services. Surely, there is great need of laborers in the vineyard of the Lord.

Concerning Subscriptions. Some readers do not understand the letters and figures following their name on the label that is pasted on their papers. Let us explain: Suppose Bro. U. O. Mee finds d. 05 next to his name on the label. That "d." means December, the "05" means 1905; "d. 05" means that his paper is paid up to the end of December 1905. Likewise suppose Bro. I. O. You sees jul. 90 on his label, it will continually remind him that he has paid for his paper up to July 1890 and is therefore fourteen years "back" on the paper. That money would be worth at least 6 per cent per year to the House, and at the end of fourteen years would, at compound inter-

est, be worth more than \$22 to the House. That is the reason why we are urging so strongly, now that the need is pressing, that all who are in arrears pay their subscriptions.

There is another phase of the matter. Suppose we figure that the subscriptions to all our papers would amount to about \$15,000 per year. If paid at the beginning of the year the House would be able to pay cash for the material used during the year. That would be worth at least 8 per cent. of \$15,000, or \$1,200, to the House every year. This shows why the payment of subscriptions at the beginning instead of at the end of the year, is so desirable, and what a more than double loss it is to the House when the money fails to come even at the end of the year. This loss can only be covered by making it up on other things. But the chance to thus make it up is less easy when other materials such as paper, ink, etc., cannot be bought for cash, with the "discount for cash" benefit.

With the foregoing explanation we believe that every subscriber will see at a glance just how far his subscription is paid, and he should not make it necessary for the publishers to go to the trouble, expense and unpleasantness of sending him a statement. Likewise he should see why, in sending the amount which he is back, he should also send a year's subscription in advance.

Why not drop the name from the list when the subscription expires? Simply because the great majority would feel that we were unnecessarily "previous" in so doing. They expect to renew, and will do so at the first opportunity, or as soon as they can see the agent for that district or for some other reason. Nevertheless the editor's personal opinion is that since there is a question of simple justice on both sides, the proper way to look at it would be that the subscriber should send in his renewal just before his subscription expires (many do so), and if the money is not received within two weeks after the date of expiration, the name should be taken from the list. If for any reason the subscriber could not pay just at the time the subscription expires, but would do so later, and would therefore wish his paper continued, a card to that effect sent to the House would be sufficient.

We hope that all subscribers will make a special effort to pay all arrears, so that not one subscription on the list will run further back than the date on which you receive your last paper.

This is worth 50c.

Send us \$1.25 and this coupon, with name and address plainly written, and we will send you a Sterling Fountain Pen, fully guaranteed. Regular price, \$1.75. Fitted with a No. 3 14-k gold pen.

Name State
Mennonite Publishing Co., Elkhart, Ind.

A LETTER TO THE FRIENDS OF THE HERALD AND THE PUBLISHING HOUSE.

Dear Brethren—Greeting: I received notice from the Publishing Company that I owed two dollars for two years' subscription to the Herald of Truth, which I think is a mistake, as I was under the impression that ministers receive the Herald for half price. I will, however, send two dollars, and if I am correct, you will credit me two years in advance.

I wish all Herald readers would pay one or two years in advance. I think under present conditions that would be a very great help indeed to the Publishing House. If I could only see and speak to all the readers of the Herald I would urge this matter as much as possible. I would suggest that those who are able to pay two years in advance would do so and in this way lend their aid and support to the maintaining of the Publishing House. No one would lose anything in that way and the benefits to the Publishing House would be a great deal. I wish every one who is interested in this good work would try this plan. It seems to me they would all realize a blessing from so doing, and it does seem to me that all the dear brethren and sisters would manifest the warmest sympathy for the Publishing House and stand together in their efforts to help keep up and preserve a work established and maintained for so long a time, and from which so much good has resulted in the way of building up our glorious church. I wish all would give this subject their earnest and prayerful consideration. Much could be done in this way and no one would suffer. Brethren and sisters, let us work to our best interest, and every one put his shoulder to the wheel and help to get this work on a solid basis, so that it may go on and continue to bring blessings to the church, the families, and to all who may come under its influences.

C. B. Brenneman.

Elida, Ohio.

REMARKS.

The brother is right. Ministers get the Herald at half the regular rates, and so our brother pays two years ahead. We appreciate such help and hope many others will follow his example. Five thousand subscriptions to any one of our papers would mean just five thousand dollars. We hope, as the brother remarks, that there may be a large amount of money sent in to pay for the Herald a year or two in advance, and we hope that many new subscribers may be added to our list during the present year. A little work in this line would help our lists and our bank account a great deal.

PERSONAL MENTION.

Change of Address.—Bish. A. J. Mast, from Gibson, Miss., to Arthur, Moultrie Co., Ill. A number of the brethren who had bought land in the A. M. settlement in Monroe Co., Miss., are moving to other States this spring.

*

Pre. S. A. Kurtz of Nampa, Idaho, is reported quite low with consumption. His father, Bro. A. K. Kurtz of Wayne Co., has gone out to visit him. God bless our brother and if it is the divine will, restore him to health.

HERALD OF TRUTH.

Pre. Paul E. Whitmer and Bro. Rudy Senger of Ohio (at present at Goshen College) spent Sunday, Feb. 7, at the Home Mission, Chicago.

For the Herald of Truth.

BIBLE STUDY.

By E. S. Hallman.

LESSON VII.

The Book of Psalms (1st to 25th).

His delight is in the law of the Lord; and in his law doth he meditate day and night. Psal. 1:2.

1. Name one of the most precious Psalms from the first to the twenty-fifth.
2. Name one of the most precious verses in the first Psalm.
3. How is God showing his love toward man? Psal. 8.
4. To what intemperate class of people can we compare Psal. 10:2-11?
5. In what condition did God see the human family, looking down from heaven? Psal. 14.
6. What verse in the 17th Psalm points to the resurrection and likeness of Christ?
7. What is better than gold and sweeter than honey?
8. What blessings can we enjoy from the Shepherd's care? Psal. 23.
9. In what measure do we own earthly things? Psal. 24.
10. Name some comforting verses.

REMARKS.—The study of God's word is a daily delight. Psal. 1:2; 119:97. By putting our trust in the Lord, he becomes our rock, from which no storm can remove us; our fortress, in which ten thousand foes cannot harm us; our deliverer, from the power of Satan and eternal death; our buckler, who will equip us with the Christian armor; our salvation, which is not found in any other name under heaven; our high tower, our strength, our shield, our refuge and our Savior. Surely, we have reason to praise God.

For the Herald of Truth.

"WHOSO TRUSTETH IN THE LORD, HAPPY IS HE."—Prov. 16:20.

By S. D. Yoder.

To the soul happiness belongs: of this, it alone is capable; and as it is a spiritual being, the happiness of which it is capable must be spiritual, and must be produced by the possession, not of earthly but of spiritual good. A man may have as many houses as he can inhabit, as many clothes as he can wear, as many beds as he can lie on, and as much food as he can eat, and, with all, possess sound health and strength; and yet his soul may be in misery, while his body has not one wish ungratified, nor a single want unsupplied. Like many cleave to and assimilate the productions of the earth are suited to animal wants: but what relation have food, raiment, gold, silver, and earthly possessions to an immortal soul? The abundance of them does not satisfy it; the want of them does not distress it. These are not made for soul or spirit; they have nothing in their nature suited to the nature of a spiritual substance.

God constituted the body so as to receive gratification and support from natural things; and endowed these natural things with such properties as render them suitable to those bodies; but he made the soul of a different nature, and designed it a happiness

which no subluxary things can communicate, affect or remove. He gave it unbounded capacities and infinite desires. I mean by this, that its capacities are not limited by created things; and its wishes extend beyond all infinite good and excellence. As, therefore, the capacities are not limited by created things, and its wishes extend beyond all finite good and excellence, and as, therefore, the capacity of the soul extends far beyond all created material good and excellence, God alone must be its portion: he alone can satisfy its desires: he alone can make it happy.

It is well, ineffably well, to have a happiness that is not affected by the great and many changes to which external objects are incident. What a blessing to be able to sit calm on the wheel of fortune, and to prosper in the midst of adversity!

The soul was made for God; and nothing but God can fill it, and make it happy. Angels could not be happy in glory, when they had cast off their allegiance to their Master. As soon as his heart had departed from God, Adam would go to the forbidden fruit, to satisfy a desire which was only an indication of his having been unfaithful to his God. Solomon in his glory, possessing every thing heart could wish, found all to be vanity and vexation of spirit; because his soul had not God for its portion. Ahab, on the throne of Israel, takes to his bed, and refuses to eat bread, not merely because he could not get the vineyard of Naboth; but because he had not God in his heart, who could alone satisfy its desires. Haman, on the same ground, though the prime favorite of the king, is wretched, because he cannot have a bow from that man whom his heart even despised. Oh, how distressing are the iniquities of vanity! And how wretched is the man who has not the God of Jacob for his help, and in whose heart Christ dwells not by faith! Religion is a commerce between God and man; and is intended to be the means of re-establishing him in that communication with his Maker, and the happiness consequent on it, which he has lost by the fall.

All notions of religion, merely as a system of duties which we owe to God, fall, in my apprehension, infinitely short of its nature and intention. To the perfection of happiness, or gratification of the infinite mind, no creature can be necessary. Religion was not made for God, but for man. It is an institution of the divine benevolence for human happiness, that is, to the enjoyment of God; without which there can be no felicity: for God is the source of intellectual happiness, and from him alone it can be derived; and in union with him alone it can be enjoyed. Animal gratification may be acquired by means of the various matters suited to the senses: but gratification and happiness are widely different; the former may exist where the latter is entirely unknown. God is a spirit, the human soul is a spirit, and the happiness suitable to the nature of man and writers of man must be spiritual. The soul has infinite desires and wishes: and what can satisfy these desires and wishes must be infinite. God alone is that Good; and in him alone is found this happiness.

If it be his will that the happiness lost by sin should be restored to believers in Christ, then it is his will that they should be made holy. Misery must never know till sin entered into the world, and happiness can never be known by any man till sin be expelled from his soul. No holiness, no happiness—and no plenary and permanent happiness without plenary and permanent holiness. I repeat it, that to give true and permanent happiness to believers is the design of that God whose name is Mercy, and

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whose nature is Love. True happiness consists in the knowledge of God; and in obedience to him. A man is not happy because he knows much; but because he receives much of divine nature, and is, in all his conduct, conformed to the divine will.

The happiness of a genuine Christian lies far beyond the reach of earthly disturbances, and is not affected by changes and chances to which mortal things are exposed. The martyrs were more happy in the flames than their persecutors could be on their beds of down.

God is the center to which all immortal spirits tend, and in connection with which alone they can find rest. Every thing separated from its center is in a state of violence; and, if intelligent, cannot be happy. All human souls, while separated from God by sin, are in a state of violence, agitation, and misery. From God all spirits come; to him all must return, in order to be finally happy.

God is benevolence, and he forbids men to entertain any feelings of malice or ill will toward others; because if they do they hurt themselves. If I could hate the devil himself, if I could wish him more penal fire, or greater inflictions of God's wrath—I could not at that moment love Jesus Christ, and therefore could not be happy.

Holsopple, Pa.

For the Herald of Truth.

DEATH, MOURNING, BURIALS, ETC.

By P. Hostetler.

This morning (Jan. 23) the news came that Mrs. Andrew Headings of near East Lynne had died last night and is to be buried tomorrow. Most people would say, "Sad news," but we think the word "sad" there is omitted, because all know that there is always great sorrow connected with such events, and then, too, because in a case of this kind there is also a blessing connected with it. Real or actual death is always a very sad affair and has no bright side to it. But the sister did not really die. She only "went home," she "fell asleep." The best Authority says, "They shall never die" (John 11:26). Would we not think it improper to say that we received the sad news that a certain friend who had been away from home a long time; was permitted to go home, or to say that one who had been in pain, in trouble, etc., were sorry to say has fallen asleep and rests? But, of course, the news that a brother has been bereft of his dearest friend on earth, or that parents, brothers and sisters and friends had to give up their dear friend, is always sad news that calls for the sympathies of all. So we naturally feel very sorry for the loss the relatives have sustained, and at the same time glad to know that the departed ones died in the Lord. Their last day was by far their best day.

We may also be glad for the good that comes from these sorrowful events. Hymn writers call death a "blessed sleep," "the gate to endless joy," "a voice that Jesus sends to call us to his arms," etc. One poet begins his beautiful hymn with these words: "How bright is the day when the Christian Receives the sweet message to come."

Another new hymn explains my views and expresses my sentiments on this subject so well that I will quote it here in full, first saying yet what Paul said, "For me to die is gain."

O death, we are glad thou art still in the land. Even though we know of the sting in thy hand; For to those who pass on and to those who remain. In deed and in truth thou dost great blessings bring.

HERALD OF TRUTH.

To those who go on thou dost open the way That they can pass out of their prison of clay. And enter that glorious land of the blest, Where labors and toils are turned into rest.

To saints thou the comforting message dost bear That the time of their earthly release may be near. When they can lay down all their burdens and care And go to their home to remain ever there.

To sinners unsaved thou dost warningly say, "Repent of your sins, seek salvation today; I'm coming your way, and your time is but short, Believe in your Savior, to him give your heart."

O death, we are glad thou art still in the land, For loudly thou sayest, "Behold, whom you stand! How helpless a creature! what worm of the dust! Oh, lay down your pride and in God learn to trust."

O death, thou dost teach us that we are all here, To help one another e'er setteth our sun, To hear with the weak and lift up those who fall, In love and in mercy do good unto all.

Yea, death, thou dost teach us our frailties to know, And the fact that we surely shall reap what we sow;

Of God and his works, and of man and his fall, Of Jesus our Savior, who died for us all.

O death, we are glad that our Savior passed thro' Thy darkness and shadows and gloominess, too, And lit up a path for his followers dear, And now at thy coming they need never fear.

O death, thou art strong and thy coming is sure, But Jesus is stronger and soon will be here, And then all thy work here on earth thou must cease

And give up thy dead to eternal release.

Thank God for the promise of such a bright home, Where darkness and sorrows and death can not come, Where all those who love him and serve him can

Praise God and his Son who such blessings bestow.

Mourning.—The act of sorrowing. To mourn for our departed friends is very natural and is not forbidden in the scriptures. We find considerable mention made of mourning for departed ones in the Old Testament, but scarcely anything on that subject in the New Testament. In Ecclesiastes we read, "It is better to go to the house of mourning than to go to the house of feasting; for by the sadness of the countenance the heart is made better." Jesus tells us to "weep with those who weep," and Paul gives us the admonition that we "sorrow not as others which have no hope." This is a short saying, but I think means much, and for fear of making this too lengthy I will stop and let you think on this.

East Lynne, Mo.

For the Herald of Truth.

WHY WORRY ABOUT NEEDS?

By Laura E. Burkholder.

What is it in this life that we need to worry about, when God has so abundantly blessed us with food and raiment? Is this not all we need to sustain our bodies? Yes, my Christian people, but besides providing for our natural bodies, we have a never-dying soul to prepare for eternity. As our natural bodies need food, our spiritual bodies have need of food in the Bible; it is the word of God. So it is our duty to search the scriptures daily, for in them we have eternal life. What we need in this life is to prepare ourselves for a life of eternal happiness. To do this we must believe in God, and put our confidence in him.

If we ask him according to his will, in faith believing, he will answer our petitions. In this life we will have many trials and temptations to overcome, but "let us not be weary in well doing." This is only the trying of our faith. If we have no trials and

temptations it shows us that we are not Christians. In John 16:33 we read words like these: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12. This proves to us that a true Christian must enter the kingdom of heaven through persecutions and tribulations.

We may often become weary of life, "when troubles and sorrows like sea billows roll," but be faithful, and press onward, "in hope of eternal life." If we do not bear the cross as valiant soldiers, it is impossible for us to win the crown; and without the cross there is no crown.

We as a Christian people should conduct ourselves in such a way that the world can see that there is something worthy of imitation in a Christian life. We are all inclined to be careless, especially in our conversation. The Word tells us that we must give an account of every idle word spoken. Only think how many hours are passed away in idle talk; Paul tells us in Col. 4:6, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to go anywhere, say anything, or do anything, we should ask ourselves the question, 'Would Jesus do this?' If we cannot answer this question with yes, it is wrong for us to do it. A true Christian will not go anywhere unless he can take Jesus with him. Just think if we should be indulging in something in which Jesus could not be with us, when the death angel comes! Where would we spend eternity? Sinner, have you ever thought how much joy there would be in heaven if you would give your heart to God? In Luke 15:7 we read words like these: 'I say unto you that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.' How much better it would be to be a child of God and have 'hope of eternal life,' than to live in sin, and spend your eternity in misery and woe. It is not the will of God that any should perish, but that all should 'inherit eternal life.'

"Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; for he is faithful that promised." Heb. 10:22, 23.

Harrisonburg, Va.

For the Herald of Truth.

NO NEUTRAL GROUND.

By H. Hansen.

We are in this world with good and evil before us. It is for us to choose between them. Will we serve God and right, or the devil who will lead us into all manner of wrong? There are not three ways, only two, and if we do not delight in God and righteousness, then we delight in the devil and sin.

Soldiers Home, Cal.

Jesus is the bread of life, but some are continually looking for some spiritual food that is more to their perverted, sensual taste.

A loud hallelujah shout does not glorify God half so much as a quiet smile bestowed upon some unfortunate one.

HERALD OF TRUTH

February 11, 1904.

ABRAM B. KOLB, Editor.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau und Herold, one dollar a year. Both papers to one address, \$1.60 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio Mennonite.
8. Southwestern Pennsylvania.
9. Indiana Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

To our Patrons.—A check on a local bank sent to the Mennonite Publishing Co., to pay for a small bill of books, or for the subscription of a paper, will cost us from ten to fifteen cents to collect. We would therefore kindly ask our friends and patrons who send us money to send bank drafts, post office money orders or express orders. A bank draft can usually be obtained at the bank where you are doing your business without charge; but where this is not convenient, a post office money order, or an express order, or a registered letter will be all right.

With the New Year many of the subscriptions to the Herald of Truth expired. We trust our brethren will renew at once, and also those who know themselves to be in arrears we hope will send in their arrearage and again order the paper for the coming year. Our church paper should have a place in every Mennonite home. It will prove a great benefit to the children and the old people wherever it is read. Price, \$1.00 a year.

The Herald of Truth and Young People's Paper will be sent to one address for \$1.50 per year. The Herald and Words of Cheer for the same time to one address for \$1.35. Words of Cheer and Young People's Paper, \$1.10, and the three papers together for \$2.00. This, however, does not apply in the case of those who are taking commission on subscriptions for any of the papers.

If you want a good Bible at a reasonable price, send to the Mennonite Publishing Co., Elkhart, Ind. Remember that many of the cheap Bibles have poor binding, a poor print and will not last long. We want to give every purchaser full value for his money.

An Excellent Offer.—Those who would like to obtain a really meritorious history of the Mennonite church will be glad to know that they can get the Herald of Truth for one year and "History of Christianity" (Horsch) for \$1.50. The regular price of the book is \$1.00, but by ordering it with the Herald this book of 304 pages, well printed and handsomely bound in cloth, will be sent, post paid, at the rate of 50 cents. This offer applies to renewals as well as to new subscriptions, only in the case of renewals all arrears must be paid.

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In sending your subscriptions for the Herald of Truth and the Young People's Paper, do not forget the Words of Cheer, our Sunday school paper. It is published weekly, contains many good articles and nice stories, which the children like to read. Price, 50 cents a year. In quantities to Sunday schools we make a deduction. Address, Mennonite Publishing Co., Elkhart, Ind.

CORRESPONDENCE.

Correction.—In Herald of Feb. 4, page 44, column 2, eighth line from bottom, instead of August 1864, read July 4, 1864. Bro. C. H. Brunk of Harrisonburg, Va., was another one of the party of young brethren that found shelter and kind friends at the home of Pre. Geo. Rupp in Cumberland Co., Pa.

Woodside, Pa., Feb. 2, 1904.—The services in the Masonstown Mennonite M. H. on Jan. 31, both morning and evening, were conducted by Bro. Aaron Loucks of Scottsdale, Pa. After the regular service the counsel of the church was taken to ascertain whether or not it is the wish of the congregation to ordain a minister. The vote was unanimous in the affirmative. At the same time and place a committee of three was appointed to wait upon the committee appointed at our district conference for the purpose of securing a minister for the above mentioned place.

From Logan Co., Ohio, Feb. 3, 1904.—Greeting in Jesus' name to the editor and all readers of our welcome visitor, the Herald of Truth. We again feel to thank God for the blessings we have lately enjoyed in this part of the Lord's vineyard. The brethren, M. S. Steiner of Columbus Grove, Ohio, and Noah Mack of New Holland, Pa., came here on Jan. 23. The same evening Bro. Mack preached to a large and attentive audience at the Walnut Grove M. H., from the words, "I am the way." Sunday morning at the same place he preached in the German language, choosing for his text, "The truth and the life." On Monday evening he was with us at the South Union M. H. We greatly appreciated all the meetings and the encouragement of our brethren. Bro. Steiner preferred to give the leading of the services into Bro. Mack's care, this having been his first visit to these congregations. On Thursday, Feb. 4, Bro. D. D. Miller of Middlebury, Ind., expects to begin meetings here. We trust that much good may be done.

Columbiana, Ohio, Feb. 4, 1904.—Dear Herald readers. Greeting in Jesus' name. Last Saturday, Pre. M. S. Steiner came here and on Sunday morning conducted services at the North Lima M. H. On Sunday evening at Midway, and on Tuesday evening at Leetonia. The first two meetings were largely attended, the last not so well, because of the storm at that time, but those who were there felt that they had the promise of the Savior, that where two or three are gathered in his name, he will be in their midst. P. Metzler.

Shiremanstown, Pa., Jan. 28, 1904.—Dear Herald readers. Greeting in the worthy name of Him who suffered and died on the cross that we might receive life eternal. We feel truly grateful to God for the spiritual feast we have enjoyed the past few weeks. We held our first quarterly Sunday school meeting at Slate Hill on Thursday afternoon, Jan. 14. Bro. A. Metzler of Blair Co., Pa., was with us at this meeting. All present seemed to take much interest and did what they could for the advancement

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of the Sunday school work. Bro. Metzler met with the brotherhood in Mechanicsburg on the evenings of the 14th and 15th and then began meetings at Slate Hill, continuing until the 27th. Praise God that there are still some who see the need of a Savior and are willing to accept him. Three precious souls have accepted the salvation which brings real peace and comfort to the soul in all conditions of life. Let us pray for them that they may prove faithful and that their influence may go out for much good, that others may see how far their enjoyments exceed the enjoyments and pleasures of this world, and thus, too, be drawn to the Master. Brethren and sisters, let us pray more earnestly for the advancement of God's kingdom, especially let us remember those who seem careless and indifferent about the salvation of their souls. "The effectual, fervent prayer of a righteous man availeth much." Jas. 5:16. We feel that God, through our brother, has accomplished much good at this place. Surely, we have been made to realize more fully our Christian duty as enjoined upon us by His word. May all his children be lifted to a higher sphere of Christian living, and thus become more fit for the lifting up of fallen humanity.

Elizabeth J. Hess.

Windom, Kansas, Jan. 31, 1904.—Our Sunday school at the West Liberty M. H. has been reorganized with the following officers: Supt., R. C. Yoder; Asst. Supt., Henry Hostetler; Sec. and Treas., Jesse R. Brunk, Frank Hostetler; Chor., Uriah Slabach. Our attendance today was 102; average, about 85. The infant class has ten. We also have two German classes.

May the Lord help us to "forsake all," as did the disciples who left even their occupations, their only means for a livelihood, to follow Jesus. "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke 14:33.

R. J. Heatwole.

Bowmansville, Pa., Jan. 31, 1904.—Dear Herald readers. Greeting. Our Sunday school met this morning, an appointment for instruction meeting having been made for the afternoon, our usual time for Sunday school. There are now fifteen who desire to be received into the church. The thought of starting right was plainly and simply brought out in the meeting. Brethren, pray for these that they may ever look unto Jesus, who is the author and finisher of their faith.

Wm. G. Good.

Groff's Store, Lancaster Co., Pa., Feb. 1, 1904.—Dear editor and all workers in the Lord's vineyard. Greeting in his name. I have been a reader of the Herald from the beginning of its publication to the present time. When I heard of the plight of the Publishing House, fear and sadness came over me. But after meditating on the matter I began to look into the great looking-glass, the Bible, and thoughts of a very different nature came to mind. When I saw Moses the leader, and the host of God's chosen people hedged in on all sides, the deep waters of the sea before them, the mountains on either side of them and their cruel taskmasters and enemies behind them about to destroy them, when God opened the way of escape through the Red Sea; when I saw the little shepherd boy with sling and stone slay the boastful giant Goliath that had defied God and the army of Israel; and when beside them I saw so many wonderful deliverances of different kinds by the overruling providence and power of God, a very different feeling came over me, and I felt willing to trust and hope that the Lord

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would so direct that this experience will remove at least some of the dross and purify the gold, of which we may be much more in need than we are aware of, and melt our hearts together in closer sympathy and mutual helpfulness. Let all of us see to getting the beam removed out of our own eyes before we try to remove the mote out of our brother's eye. When Moody and Sankey were doing evangelistic work in London, England, the place which they supposed to be large enough to accommodate the congregations soon was too small and they were offered one of the largest halls in the city for \$50,000. Moody's friends said, "We can not raise the money to buy it." Soon after, a man of wealth went to Moody's meeting, found Christ there and gave Moody a check for \$50,000 to use for evangelistic work. The hall was bought and the work went on.

My prayer is that the Lord will so direct that the mite of the poor and the abundance of the rich may soon heal the wound of which the House is suffering, and that our Publishing House may go on with better results for the upbuilding of Christ's kingdom than ever before. I am one of the poorest, but I feel like giving a mite to the cause and therefore enclose a dollar, which is to help put our Publishing House on a better footing. J. B.

Thanks, dear brother, and may the Lord reward you. If each member would give but one dollar for this purpose over \$50,000 would flow together, and if they would do it in ten days, the receiver would be glad to step out. Could it not be done?—Ed.

Goshen, Ind., Feb. 5, 1904.—Dear readers: The month of January brought many blessings to the church and school at Goshen. The readers of the Herald have already read in the editorials of those who recently decided for the Lord during the series of meetings at this place.

In the school we enjoyed special blessings in the Bible department. In addition to the work as previously reported, Bro. L. J. Lehman gave a series of lessons on the "Fulness of Power." The following ministering brethren were present as visitors, or as helpers, in the Bible work: D. J. Johns, D. D. Miller, D. D. Troyer, John Garber, Jacob Christophel, Samuel Yoder, all of Indiana; John Leichty, J. S. Gerig, N. A. Lind, of Ohio; Noah H. Mack of Pennsylvania; Moses C. Bowman of Ontario; C. S. Shertz of Illinois. There were about fifty in the Bible classes, not counting the many visitors that were present nearly every day. About eighteen brethren and sisters from various States are taking Bible studies in the correspondence department. Their papers show that they are interested and are doing good work. Nearly all of them send in their work promptly and regularly.

I am glad to notice the marked improvement in the correspondence columns of the Herald. One of the weak features of our correspondence in the past was that we confined our work too much to reports of visits from ministers. I think Bro. S. B. Wenger set us a good example by telling us of some way of working in the congregation. There are many good things in all of our congregations that ought to be known by the rest of the church. So I would suggest that we tell some of these things in our correspondence. We do not know much about your congregation; so tell us something about it. Pray for the work at Goshen. Rudy Senger.

Allensville, Pa.—On Sunday evening, Jan. 24, the house on the lot of Sister Lydia Wiss, occupied by John Esh and family, one and a half miles east of Allensville, Mifflin Co., Pa., caught fire from a defective flue, while

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the family were at the meeting, and as the evening was windy, the house soon burned to the ground. Some near neighbors hurried to the place and saved nearly everything on the first floor; nothing from the cellar or the second story could be saved. Happening in the cold of midwinter this fire caused serious loss and discomfort to the young brother and family, but there were kind neighbors to lend a helping hand, and the family soon found shelter in a house near by owned by Pre. Joseph Z. Kenagy. Cor.

Alpha, Minn., Feb. 3, 1904.—Dear Herald readers. Greeting in Jesus' name. The congregation at this place has enjoyed a spiritual feast recently. Bro. Lapp of South English, Iowa, has been with us since Jan. 13th in twenty-five meetings, which indeed were very upbuilding. We ask the choicest blessings of God to follow him in his labors here and elsewhere. We hope to be favored with a visit from him if the Lord will it so, and from any ministering brethren elsewhere. C. G.

Bowme, Kent Co., Mich., Feb. 3, 1904.—Dear Herald readers. Greetings to all. On Jan. 28, Bro. Jacob P. Miller of White Cloud, Mich., came to this place and held a numerical feast of meetings. Sunday, Jan. 31, Bro. Miller held baptismal services, at which time seven dear young souls were baptized and received into church fellowship, and one reclaimed. A few days previous to this time another one was reclaimed, who was sick. Our hearts rejoice to see these dear young souls come to the fold of Christ, and to see those return again who had wandered away from the fold. May God give us grace to live closer to him than we have in the past. Pray for us. Cor.

Kokomo, Ind., Jan. 31, 1904.—Greeting in the Master's name. Grace and peace from God the Father be unto all Herald readers. Praise God from whom all blessings flow. On the 16th of Jan. Bro. Daniel Kauffman of Versailles, Mo., came here and commenced a series of meetings, continuing them till the 28th. On account of bodily affliction the brother was not able to preach on Sunday evening the 17th. Our day meetings were very interesting as well as the night meetings, but the former were somewhat of the nature of a Bible conference. Home missions, prayer head covering, secret orders, marriage, the danger oppressing the church, the church at work, and a number of other subjects were very ably discussed. These meetings were well attended with the exception of a few when the rainy weather interfered. Nine precious souls confessed Christ as their Savior, and decided to forsake sin and Satan. May God bless them and give them grace to become bright and shining lights. From here Bro. Kauffman went home. May God bless the dear brother in his work of proclaiming the everlasting gospel to a dying world. We ask an interest in the prayers of God's people for the work at this place. G. W. North.

Shiremanstown, Pa., Jan. 28, 1904.—Greetings to all Herald readers in the Redeemer's name. We have enjoyed spiritual blessings. Bro. Abram Metzler of Blair Co., Pa., came here Jan. 14, and labored earnestly at the Slate Hill M. H., making special efforts to reach the unsaved, and in reviving the spiritual condition of the church. We rejoice for blessings received in different lines, first, that God has granted us the privilege as a branch of his people to "throw out the life-line," giving an opportunity to all who choose, to confess and accept Christ as their

personal Savior, and to enter into fellowship with believers, and enjoy peace and pardon. We feel confident the membership has been raised to higher spiritual life, been baptized anew with the Holy Spirit and with fire, and has undergone refining, purifying and illuminating influences. We are responsible for the great amount of spiritual light showered upon us. Our hearts should be made to glow with peace and love toward one another, and toward the unsaved. May we be better qualified to do whatever God requires of us. We rejoice that three young souls have made the decision, now in the day of grace to live for Christ. A great door of usefulness is open unto them. May God grant them grace to enter willingly and humbly, and receive manifold blessings. We are encouraged to earnestly labor on for Christ in the bonds of charity. May the influence of the continued effort be blessed with additional results. We pray that the choicest blessings of God may rest upon our brother who as an "ambassador for Christ" so earnestly labored with us. Minnie A. Rupp.

For the Herald of Truth.

QUERY DEPARTMENT.

Answer to query of Jan. 28: "Do the kingdoms of this world belong to Satan, or did he tell the untruth?" When Satan offered Christ all the kingdoms of this world and the glories of them, he was offering things he did not have, for "the earth is the Lord's, and the fullness thereof." Rom. 1:26. The word says, "There is no truth in him," for he is a liar and the father of it." John 8:44. Satan often comes with just enough truth to deceive people. All that Satan has to give is of the flesh and worldly, such as the vain fashions and pleasures of this carnal world. To some he comes as an angel of light; to others, having great wrath, because he knoweth he hath but a short time (Rev. 12:12).—Menno J. Yoder.

For the Herald of Truth.

PRAYER.

By a Brother.

Prayer is communion with God. The Christian prays, not because it is expected of him, or because it is a duty, but because he loves his Creator. Neglect prayer and you sever the connecting link that binds you to your God. How often do we sing that beautiful hymn, "Sweet hour of prayer," and feel the preciousness of its thought.

How often should we pray? As often as the Spirit prompts us, even if it is many times daily. Do you remember how often that noble Bible character prayed when he was cast into the den of lions? Should we seek some special place in which to pray? I think not, necessarily, but we should often seek to be entirely alone with God—pray in secret. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Matt. 6:6. Let us when we enter the secret place to pour out our wants and desires, remember to thank him for his blessings which we daily receive from him, and ask him to lead us, to forgive our sins, and to remember our transgressions no more.

Have you always a forgiving spirit toward your fellowmen? Remember, that Jesus said, "If ye will not forgive men their trespasses, neither will your heavenly Father forgive you." Have you ever said in your prayers, "Thy will be done," and then go on

complaining? How many of us live out our prayers? Do we pray one thing and live another?

In the public service not only the minister but all the people should pray. It is indeed sad to see that some have their minds occupied in other matters during the time of prayer and forget when the knees are bowed to bow the heart before God who sees and knows all things.

Does God answer prayer? Certainly he does, for he has said so in his word, and it shall never fail. Yet, he does not always answer according to our wills, but according to his will and for our good. Let us not become discouraged if he does not answer all that we ask, but let us pray more earnestly, and rest assured that he will answer if we only ask in faith, and in accordance with his will.

Minier, Ill.

For the Herald of Truth. EVENING THOUGHTS.

By Ursula Miller.

There is sadness in my soul,
Sorrow like sea billows roll;
I am weary—let me be,
Father, closer drawn to thee.

Take me 'neath thy tender care,
Help my heavy burdens bear.
They have nearly weighed me down,
Now 'tis cross and then 'tis crown.

From the morn until the eve,
Never does my sadness leave.
But thou, Father, canst remove
Every sorrow by thy love.

Bid, my Savior, sorrow go!
Take away the loads of woe,
Father, thou canst keep us all
From earth's evils, great and small.

Humly, Father, do we plead,
Humble thou in the hour of need
Wouldst the strength of each renew,
Till the storm were safely thro'.

Millersburg, Ohio.

For the Herald of Truth. GOD'S METHOD OF TRAINING WORKERS.

By Lydia Schertz.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55: 8, 9.

God's methods are not man's methods, nor are his plans man's plans. We make our plans for our lifework, and we aim at perfection, too, but God looks upon us with pity and in his great mercy he sees that our method would never bring us to perfection. But, if we will only allow him, he is willing and able to bring us into our desired haven. His course may be so far different from our choosing that we almost hesitate, yet we would not go back, for we have come too near the unseen cross, and its virtues have pierced too deeply into our lives. We follow on, and at last we see that His path was best for us. For it was the path that led us to him. The path which Jesus himself trod.

God trains his children by one of two distinct methods. The one is by example, the other, experience. He gives us our choice. To learn by example would be a shorter and less painful method, but we too often reject the examples placed before us and rush fearlessly, even thoughtlessly, into most bitter experiences. Of course, God always does the best for us, that we allow him to do, but if we will not learn the lessons placed before us he allows us to suffer until we become willing to be taught by him.

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All through the ages of history we have examples of those whom God brought to perfection by training them in his own way and at his own time. There was a vast difference between the life and work of Paul and that of Abraham. Yet, this one thing remained true in both: God taught them and led them until he saw in them perfection.

Let us notice, briefly, several Bible characters who stand out conspicuously among others. Long ago, God called Abraham from his home and friends and country, into a land which he had promised to show unto him. Called when already an old man, knowing neither the way nor the place, the reason nor the effect of his going, he went forth with full confidence in a God who loved him and promised to lead him always. God had said, "I will bless thee and make thy name great, and thou shalt be a blessing." With this seemingly vague promise he went forth trusting God for all that might or might not come to him. God led him into the promised land, made of him a great and peculiar nation, gave him the promise of the Messiah through his seed, and lengthened out his days upon the earth. As we look at him, near the close of his earthly life, we marvel at the great peace which had come to him. We admire the perfect faith and trust which we see in him toward his God and we long to be as he was. But, perhaps, if we are willing to go the way he went we may become so. Remember, Abraham was not made perfect in a day, nor in a few days, nor in a few years, but only after many days and years of trial and conflict, that he was held before us as a man perfect in faith.

How deplorably different would the history of Abraham have been written, had he not the precedent of the multitude in our day, who manifest a selfish obstinacy the moment God's training requires them to leave either home or country, friends or comforts! We are so fearful to enter upon this way because we cannot see the end from the beginning and we want to understand how and why God is leading us along so dark a pathway. Could we but learn that one step at a time is all we need to take! If we were called to follow one whose judgment and knowledge of the future were as imperfect as our own, then, indeed, it would be well to stop until we could see our way clearly, but God sees the way and he is leading us, and should not that be sufficient?

It was not by mere accident that Moses one day delivered Israel from Egyptian bondage, led them safely through a dangerous wilderness, and gave unto them such a code of laws as should govern all ages; but God took Moses through a course of training, covering eighty years, before he bade him lead forth the great multitude. His training began when the little ark was launched upon the Nile and ended when he stood upon Mount Nebo and viewed the promised land. His early training was received in his own home, where by his godly mother he was taught the principles which should govern all his life. From his home he was sent to the palace to receive further training. The years spent at the palace were made stepping stones for future usefulness. The palace did not satisfy him and he longed to go back to his brethren, "choosing rather to suffer affliction with the children of God than to enjoy the pleasures of sin for a season." Moses at the age of forty, no doubt realized that he was to be the deliverer of his people, but he did not yet see his unfitness for the work. He yet trusted in his own strength as we see when he slew the Egyptian for his unjust cruelty toward an Israelite. He felt that God's people must be defended and he desired to de-

fend them at once, but God gave him forty years of training in the wilderness ere he could use him to bring up Israel. At the end of these years we see a wonderful change in Moses. Although still not perfect, yet God called to him saying, "Come, now, therefore, and I will send thee to Pharaoh that thou mayest bring forth my people out of Egypt." Moses was now a meek man and cried out, "Who am I that I should go to Pharaoh and that I should bring up Israel out of Egypt?" * * * O God, I am not eloquent, neither heretofore, nor since hast thou spoken to thy servant; but I am slow of tongue and slow of speech. * * * Send, therefore, by the hand of whom thou wilt send." Or as we would say, "O Lord, send some one, any one, but not me." These excuses were, however, not sufficient to free him from going to Egypt, for God could make him fit to go. God said unto him, "Who hath made man's mouth, or who maketh the dumb, or the deaf, the seeing or the blind? Have not I, the Lord?" "Now, therefore go and I will be with thy mouth, and teach thee what thou shalt speak." Being yet unwilling, God was angry with him and instead of being his teacher and giving him eloquent speech he gave him Aaron, who afterward proved a snare to the people. After all, God was doing the best Moses would allow him to do and overruled all to his glory. Moses had had great conflicts during his life, but, at last, his turn had come and we see him for the last time as he stands upon Mount Nebo and views all the land of Canaan. God had been better to him than he had even hoped or ever dared to ask. He is now ready to cease this life, his spirit to be borne to heaven and his body to be buried by the angels themselves. Such was the end of one who talked much with God, trusted wholly in him and beheld him until his own face did shine.

David was only a shepherd boy, but if his occupation did not honor him, he at least honored his occupation; for his being a faithful shepherd boy prepared him for the kingship. God gave him long years of trial and conflict, of hardship and suffering, ere he deemed his training sufficient to rule Israel. The effect was a king who trusted not in the arm of flesh, but in God. He had learned that God can far outreach human aid and skill and device; that he gives joy with sorrow, and gladness with sighing.

In the New Testament we find that God was still training men by the same principle. They had for example the holy men of old; if they failed to profit by example, they learned their lessons by experience. We see the twelve as Jesus calls them from their lowly homes and occupations. They come with little of which they might boast, but Jesus lived with them, taught them and prayed for them, until he saw in them some likeness of himself. He had said, "Follow me (ye rough fishermen, none of you are good enough, but I will make you fishers of men.)" And he did.

Paul received careful training in his youth and he grew up to be a very zealous man, but his zeal overpowered him and made of him a fanatic. It was necessary for God to strike him to the earth and show him the end of himself ere he realized that he was persecuting his best Friend. There were scales upon his eyes and he could not work until they were removed.

There are, today, a large number of people who need to have the scales removed from their eyes. They want to work, they do work, and they work hard, but their zeal counts for little, because all their efforts are directed in a wrong way. They are so blinded by the scales upon their eyes, that they cannot see the examples placed about

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them, but enter carelessly into most bitter experiences. Thereby they rob themselves of many blessings which God could otherwise bestow upon them.

God assigns a portion of his work to every faithful individual, but if we are too stubborn to acceptably perform our portion, one of three things is inevitable: the work will be left undone, God will give it to someone else to do, or, more likely, he will take us through a course of training similar to that of Jonah. When God commands us to go to Nineveh to work, let us go to Nineveh and not to Tarshish, or we too, may have an expensive trip, and an undesirable experience.

We look at Jesus and long to be like him, but as we look we see a cross and that means crucifixion. The very thought is painful to us and we feel as though we could not endure the pain nor walk the way that leads at last to him. But the cross of Christ has wondrous power, and although we die, we yet live—yet not we but Christ in us, and he comes to him weak, trembling and blackened by sin, and he bids us look upon him, and we find that we are becoming strong and brave, that instead of filthy garments they are made white as snow, because we have come in contact with the blood of the Lamb.

We are still not perfect and it may take years of sorrow and endurance to make us what he would have us be, but if we submit to him continually he will make us perfect at last.

God always answers the prayers of his children, but not always in their way. Perhaps, you have asked for purity and he has given you thrilling anguish; or he has sent sorrow when you asked contrition. You desire to be made like unto him and he places you in a furnace of fire. Thus God answers your prayer. Little by little, from time to time, by fitting gleams of light, he reveals to you the cross shines out upon you. Some time you will see that it was good for you to bear the cross, for hy so doing the crown is yours. You find yourself rich in that not your will, but his was done on you and in you, and, therefore, now you are ready to have it done through you and thus be unto him an instrument of power.

Many of the trials which come to us and which seem almost unendurable at the time, are forgotten in a few days and we remember only the lesson learned thereby. The blessing which they bring does not depart from us and we thank God for the dark days as well as the light. Knowing that all sunshine and no clouds would mean a barren land, we learn that suffering and adversity only draw us nearer to God and that he turns it all into blessing for us. If we take a retrospective look at our lives we, too, can say:

"He was better to me than all my hopes.

He was better than all my fears;

He made a road of my broken works.

And a rainbow of my tears.

The billows that bounded my sea-girt path

But carried my Lord on their crest.

When I dwell on the days of my wilderness march

I can lean on him for the rest."

West Liberty, Ohio.

MARRIAGES.

Brenneman—Eshleman.—Jan. 28, 1904, at the home of the bride's parents, near Harrisonburg, Va. Bro. Ernest S. Harman to Sister Lydia S. Brunk, Bish. L. J. Heatwole officiating. Their friends wish them much joy in this new relation in life.

Schertz—Nofsinger.—On the 4th of Feb. 1904, the home of the bride's mother near Washington, Tasewell Co., Ill., by Bish. Andrew Schrock, Bro. Manuel Schertz to Sister Lizzie Nofsinger.

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Harman—Brunk.—Jan. 28, 1904, at the home of the bride's parents, near Harrisonburg, Va. Bro. Ernest S. Harman to Sister Lydia S. Brunk, Bish. L. J. Heatwole officiating. Their friends wish them much joy in this new relation in life.

DEATHS.

Eligati.—Jan. 26, 1904, in Manson, Calhoun Co., Iowa, Otto Clarence, son of Joseph and Anna Eligati, aged 5 M., 28 D. He leaves two brothers and two sisters besides his parents and other relatives. Funeral services on the 28th at the Cedar Creek M. H. by Bro. A. I. Yoder. Text, 2 Sam. 12:23. The good Lord has called him home in his youth before the evil days had come, there to await father, mother, sisters, brothers and friends.

Breneman.—Jan. 28, 1904, in Salunga, Pa., of heart trouble and dropsy, Sister Fannie B., wife of Benjamin B. Breneman, in the 68th year of her age. Besides her husband, she is survived by four children: Susan H., Mary and Annie, at home, and Mrs. J. S. Kendig of Salunga. There are also two sisters and one brother, as follows: Mrs. Joseph S. Lehman of Elkhart, Ind.; Mrs. Andrew Greider of Silver Spring, and Andrew B. Hershey of Salunga. The funeral was held on Sunday afternoon at 1:30 o'clock. Services at the Mennonite M. H. at Salunga; interment in the graveyard adjoining.

Martin.—Dec. 4, 1903, near Hinton, Va., of endocarditis, Mary Mabel, daughter of Bro. J. S. and Sister Nannie Martin, aged 11 Y., 11 M. Mabel was the fifth one to be taken from this home. Her parents, two sisters and one brother survive. It is indeed hard for the fond parents to give her up to me, and forbid them not, for of such is the kingdom of heaven." Funeral services on the 6th by the brethren J. A. L. Heatwole and A. J. Heatwole, from Luke 8:52. Buried in the Weaver graveyard.

Rummel.—On Jan. 27, 1904, in Johnstown, Pa., of consumption, Samuel, son of David and Calarine Rummel, aged 27 Y., 11 M., 27 D. The deceased was a faithful member of the German Baptist church, leaving a bright hope that he had gone to be with his Savior. He leaves a wife, one child, father, mother, five brothers and six sisters to mourn their loss. Services were held in the meeting house near his home by Albert Berkley. Buried in the Still cemetery.

Rockton, Clearfield Co., Pa., Bro. Henry Hummel, aged 69 Y., 17 D. Bro. Hummel came to this country from Germany when he was eleven years of age. Soon after arriving in America he came with his father to Clearfield Co., Pa., where he has lived, practically, all his life. Deceased had been a member of the Mennonite church about forty years. During the last thirty years of his life he had been a sufferer of asthma and indigestion, which finally brought on his death. He leaves his wife, three sons, six daughters, forty-one grandchildren and one great-grandchild to mourn his departure. Services were conducted in the Rockton Mennonite M. H. after which interment was made in the adjoining cemetery. The Lord comfort the bereaved family. J. N. Kaufman.

Troyer.—On the 21st of Jan. 1904, near Wellersville, Ohio, of kidney and heart trouble, Lydia Hostetler, wife of Joseph Troyer, aged 77 Y., 7 M., 4 D. She was born in Milford Co., Pa., June 17, 1826, emigrated with her parents to Wayne Co., Ind. in 1829, was married to John Troyer (who died in 1878) in 1849. To this union were born five children, of whom three survive. She was a devoted sister in the Mennonite church for many years, a kind mother and good neighbor. Beside her three children she is survived by 17 grandchildren, one great-grandchild, four brothers and one sister. Funeral services were conducted at the house by Samuel Lonsenecker and at the church by Amos Mumaw and David Irvin. Text, Eccl. 8:8. Buried in Paradise graveyard. A. M.

Miller.—On the 4th of Dec. 1903, in Shipshewana, Ind., of quick consumption, Polly Ellen, wife of Bro. Eli Miller, aged 29 Y., 4 M., 23 D. The brother had two little children during his illness, but he has the comfort of the full assurance that his beloved companion has gone to the eternal rest. Funeral at the Shore M. H. on the 6th. Services by D. J. Johns and Y. C. Miller.

Beldier.—Jan. 19, 1904, Henry Beldier, an aged resident of Quakertown, Bucks Co., Pa., afflicted with heart disease, died at his home on Amble street and died a few minutes later. Bro. Beldier had been feeling ill for a week and had just consulted a physician but very little improvement had been effected. He was born in Milford in 1823. Funeral services were held on Sunday morning at 9:30 o'clock. Interment at the Old Mennonite meeting house, Stelmaburg.

Buckwalter.—Catharine, widow of the late Daniel Buckwalter, was born Aug. 30, 1826; died Jan. 15, 1904, aged 77 Y., 4 M., 15 D., of the infirmities of old age. She had in a great measure realized what the Psalmist says in Psa. 90:10. She was a life-long member of the Mennonite church and lived a life consecrated to the Master. She had much to say of the dear Lord and of the dear Jesus, Christ, who was her life, guided her safely through, and when the end drew near she left that blessed consolation that she was going home to be with him. Truly can it be said of her, "Asleep in Jesus, peaceful rest, whose waking is supremely blessed." She is survived by five sons and four daughters, who deeply mourn the loss of a kind and loving mother. Funeral on the 18th of January by Pre. Menno Zimmerman at the house, and by Bish. Benj. Weaver (English) from Heb. 13:14, and by Bish. Jonas Martin (German) from Rev. 14:12 and 13, at the meeting house.

Schafer.—Jan. 21, 1904, in Knox Co., Tenn., of consumption of the bowels, Susan (Miller) Schafer, aged 68 Y., 11 M., 9 D. She is survived by her husband, six sons, one daughter and eight grandchildren. She left here a bright evidence that she has gone to a better, eternal world. Services on the 22d at the Mennonite M. H. by H. H. Good and N. Z. Yoder. Text, Gal. 4:26.

Freed.—On Jan. 21st, 1904, in Augusta Co., Va., Bro. Albert G. Freed departed this life. He was a faithful member of the Mennonite church for a number of years, and a regular attendant at all church services. He was a faithful and well attended at the Hildbrand M. H. Bro. A. P. Heatwole officiating. Text, Job 14:14.

Eash.—Moses C. Eash was born Sept. 15, 1869, and died Dec. 16, 1903, aged 34 Y., 3 M., 17 D. He was married to Sister Charlie Nushbaum, Feb. 21, 1889. In the winter of 1890 both husband and wife were happily converted and united with the Mennonite congregation at Clinton, of which body he has been a faithful member as well as an earnest and devoted worker. To know him was to love him. His death was sudden and unexpected, which occurred the 14th. He had a limb crushed by a falling tree while out in the woods, where he and his brother were cutting wood. His sufferings were intense, but he was conscious to the last.

To his loved, heart-broken companion he left the responsible charge of living to care for his little daughter, and his dear friends he requested to make no delay in making their election to the heavenly mansions secure. All present he earnestly admonished to be active in bringing the unsaved to Christ. May we all heed the admonitions so lovingly given. He who so suddenly called our beloved brother, says to all who behold, I come quickly; and my reward with me, to give every man as his work has been." We miss our brother, but we know our loss is his gain. The funeral which occurred on the 16th at the Port's M. H. was largely attended. Services at the home were conducted by John Garber; at the M. H. they were opened by Pre. Pike, of the Brethren church; further conducted by D. D. Miller, from John 16:33 (later half), and John Garber, from Mark 14:18 (first clause, substituting "he" for "she").

ITEMS.

The American Bible Society in Need of Funds.

The Board of Managers of the American Bible Society at the close of the present fiscal year, March 31, 1904, have to report that the funds at its disposal that, unless large contributions are received in the meanwhile, it will be imperative upon it to seriously curtail its work, and it may even be compelled in some fields to discontinue the distribution of the Bible. The benevolent receipts of the last year have fallen about \$30,000 below the needs of the Society for the year. This falling off has been largely due to decrease in gifts from legacies. The permanent trust funds in the hands of the Society, which amount to \$222,120.72, yield an income only sufficient to carry on the present work of the Society for a few weeks. The only other income-earning property of the Society is the Bible House, which was given for the special purpose of making a home for the Society's work. The rentals of the portion not used by the Society are applied to the general administration, thereby in large measure relieving the benevolent funds of these expenses. The Society also has as assets its plant and its stock of books at home and abroad, but these of course yield no income. The Treasurer, Mr. William Foulke, Bible House, Astor Place, New York, states that the regular gifts must be very greatly increased, and that the annual fund for the year ending April 1, 1904, or the work of the American Bible Society, will be seriously curtailed, and the injury of the missionary work of the American churches.

poration is, at a conservative estimate, \$160,000, and that its debts amount to a total of about \$90,000. In his report the receiver also gave some of the causes which led to the present situation, and which we believe the readers will be interested to know.

1. In the earlier history of the Publishing House a number of books, among them Memo Simon's Complete Works, were published. The Martyrs Mirror was translated into the English language and published at great expense, considering the then comparatively slender resources of the Company. The publication of these works was a great loss to the House so far as money is concerned, as the number of copies sold has even now, after from twenty to thirty years, not nearly paid for the labor and expense connected with their publication, a large number of unbound copies of these and other valuable works being still on the shelves in the stock rooms. They represent a considerable amount of money, but until they are bound up and sold they are worth but little more than so much waste paper. The demand for these valuable works should be much greater than it is.

Another cause that should be mentioned in connection with this is the fact that notwithstanding this burden which the Company had to bear it had to meet the competitive trade of those who had no such burden, and our people, as a rule, were inclined to buy other books where they could get them at the lowest rates or even at the same rates, so that the Company received no favors from those in whose interests they had made such large outlay, and from whom they perhaps might have expected such support. There were even many instances where books were brought into direct competition with the book business of the House and sold at a price at which the House could not begin to make good for the amount tied up in unbound books on the shelves.

2. Some years ago, in order to be able to prepare itself to go into lines of work by which such losses coming from the publication of church literature might be offset, the Company considered it necessary to buy a large amount of new machinery and greatly enlarge its plant in every way. This was accomplished without increasing the capital stock, and as the total value of the plant is now about \$50,000 greater than the amount of capital stock subscribed it shows plainly that \$50,000 had to be borrowed or that interest had to be paid on that amount beside the amount that had to be borrowed because of losses on the books that were published as already stated.

3. Without the necessary experience in a new line of work and other causes that combined at the time to produce in some cases inferior quality of work and done at prices that left no profit, the business for a number of years was run at a loss. This condition was, however, removed in course of time, and in some cases the price for certain kinds of work has been raised over 30 per cent., while at the same time the cost of labor has been reduced even with the increased price of labor and shorter hours. The result has

been that within the past year by the development of a well defined system in all departments, and by economic management, the Company had been placed on a basis where the indebtedness was growing rapidly less instead of greater.

4. Just when the prospects were brightening and those upon whom this burden had rested heavily began to feel the burden growing lighter, the Indiana National Bank, from which the Company had borrowed about \$19,000, failed. Some time later, the Elkhart Paper Company, to whom the Publishing Company was owing about \$10,000 (just about the total amount our subscribers who are in arrears on the various publications were owing the House), also failed. These debts at once became a serious menace to the Publishing Company, inasmuch as they had to be met. Public confidence was shaken by the numerous failures following the collapse of the bank and money was hard to get. To meet the emergency the House took steps to issue and sell bonds to cover the amount that was supposed to be needed. It was discovered, however, after more careful investigation that the debts were greater than the amount for which bonds had been issued, and consequently this plan proved useless, and in order to protect all creditors alike as well as the stockholders of the Company and not cripple the concern, a receivership was applied for. Some people have been inclined to blame the Company for taking this step, and claim that the aim was to defraud people out of their just dues. Nothing could be more unjust or unkind at this time than such a charge. There are some who would press their claims by suit at law, and other modes of pressure would be brought to bear by which the most insistent and impatient would get their share, and the House would be so crippled that others might get nothing. We cannot understand why we should be blamed with wrong doing for taking the only course open to us of protecting those who would be inclined to be fair or, perhaps, slower in pushing their claims, from those who think of self only, no matter what their selfishness or avarice may cost others. If the business was making money before the receivership was established, it is plain that under the same management it will be infinitely better for creditors and stockholders that the business be continued without interruption, since interruption would be hurtful to all concerned.

At the stockholders' meeting it was decided unanimously that the best plan would be for the Company to give a mortgage on its entire property in the sum of \$90,000 and issue bonds of the denomination of \$100 for that amount, said bonds to bear interest at the rate of 5 per cent., payable semi-annually, said bonds to be due in five and ten years. To the assets of the Publishing Company on which a mortgage was to be laid, Bro. J. F. Funk agreed to add property conservatively valued at \$30,000, making the total value of the property mortgaged about \$120,000. Taking as a basis the fact that under the present system of management the

profits of the business for the nine months of the business year (from May 1, 1903, to Feb. 1, 1904,) amount to a trifle less than \$15,000, it is safe to say that the total profits for the year will amount to at least \$18,000. But leaving the amount of the year's net gain at \$15,000, so as to make allowance for fluctuation in business from year to year, and not taking into consideration the probable growth of the business, there would be a net gain of \$75,000 in five years. Deducting the amount of interest on \$90,000 at 5 per cent. or \$4,500 per year, the amount left each year to apply on the bonds that would have to be cancelled in five years, would be \$10,500, or in five years it would be \$52,500, whereas only \$45,000 would be needed to pay one-half of the bonded debt. From that time on there would be interest to pay on only \$45,000 of bonds, which would amount to only \$2,250 per year, leaving a balance of \$12,750 a year to apply on the fund reserved for wiping out the rest of the bonded indebtedness. It may be mentioned, also, that the bonds may be cancelled sooner if the Company is able to do so, and which could easily be done if the business remains even as it is at present, so that the entire debt may, if the Lord continues to prosper us, be cancelled in eight years or less. It must be remembered, however, that no provision is made for the payment of a dividend to the stockholders. Nevertheless the stockholders may take bonds for any amount they desire, and thus help to secure their stock. Moreover, when the debt is wiped out, the \$100,000 of capital stock will represent a total value of far more than that amount, since the assets are at present about \$160,000 and are not likely to drop much below that figure. In other words, \$100,000 stock of the Company will be worth about \$160,000, and with an earning capacity of only \$15,000 per year the dividends in five years thereafter should more than make good for the non-payment of dividends during the years in which all the profits are used to pay off the debt.

This is a plain, candid statement of affairs, and while the debt seems enormous, and is, yet when we consider the actual assets and the earning capacity, it is not, by comparison, so heavy a burden as is undertaken by many a young brother who, with one or two thousand dollars saved or inherited, buys a farm for five or six thousand dollars, expecting to pay off the debt by his industry and frugality from the products of the farm. For this reason I feel to appeal to our people everywhere to look at this matter candidly and consider it without prejudice. It lies entirely in the power of the brotherhood to place the affairs of the Company on a better basis than ever before. Whether or not the Publishing House merits such help from the Mennonite church is a matter which can perhaps be best decided when one considers what it has done for the church, and how, by the sacrifice of personal fortune for the good of his people, and a life of unremitting toil on the part of its founder, it has paved the way for the work that the church is doing today and the helpful institutions she is fos-

tering and which are proving such a blessing. That God may so direct that above all other things his name may be glorified and his cause prosper by our united efforts, is the earnest prayer of the writer.

PERSONAL MENTION.

Our readers will be grieved to hear of the loss our brother, W. P. Coffman, has sustained in the death of his beloved companion, Sister Lydia Hugg Coffman. She passed away early Sunday morning, Feb. 14, after protracted suffering of Bright's disease. Her end was peace. Of a large circle of young people in our Elkhart congregation who within the past twelve years have founded homes of their own, Sister Coffman is the first to leave our ranks, and we feel that one link in the chain of our social circle is broken. May God comfort the bereaved family.

*
Bro. David Hilty of Nampa, Idaho, is at present visiting the brotherhood in Oregon.

*
Bro. John Blosser of Rawson, Ohio, is holding meetings in the Olive M. H., Elkhart Co., Ind.

*
Bro. S. A. Kurtz of Nampa, Idaho, who has been in poor health for more than a year and was recently quite low, is reported better again.

*
Bro. Caleb Winey and wife and Bro. M. E. Horst and wife visited the Pennsylvania congregation on Feb. 7.

For the Herald of Truth.

BIBLE STUDY.

By E. S. Hallman.

LESSON VIII.

The Book of Joshua (Part I.)

Be strong and of good courage; be not afraid, neither be thou dismayed. Josh. 1:9.
1. What in your mind is the most precious verse in the first chapter of Joshua, and how can we enter into its full meaning?

2. In what manner were the spies saved?
3. What Jos. 2:12, 13 remembered? If so, where is it found?

4. What was the result of Josh. 3:5?
5. How did the Israelites enter Canaan? Chap. 4.

6. How does Christ lead us into Canaan?
7. Give a description of the fall of Jericho, and its spiritual meaning.

REMARKS.—Joshua, a former slave in Egypt, became a great leader of men. Notice his courage and faith in God.

The rapid conquest of the Promised Land, and the settlement of the Israelites in it, show to us how quickly God can by his divine power drive out the Canaanites, the Hittites, the Amorites, etc., out of our hearts. They staggered not at the promise, but were strong in faith, giving glory to God.

It is far less important to die the martyr's death than to live the martyr's life.—R. E. Speer.

Let the heart speak freely, but see also that it speaks prudently.

AN OPEN LETTER.

To the Mennonite people at large. Greeting.

In presenting to you a statement showing the assets and liabilities of the Mennonite Publishing Company, I also deem it my duty to mention the causes as I see them for a considerable portion of the trouble, having been identified with the Company off and on for the past eleven years. My first engagement with the Company was in January 1893 and continued until January 1895, and from June 1895 to Sept. 1, 1898, and from Dec. 26, 1900, until the present time.

My position during the first two periods was as foreman of the press-room, and during the present engagement I have been acting as business manager for nearly three years. Therefore, what I have to say concerning the Company and the individuals connected with it, is based upon experience and observed facts. When I commenced my first engagement, I had been here but a short while when I observed that the Company had recently changed managers, and affairs were in a more or less confused state, and rumors were rife among the employees that it was the intention of the officials of the Company to discharge all who were not members of the Mennonite church and replace them with Mennonite people. I did not credit the rumor seriously as it seemed so impracticable to me that I could not believe such a plan was entertained seriously by the officers. But I noticed a decided effect upon the employees, who daily became more indifferent to their work, and many of them resigned their positions and accepted employment elsewhere. In fact, my predecessor had left on this account, as he afterward informed me, because he understood that the new manager had declared his intention of discharging all outsiders and replacing them with Mennonite people, and he did not propose to let the opportunity for another position slip by; nor did he intend to teach any person the trade that would shortly deprive him of his position.

The opinion held by this man was almost identical with the opinions of all other employees who were not members of the Mennonite church. I made inquiry of Messrs. Lehman and John F. Funk regarding the rumors and was informed by them that there was no foundation for such rumors, and so informed the employees of the press-room whenever the matter was discussed, and I was able to partly overcome the bad effect caused by the rumors. But I afterward discovered that there was a very strong feeling among the Mennonite people who were insisting upon the adoption of this policy, and that they were very actively engaged in propagating the plan, and it eventually became a matter of such serious importance to them that it caused a change on the part of the officers of the Company that became manifest in several departments, and also destroyed the authority of the foreman of each department to such an extent that discipline was almost wholly lost and was the cause of much strife and acrimony among the employees, and resulted in factions. Matters continued in this way for several months until it became unbearable for me and I then decided on a course of action and adhered to it firmly. I was able to demand and did receive fair play from that time until I left in January 1895. But while I had been successful in stopping the annoyance, they were not so successful in the other departments and the affairs of the Company were constantly becoming more confused.

When I returned to work in June, after an absence of five months, I stipulated that I would not commence until a satisfactory understanding was had between the Com-

pany and myself and my status clearly defined. The result was that I was given entire control of the press-room and the employees engaged therein, with the power to hire, discharge and regulate their wages, and should my exercising such authority prove unsatisfactory to the Company we would sever relations at once.

My relations with the Company from that date until I left again Sept. 1, 1898, were much more satisfactory and pleasant than they had been during the previous period, but I was still subjected to a great deal of annoyance from over-zealous Mennonite people who regarded me and all other employees not Mennonites as interlopers and otherwise questionable characters, and the state of affairs in the other departments of the establishment was, if anything, worse than before. It seemed as though very few of the Mennonite people who were employed were very happy over their positions or their affairs. They seemed to be looking for more worlds to conquer or some other diversion that would be exhilarating and relieve life of its monotony. A great many of them were anxious to become doctors, nurses, missionaries, editors, ministers, anything but printers, editors, ministers, so interested in other affairs that it was impossible for many of them to do anything like a fair day's work, and at times it seemed as though the Board of Directors of the Company consisted of every member of the church who was engaged to work for the Company, and they were ably supported in all their contentions by persons who sympathized with them at home and at other places. The consequence was that the quantity, quality and general character of the work was constantly depreciating, and at times when matters became unbearable the officers were compelled from time to time to dispense with the most unruly ones and, ere long, they and their sympathizers became perniciously active in doing all the harm they could to the business and its officers.

No doubt, many of you have heard the tales that have been told regarding the Company's affairs and its officers. The one that has been most bitterly assailed is John F. Funk, and I do not know of a man who has been so viciously assailed and maligned as he has been. When I look over the past and call to mind the many times he has refused to allow the discharge of these incompetent and ungrateful people I have wondered how he had the patience to tolerate the imposition and abuses that have been heaped upon him, after having sacrificed time and money and practiced self-denial in nearly every form, to make the Company successful, and has found it necessary to continually jeopardize his personal fortune to protect the Company's interest, and has done so at this time with all his personal property and real estate; and his brother, A. K. Funk, has done likewise on any occasion required to protect the interest and advance the welfare of the Company, and at times when the utmost efforts were being put forth by the ex-employees and others to wreck and ruin the concern, and in many cases these were more responsible for the condition of affairs than all other causes. Some of them had been very active in urging upon him the necessity of employing "our people," and were therefore to a large extent responsible for the havoc and chaos that resulted.

Some of you, no doubt, are aware of the efforts that have been made to take the book and Bible business away from the Company, and how willing the interested ones were to work for nothing after their services could no longer be used satisfactorily by the Com-

Continued on Page 61.

HERALD OF TRUTH.

February 18, 1904.

ABRAM B. KOLB, Editor.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau und Herold, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

Th. Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Frankonia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio Mennonite.
8. Southwestern Pennsylvania.
9. Indiana Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

With the New Year many of the subscriptions to the Herald of Truth expired. We trust our brethren will renew at once, and also those who know themselves to be in arrears we hope will send in their arrearage and again order the paper for the coming year. Our church paper should have a place in every Mennonite home. It will prove a great benefit to the children and the old people wherever it is read. Price, \$1.00 a year.

The Herald of Truth and Young People's Paper will be sent to one address for \$1.50 per year. The Herald and Words of Cheer for the same time to one address for \$1.35. Words of Cheer and Young People's Paper, \$1.10, and the three papers together for \$2.00. This, however, does not apply in the case of those who are taking commission on subscriptions for any of the papers.

If you want a good Bible at a reasonable price, send to the Mennonite Publishing Co., Elkhart, Ind. Remember that many of the cheap Bibles have poor binding, a poor print and will not last long. We want to give every purchaser full value for his money.

An Excellent Offer.—Those who would like to obtain a really meritorious history of the Mennonite church will be glad to know that they can get the Herald of Truth for one year and "History of Christianity" (Horsch) for \$1.50. The regular price of the book is \$1.00, but by ordering it with the Herald this book of 304 pages, well printed and handsomely bound in cloth, will be sent, post paid, at the rate of 50 cents. This offer applies to renewals as well as to new subscriptions, only in the case of renewals all arrearages must be paid.

THE WORRY OF IT.

It is not the work, but the worry,
That makes the world grow old.
That numbers the years of its children
Ere half their story is told;
That weakens their faith in heaven
—Not the wisdom of God's great plan.
Ah! 'tis not the work, but the worry,
That breaks the heart of man!

HERALD OF TRUTH.

FIVE PER CENT. FIRST MORTGAGE BONDS.

The Mennonite Publishing Co., at the recent meeting of the stockholders, at which three-fifths of the stock was represented, it was decided to authorize the Directors of the Company to issue First Mortgage Bonds to cover the indebtedness of the Company. These bonds are secured by a deed of trust on the plant of the Company, including fifty-five thousand dollars worth of real estate, together with the entire stock and equipment of the Company, amounting to \$100,000. The bonds are \$100.00 each and will mature in five and ten years, and are payable in gold. They will bear five per cent. interest, payable semi-annually in gold. This will make a good, safe investment and we hope that it will appeal to our people, and that many will be glad to purchase the bonds, both as an investment and also for the purpose of assisting the Publishing House at this time.

The bonds will be issued as soon as the arrangements can be completed and the books are now open for subscriptions or orders.

Any one desiring to invest in this way will kindly send in his or her subscription for the bonds and the order will be entered on the books, and as soon as the bonds are issued they will be sent to the subscriber.

We hope our people who have money to invest will interest themselves in this matter, and while they make an investment for themselves at a low rate of interest even, they can cause secured by first mortgage) and at the same time it will help the Publishing House, and in this way help the church and the Master's cause. We hope to hear from many.

Address, Mennonite Publishing Co., or the Editor of the Herald of Truth, Elkhart, Ind.

The banks charge exchange on all outside checks. When you send us a personal check it costs us from 15 cents to 25 cents (and more, if the check is large) to get it cashed. On small items this exchange is more than the profit on the sale. Send your remittance in Chicago or New York exchange, express or post office money order.

In sending your subscriptions for the Herald of Truth and the Young People's Paper, do not forget the Words of Cheer, our Sunday school paper. It is published weekly, contains many good articles and nice stories, which the children like to read. Price, 50 cents a year. In quantities to Sunday schools we make a deduction. Address, Mennonite Publishing Co., Elkhart, Ind.

CORRESPONDENCE.

West Liberty, Ohio, Feb. 6, 1904.—Editor Herald of Truth:—Possibly some of your readers, who have read in the daily papers recently a dispatch from Springfield, Ohio, to the effect that twin babies in the Logan County Orphans' Home were attacked by rats and so badly eaten that they both died, may think it has reference to the Mennonite Orphans' Home, which is not the case. The Logan County Orphans' Home is located near Bellefontaine, and so far as we are able to learn the report is not correct.

A. Metzler.

Fairgrove, Tuscola Co., Mich., Jan. 11, 1904.—Dear Herald readers. Greeting in Jesus' name. It was our privilege to enjoy the visit of the brethren, Peter Ropp and Menno Widenan of Huron Co., Mich., last Sunday. We had meeting in the forenoon

and singing in the afternoon. It is always helpful to have visitors come and encourage us in the good cause of our Lord. The Herald is always welcome in my home. I have taken the paper almost from the time it was first published. I do not know what the trouble is that we are no longer visited by the Indiana churches; for some reason they seem to have forgotten us.

Daniel Lehman.

Fairview, Oscoda Co., Mich.—Dear Herald readers. Greeting in Jesus' name. Bro. D. J. Johns of Goshen, Ind., came to this place and preached to us Christ and him crucified. Four dear young souls have confessed their Savior. While the brother was here he organized a body of Amish Mennonites. Our congregation consists of thirty-five members. We have Sunday school and preaching every Sunday. Pray for us that our conduct may be such as will please the Lord.

Eli A. Bontrager.

Eagle Grove, Iowa, Feb. 2, 1904.—Greeting to all Herald readers in His name who died for our sins.—"The just for the unjust." We have again many reasons to be thankful to our heavenly Father for his blessings upon us. May we ever be renewed in mind and be more fully consecrated to God's will. Our small congregation was again edified and strengthened through the preaching of our Bro. Levi J. Miller of Garden City, Mo. We need the prayers of God's people for our congregation here that Satan may not overcome us, but that we may overcome Satan. God has always, and will yet, give his blessing when we trust in him. Our Sunday school has again been reorganized for the year.

E. S.

Spring, Okla., Feb. 3, 1904.—Dear Herald readers. Greeting in Jesus' name. We feel to thank God for the many bountiful blessings we have enjoyed in our vicinity. Bish. Samuel Miller of West Liberty, Mich. Pherson Co., Kansas, came to this place on the 28th of January, leaving again on Feb. 1. During this time he preached five helpful sermons, teaching us the plain gospel of Jesus Christ. One dear young soul confessed his Savior. May God's richest blessings rest upon Bro. Miller. John Slauch of West Liberty, also came on the 24th of January, conducting a number of song services during his stay with us. He left on the 3d inst. Dec. 13 we reorganized our Sunday school with the following officers: Supt., Henry Schmidt; Asst., Eli Yoder; Sec.-Treas., Hannah Hinkle; Asst., Ervin Yoder; Chorists, Amanda Schmidt and August Liebman. We desire the prayers of all God's children that we may be faithful in the Master's service.

August Liebman.

Kokomo, Ind., Feb. 1904.—Greeting in the Master's name. On Saturday, Jan. 16, Bish. Daniel Kauffman came into our midst and conducted a short series of meetings. During the greater part of the time that he was with us the weather was so extremely bad that many could not attend the meetings. His health also was not very good, especially so upon his arrival. On the first Sunday evening he was not able to be out; but after that he preached every night and rather than disappoint us he delivered several sermons in a sitting posture at intervals. The word was presented in its power and God sent the spirit of conviction deep down in the hearts of unconverted souls. Eight precious souls came out and confessed Christ as their Savior. Many others that were under conviction might well say as did Agrippa to Paul, "Almost thou persuadest me to be a Christian." Such a verdict is very danger-

1904.

ous—almost means, to be lost. After the brother had regained sufficient health and strength he conducted Bible readings daily. These meetings were highly interesting and were the means of making us more firm and steadfast in the teachings of God's word. We are, as a church, especially in need of more teaching of this kind, not because our church doctrine is taught, but because it is the plain teaching of the Word. The meetings closed on the evening of the 28th of January, and the brother immediately left for his home at Versailles, Mo. May God richly bless the brother and his labors.

Ira Mast.

Peabody, Kansas.—The Catlin congregation was recently visited by our neighboring ministers, John Hoover of Sedgewick and D. D. Zook of Trousdale. Bro. Hoover spoke to us from John 3:14, 15, admonishing us to lift the standard high and to ever trust in him who never fails. Bro. Zook also gave us much encouragement by his earnest talks in church and Sunday school. We are grateful to God for the encouragement given through our brethren.

Bro. M. E. Horst, accompanied by his wife and two children, expect to leave for a visit among brethren and sisters in the East. May God's richest blessings attend them.

Benj. Horst.

QUERY DEPARTMENT.

1 Chron. 13:10.—"And the anger of the Lord was kindled against Uzza, and he smote him, because he put his hand to the ark: and there he died before God." Compare this with Num. 4:15. What particular lesson may there be in this for us?

Elias Swartzendruber.

AN OPEN LETTER.

Continued from Page 59.

pany. These and many other illustrations can be cited to show the general attitude of these ex-employees.

But sufficient has been told to give you a comprehensive idea of the obstacles that have confronted John F. Funk and A. K. Funk during the past eleven years, and the fact that you have a publishing house today is due entirely to the stability and fortitude of both of these men, who have constantly striven to protect the business, and had it not been for the failure of the Indiana National Bank, it would not have been necessary to have asked the Court to place this concern into my hands as receiver, as we could have within a few years cancelled the entire indebtedness of the Company, as we are today enjoying and have for the past two years enjoyed the largest business in the history of the Company, and, furthermore, it is a class of business that is very profitable.

The fact remains, however, that we are facing a crisis in the affairs of the Company, and action must be taken at once to preserve the Company and continue the work. In order to do this and to make clear to you the condition of affairs at the present time, I will state that the plan we are working by now is the very reverse of the conditions outlined in the foregoing. The only standard test now considered in the employment of help in the publishing house is that of merit. By adopting this standard and adhering to it as closely as circumstances will permit, we are on an equal footing with all competitive printing and publishing houses, and by active and energetic work on the part of all connected with the concern as employees, foremen or officers, we have been able to

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raise the standard to a point that is equal to the best and far superior to the average printing house. Results obtained from this policy enable us to secure the accumulative benefit of all our efforts. In other words, we are trying to the utmost of our intelligence and ability to adhere to the Golden Rule, and, measuring by the results obtained, we are well pleased. The relations existing between the Company and its patrons are daily becoming more cordial. There is a bond of confidence established between us that prompts our customers to exercise their friendly interest in our behalf on every occasion that presents itself. We know of many instances where the satisfactory service rendered to one has caused others of his acquaintances to favor us with their business, and we know that by continuing along this line we shall be able to do a larger business each year.

The volume of business done last year was larger than during any twelve months in the history of the Company, and the increased profits indicate the success that has attended my method of conducting the business. In the past I have been vexed many times by coming in conflict with other methods which appeared to me at that time as being so decidedly harmful to the best interests of the Company. The principal faults that I have to complain of on the part of the Mennonite people whom I have worked with and observed during this period of years are largely due to the fact that they have a perverted idea of what was required of them and were prone to neglect their work to give their time and attention to matters of a personal nature or church affairs. The result naturally produced by this incorrect idea made it impossible for them to advance in efficiency to an equal footing with an employee not a member of the church, and where the number of them was large, the effect on the quality of work produced was invariably of an inferior character, thus making it harder to retain customers and particularly harmful to the Company from this point, and also the fact that the rate of wages paid to them was equal to that paid to the other employees and the amount of time consumed by them in doing a given task was naturally greater, which resulted in causing loss of money on the jobs, or in other words made the expenses considerably higher than they should be under proper regulations. I have always been a firm believer in applying the Golden Rule principle to my employment, and when acting in an executive capacity, directing the affairs of other people, I have always insisted upon the employees under my jurisdiction working in the same manner. I have always tried to make each and all understand that they were in duty bound to give to the Company the best services they possibly could and to center their mind on the work assigned to them, devote their entire time and ability to it, and to leave their personal and church affairs for their leisure hours, and that in doing this they would develop a higher grade of efficiency and naturally and inevitably increase in value as workers, and that in so devoting themselves they were doing nothing that could be construed in any sense as harmful to themselves or to the welfare of their church.

The history of the Mennonite Publishing Company in this respect does not differ very materially from the history of all other denominational or church publishing houses in the United States. These same conditions closely as circumstances will permit, we are on an equal footing with all competitive printing and publishing houses, and by active and energetic work on the part of all connected with the concern as employees, foremen or officers, we have been able to

in creating a decidedly erroneous idea among people who subscribe to or believe in it.

When I call to mind how many Mennonite people have been employed during these years by John F. Funk, and the comparatively small number of them who have applied themselves to the work with a desire to make of it a life calling, and the many impositions that have been practiced upon him by different ones whom he has befriended, and how patiently he has borne it all, I am surprised that he has developed the business to its present stage. It has truly been a profitless effort for him and his brother, A. K. Funk, and has subjected them to the abuse and slander of those who should be grateful. They have borne it patiently and displayed more courage and fortitude than I have ever observed in any other persons. It is no doubt true that John F. Funk has some faults that are pointed to by many of these critics, and that he has made mistakes, but, in my judgment, if he had never allowed the Mennonite people to influence him into a partial acquiescence in the policy of employing Mennonite people in preference to outsiders, regardless of their fitness for the various positions, he would not have made so many mistakes. The very attitude assumed by many of these ingrates was one of destruction and naturally resulted in compelling him to resort to combative methods. This, I presume, would justify him in almost every instance that I can call to mind concerning the quarrels that have arisen. His attitude today toward the Publishing Company and its stockholders is the same as it was when I first commenced work here. He is ready and willing to do more than his share to bring about an adjustment of the Company's affairs that will pay to every creditor of the Company 100 cents on the dollar and strengthen the affairs of the Company to enable it to dissolve the receivership and continue the business, as well as the work for the church that has always been carried on since the Publishing House was started nearly forty years ago, and many thousands of dollars were lost on much of it.

I know that many of the ex-employees who are Mennonite people will take some exception to the foregoing statement, but I desire to re-affirm them and state further for their benefit that they can, no doubt, explain where the plan originated that resulted in the almost uniform adoption of the policy, and my opinion is that there are very few of them who, were they to have opportunity again, would ever fall into the same error, as the attempt to do business in that way is very much the same as trying to make water run up hill.

Respectfully yours,

James A. Bell.

For the Herald of Truth.

TEMPTATIONS OF THE YOUNG, AND HOW TO OVERCOME THEM.

By Della Landes.

First we will notice what temptation is. It is a moral test or trial. It is a movement made upon the soul in the direction of evil. It may come through a person or thing, and may last for only a moment or be prolonged for hours or days. But, listen, is it not a blessed thought that temptation, however slight or prolonged, is not sin? Our Savior was tempted forty days and he was without sin.

Temptation is a necessary factor in our lives, but this does not mean that we should seek it. Our character must be tried again and again until the results are satisfactory. Christ was tempted and we must meet such

will Christian nations and Christian people learn that Christ rules not by outward force of arms, but by the inward power of the Holy Spirit, which is outwardly manifested in "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22, 23.

PERSONAL MENTION.

Bro. A. D. Martin of Scottsdale recently held a number of meetings at Martinsburg, Pa.

Bish. David Keim of Springs, Pa., who was suffering from a slight attack of paralysis, we are glad to report, is so far improved that he is able to attend public services again.

Bish. J. S. Shoemaker was a business caller at this office on Feb. 13. He had just closed meetings at Nappanee, Ind., and was on his way to Emma, Ind., to hold meetings with the congregation at that place.

Bish. S. F. Coffman, wife and little son are at present visiting parents and friends in Elkhart. They were called here by the serious illness of Sister Lydia H., wife of Bro. W. P. Coffman. Sister Coffman passed away on Sunday, Feb. 14.

Bro. John Blosser of Rawson, Ohio, who was conducting a series of meetings at the Olive M. H., Elkhart Co., Ind., was called home on the 18th on account of the serious illness of his step-father, Bro. Freed. The brethren S. F. Coffman and Geo. Lambert will continue the meetings.

Bish. Daniel Kauffman, who recently conducted a series of meetings near Kokomo, Howard Co., Ind., is at present with the congregation at Oronogo, Mo. May God richly bless the labors of our brother and may the Christ-like spirit of peace, unity and love be especially manifest among our dear brethren and sisters at Oronogo.

Bro. M. S. Steiner of Columbus Grove, Ohio, writes under date of Feb. 16: "I leave for Arkansas and Louisiana in a few days." Bro. Steiner has not been able to do much evangelistic work in the North during the winter owing to the condition of his health. We sincerely hope that he will find the climate in the South more congenial and that the Lord may give him both physical and spiritual strength to preach the word and build up our small congregations in the South. He may stop with the churches in Virginia on his way home.

TO THE MENNONITE PEOPLE.

I desire to state that the "Open Letter" published in the last number of the Herald of Truth was written for the purpose of showing what, in my judgment, has been a very serious obstacle to the success of the Mennonite Publishing Co., and for this purpose only. One of the Elkhart daily papers obtained a copy of the paper in a question-

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able manner without my knowledge or consent, and used portions of the letter and construed it in a manner that was a gross injustice to the Mennonite people and myself. I regret very much that it was made a public affair, as I considered it a purely private matter that did not concern the Elkhart public.

Respectfully yours,
JAMES A. BELL.

RESPONSIVE LETTERS.

Metamora, Ill., Feb. 12, 1904.—I wish to impress the suggestions of Bro. C. B. Brenneman upon every reader of the Herald. I have been a reader of this valuable paper for over thirty years and I would like to read it still longer. I think every family ought to read more such papers and less worldly news and novels, which is poison to many souls. Let us remember the good we have received from the Herald in the past and help to keep the work going. J. Smith.

Bro. Smith incloses \$2.00.

The plan of C. B. Brenneman (Herald of Truth, Feb. 11), I think is a good one, but still a better one might be had. Each subscriber pay for the Herald one year ahead and also send it to some friend. This would not only help the Publishing House financially, but might be the means of saving many souls and bringing others to Christ through its columns. I for my part will pay for the paper one year and also send it to a friend of mine. Now let others follow in the good cause. The Lord loveth a cheerful giver, and in this way we may help the cause in two ways. A Sister.

For the Herald of Truth.

BIBLE STUDY.

By E. S. Hallman.

LESSON IX.

The Book of Joshua (Part II.)

"The book of the law shall not depart out of thy mouth.... then shalt have good success. Joshua 1:8.

8. Name Achan's sin and what was the result?

9. What happened with the king and city or Ai? Ch. 8.

10. What occurred with the sun and the moon?

11. How many kings were conquered in Canaan? Ch. 9 to 12.

12. Name some kings for us to overcome in the Christian life.

13. What did they do with the land and cities of Canaan? Ch. 15 to 19.

14. What to your mind seems the most inspiring verse in Joshua's remarks just before his death. Ch. 23 and 24.

REMARKS.—If we, like Israel, have an Achan in the camp, these verses will be true of us: Prov. 28:13; Ps. 66:18.

The Greek word for Joshua is Jesus. Joshua saved them from their enemies. Jesus saves us from our sins.

They with their outward ceremonial worship, with laws and statutes, still became corrupt. To-day the Christian church, with all its privileges in the Holy Spirit dispensation, to a great degree is becoming also corrupt. They, like we, are looking forward to a better day.

Each evening, as you lie down to rest, let God's angels close the door of your heart on thoughts of purity and peace.—F. W. Farrar.

February 25,

For the Herald of Truth.

HOW TO SPEND THE LORD'S DAY.

By Emma Buchwalter.

One day has been chosen from seven and was made holy, and should be kept holy. Use for example the first Christian Sabbath. They arose early and went to the sepulchre. They were then commanded to go and tell the disciples that Jesus arose from the dead. And they accordingly carried a message known as the first resurrection sermon. Let us rise early. If we need to rest an hour longer, take any other morning.

Begin on Saturday to observe the Lord's day. Do not spend Saturday evening in town, but at home, preparing for Sunday. If you are a minister, read, meditate, pray. If you are a teacher or pupil in Sunday school, prepare your lesson carefully. If you are a mother, spend the evening with the little ones, teaching the lesson to them. Have no chores for Sunday morning that can be done on Saturday.

Be at Sunday school in time to help sing the first hymn, and help to sing all the rest. If you are not a teacher, be a helper in the class by giving the good thoughts you have gathered in the study of the lesson. Have the lesson well prepared, for you may be asked to conduct a recitation.

Be attentive during church services, thus encouraging the minister, and should he produce any thought that is helpful, meet him after services and tell him.

Have a kind word for every one, especially for the aged and those who are inclined to be discouraged.

Remember those who live a distance from the church; invite them to your home. Hospitality is a Christian duty seldom spoken of. To be hospitable does not require a feast, only that which is necessary. Jesus fed his visitors with bread and fishes.

Spend the afternoon in singing spiritual songs (with grace in the heart). Engage in conversation that will forward the cause of Christ. It is lawful to do well on the Sabbath day. Blessed is he who remembers the Sabbath day to keep it holy.

Dalton, Ohio.

For the Herald of Truth.

CHURCH HISTORY.

By J. S. Hartzler.

I. THE WALDENSES.

Sacred history takes us back nearly six thousand years to the creation, since which time empires have risen and fallen, leaving their history, mystical and otherwise, for man's perusal. The antiquarian may find delight in the motives, actions and customs of the people of Babylon, Assyria and other powers of that remote period; but the general reader cares little what occurred before that memorable night when the Son of God came to the earth as the Savior of men and the heavens were aglow with celestial light and the air resounded with the angelic song:

"Glory to God in the highest,
And on earth, peace,
Good will toward men."

The news of the kingdom of heaven brought down to man by this Babe of Bethlehem has been carried by consecrated men and women to nearly every part of the world, but only at the great cost of thousands of lives and untold suffering. Distance, false teachers, pride, and many other things tended to divide the worshippers in the various parts of Christendom, so that they frequently suffered persecution from professed Christians as well as from the pagans.

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In the time of Nero's persecutions, a body of worshippers sought refuge among the Cotian Alps and after his death settled in the secluded valleys of that locality. Possibly no other body of Christians was so favored at that time. Surrounded by the mountains of Northern Italy they were separated to a very large measure, from the government at Rome and yet not so far separated that they could not see the spiritual things of the hierarchy. This prompted them to live righteous lives and created a desire to retain the Bible in its purity. Reinerius Sacco, a leader among the inquisitors of this region during the early part of the thirteenth century, said, "Concerning the sects of ancient heretics, observe, that they have been more than seventy; all of which, except the sects of the Manicheans and the Arians and Rucarcians and the Leonists, which have infected Germany, have, through the favor of God, been destroyed. Among all these sects, which either still exist or which have formerly existed, there is not one more pernicious to the church than that of the Leonists; and this for three reasons. First, it has been of longer continuance; for some say, that it has lasted from the time of Sylvester; others, from the time of the apostles. Second, it is more general; for there is scarcely any land, in which this sect exists not. Third, while all other sects, through the immaturity of their blasphemies against God, strike horror into the hearers, this of the Leonists has a great semblance of piety; inasmuch as they live justly before men, and believe, together with all the articles contained in the Creed, every all the faithful themselves and the most point respecting the Deity: only they blaspheme the Roman church and clergy; to which the multitude of the laity are ready enough to give credence."

Claude Scyssel, archbishop of Turin during the latter part of the fifteenth century, said, "The Waldenses of Piedmont derived themselves from a person named Leo; who, in the time of the Emperor Constantine, execrating the avarice of Pope Sylvester and the immoderate endowment of the Roman church, seceded from that communion, and drew after him all those who entertained right sentiments concerning the Christian religion."

Four points are hereby established, even from the testimony of the enemies of these despised people: First, that the Leonists or Waldenses or Waldenses were one and the same people. Second, that the Leonists or Waldenses were not the same as the heretical body called Manicheans, as many writers try to make it appear. Third, that they were of those who have never gone the way of the Romanists, but all through the Dark Ages had lived lives that were beyond reproach. Fourth, that Peter Waldo, instead of being the founder of the Waldenses, was an organizer and promoter in a body of worshippers which existed long before that noted worker was born.

These are the points of special importance in the history of the Mennonites since they trace their origin directly to these Waldenses.

In Scyssel's work entitled, Errors and Sect of the Waldenses (a work which shows the bitter spirit of the man against this people), he says: "Upon examination we shall find that their theological principles had, in no respect, varied from those which they are attested to have maintained at an earlier period. They acknowledged no authoritative rule of faith save the Bible, receiving only what was expressly said by Christ or handed down by his apostles, and rejecting the glosses of the popish doctors, they followed it, in its plain and obvious sense according

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to the letter, deeming the church of Rome the Babylonian harlot, and asserting that their own church to be alone the true Catholic church of Christ; they paid no regard to the ecclesiastical censures of the popish prelates and clergy. The vital doctrine of justification through the mercies of Christ alone they firmly maintained, asserting that men required not the suffrages of the saints, Christ only being to all abundantly sufficient for all things. Purgatory they altogether rejected; affirming that departed spirits passed immediately to a state either of happiness or of misery; and they pronounced that the payment of money, in reference to the expiation of the souls of the deceased by penal sufferings, is a foolish and destructive superstition: the whole fable having been invented by the priests for their sordid emolument. They maintained, that, with one or two exceptions at the utmost, the contraction of matrimony is freely open to all degrees of crime; and in every other case they denied men; and the pontiffs the right of prohibition. The power of absolution by the priests, they entirely disallowed. All worship of the Virgin and the saints they rejected, as idolatry; and thence they threw aside those prayers addressed to them, which had been composed even by the highest doctors of the church."

Faber in his History and Theology of the Ancient Waldenses and Albigenses, says: "The tenet of transubstantiation they denied and derided; and though Scyssel describes them as mere babblers upon this point, he waives all argument with these dreadfully inconclusive reasoners, on the ground, that even the faithful themselves and the most skillful theologians, so far from being capable of understanding so deep a mystery, were unable even to deliver it to others. All benedictions of cemeteries and holy places and editions of cemeteries and holy places and oratories and ecclesiastical ornaments they affirmed to be utterly useless. The adoration of images they strenuously opposed." Scyssel further says: "They commonly lead a purer life than other Christians. Except by compulsion they swear not; and they rarely take the name of God in vain. They fulfill their promises with all good faith; and, living for the most part in poverty, they professing that they alone preserve the apostolical life and doctrine. On this account, they assert, that the power of the church resides with themselves, as being the innocent and true disciples of Christ: for whose faith and religion, to live in poverty, and to suffer persecution from us, they esteem honorable and glorious." (To be continued.)

For the Herald of Truth.

RESULTS OF DISOBEDIENCE.

By Lizzie Schiffer.

Disobedience means refusal or neglect to obey. In Rev. 12:7-9 we find the results of the first disobedience, when Satan and all his angels disobeyed God's command, and were cast out of heaven. Since that time we find him going to and fro through all the world trying to get men to disobey God. If he cannot succeed in one way he will try another, and if we disobey and do not repent we shall have to pay the penalty some time, somewhere, just as Satan himself does: for in Jude 6 we read, "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day." In Gen. 3 we have the record of man's first act of disobedience and God's dealing with him because of that disobedience.

God's dealing with his people is still much the same. He has laid down commandments for us in his holy word, and with each one of them is linked some precious promise if we are obedient. On the other hand he warns us of the consequences of disobedience. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ, our Lord." Rom. 6:23. In God's word we find illustration after illustration of how God blesses those who are obedient, and how punishment is brought upon those who are disobedient. There are the children of Israel, and Jonah who refused to go to Nineveh to preach, and many others to which we might refer. And all are given for our instruction.

We have all learned that obedience brings joy, peace and happiness, while disobedience brings sorrow, dissension and unhappiness. If we know that a thing is wrong, contrary to God's will, and continue doing it day after day we cannot expect his blessing to rest upon us. We cannot go on, continually sowing the seed of disobedience, and at last reap the promises and blessings offered to the obedient. "Be not deceived; God is not mocked: whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6:7, 8. "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Heb. 2:2-4. "For the time is come that judgment must begin at us, what shall the end be of them that obey not the gospel of God?" 1 Pet. 4:17.

Roseland, Neb.

For the Herald of Truth.

FOR OUR GOOD.

By a Sister.

"We know that all things work together for good to them that love God, to them who are the called according to his purpose." Rom. 8:28.

Does that "we know" include us? Do we know when God permits pain, sickness, death or misfortune of any kind to come to us, that it is for our good? The story of Job comes to my mind and I wonder who of us could so well bear great misfortune in a like spirit. "The wisest of men has said, 'Because thou hast made the Lord *** thy habitation, there shall no evil befall thee.'" Ps. 91:10. When Paul says, "These light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory," he looks beyond these earthly troubles and means to teach us a lesson. For he says again, "Triulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." "Whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth." If, then, we are chastened we see it is only God's love toward us to bring us to him. "Now no chastening for the present seemeth to be chastening for the present; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. 12:11.

Breslau, Ont.

HERALD OF TRUTH.

February 25, 1904.

D. H. BENDER, Editor.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau und Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

Our Fountain Pen Offer.—The offer of a fountain pen for \$1.25 with the coupon worth fifty cents, advertised on the last page, some of our patrons have understood to mean that we will send the Herald of Truth for a year and the fountain pen for \$1.25 in cash. This is a misunderstanding. For \$1.25 and the coupon we send only the gold pen. For the Herald of Truth one year and the fountain pen send \$2.25. This pen is not a cheap pen, but a standard fountain pen as good as can be bought at any first-class stationery store in the country.—Mennonite Pub. Co.

With the New Year many of the subscriptions to the Herald of Truth expired. We trust our brethren will renew at once, and also those who know themselves to be in arrears we hope will send in their arrearage and again order the paper for the coming year. Our church paper should have a place in every Mennonite home. It will prove a great benefit to the children and the old people wherever it is read. Price, \$1.00 a year.

The Herald of Truth and Young People's Paper will be sent to one address for \$1.50 per year. The Herald and Words of Cheer for the same time to one address for \$1.35. Words of Cheer and Young People's Paper, \$1.10, and the three papers together for \$2.00. This, however, does not apply in the case of those who are taking commission on subscriptions for any of the papers.

If you want a good Bible at a reasonable price, send to the Mennonite Publishing Co., Elkhart, Ind. Remember that many of the cheap Bibles have poor binding, a poor print and will not last long. We want to give every purchaser full value for his money.

In sending your subscriptions for the Herald of Truth and the Young People's Paper, do not forget the Words of Cheer, our Sunday school paper. It is published weekly, contains many good articles and nice stories, which the children like to read. Price, 50 cents a year. In quantities to Sunday schools we make a deduction. Address, Mennonite Publishing Co., Elkhart, Ind.

HERALD OF TRUTH.

The banks charge exchange on all outside checks. When you send us a personal check it costs us from 15 cents to 25 cents (and more, if the check is large) to get it cashed. On small items this exchange is more than the profit on the sale. Send your remittance in Chicago or New York exchange, express or post office money order.

FIVE PER CENT. FIRST MORTGAGE BONDS.

The Mennonite Publishing Co., at the recent meeting of the stockholders, at which three-fifths of the stock was represented, it was decided to authorize the Directors of the Company to issue **First Mortgage Bonds** to cover the indebtedness of the Company. These bonds are secured by a deed of trust on the plant of the Company, including fifty-five thousand dollars worth of real estate together with the entire stock and equipment of the Company, amounting to \$190,000. The bonds are \$100.00 each and will mature in five and ten years, and are payable in gold. They will bear five per cent. interest, payable semi-annually in gold. This will make a good, safe investment and we hope that it will appeal to our people, and that many will be glad to purchase the bonds, both as an investment and also for the purpose of assisting the Publishing House at this time.

The bonds will be issued as soon as the arrangements can be completed and the books are now open for subscriptions or orders.

Any one desiring to invest in this way will kindly send in his or her subscription for the bonds and the order will be entered on the books, and as soon as the bonds are issued they will be sent to the subscriber. We hope our people who have money to invest will interest themselves in this matter, and while they make an investment for themselves at a low rate of interest even, they can rest assured that it will be a safe one (because secured by first mortgage) and at the same time it will help the Publishing House, and in this way help the church and the Master's cause. We hope to hear from many.

Address, Mennonite Publishing Co., Elkhart, Ind.

An Excellent Offer.—Those who would like to obtain a really meritorious history of the Mennonite church will be glad to know that they can get the Herald of Truth for one year and "History of Christianity" (Horsch) for \$1.50. The regular price of the book is \$1.00, but by ordering it with the Herald this book of 302 pages, well printed and handsomely bound in cloth, will be sent, post paid, at the rate of 50 cents. This offer applies to renewals as well as to new subscriptions, only in the case of renewals all arrearages must be paid.

CORRESPONDENCE.

From Lancaster Co., Pa.—Dear brethren: Greeting in the name of Jesus. I fully agree with Bro. C. B. Brenneman's statement in his letter in the Herald a few weeks ago, in regard to the trouble in the Publishing House. I always pay one year in advance, but by the request of the Publishing Company and the dear brother I feel in duty bound to pay another year in advance. I love our church paper, and it is always a welcome visitor in my house. If we love the church we should also love the church paper, and if we love these two, we will also love the brethren, and if we love the brotherhood we will surely stand by the Publishing House. The Savior says, "By this shall all

men know that ye are my disciples if ye have love one for another."

Dear readers of the Herald, brethren and sisters, let us therefore stand by our Publishing House and show our love and sympathy toward it by helping to wipe out the debt. The good Lord has so abundantly blessed us during the past year, that we can very easily pay one dollar more. Let us go together hand in hand, dear brethren, and we will be sure to gain the victory. Let it not be said that the Mennonite Publishing House has failed in the land of plenty. Let us show our love toward it by deed, and not by word only. "What does it profit if thou seest thy brother in need and thou sayest, Go, be thou warmed, be thou fed, notwithstanding ye give him not these things which are needful to the body?"

Hoping and wishing that many more of the Herald readers may look at this matter in the same light, I would ask them to give the subject an earnest thought, and allow themselves to be led by the spirit of love, and then I think it will lead you to respond to the call.

A Brother.

Spring City, Pa., Feb. 15, 1904.—Dear Herald readers, Sister Ellen B. Good, wife of Bro. Solomon Good, has recently been called away by death. We are having a very cold winter and some of our brethren and sisters are afflicted with lagrippe and throat trouble. It is with regret that we learn of the resignation of our Bro. Editor. But we are glad to know that Bro. D. H. Bender has accepted the position. We believe Bro. Bender to be sound in the faith and well able to keep our dear old Herald of Truth true to its name. My wish and prayer is that Bro. Bender might use his authority as editor and discard all articles written for the Herald of Truth that will not stand the light of the truth, so that our church paper may be full of good, sound, doctrinal reading matter which will be upbuilding to the church. (Amen.—Ed.) Best wishes to our former editor and also his successor.

Francis Bechtel.

Nampa, Idaho, Feb. 15, 1904.—Dear Herald readers. Greeting in Jesus' name. We are a small colony of brethren and sisters, endeavoring, by the help of God, to teach and spread the wonderful news of salvation. In this far northwest the harvest surely is great, and we feel to say in the words of the hymn:

"Lord of harvest, send forth reapers,
Hear us, Lord, to thee we cry.
Send them forth the sheaves to gather
Ere the harvest time pass by."

We have at present about 45 members and have services and Sunday school every Sunday at Antioch. Every two weeks one of the brethren preaches at a school house about nine miles north of this place. We are having a mission Sunday school in Nampa every Sunday at 3 p. m. and we are glad to report that the work is progressing. The interest has been good all through the winter months. It is encouraging to see the little ones come to learn of Jesus, and we take pleasure in teaching them the words of eternal truth. So you can see some of us are kept very busy on Sunday; yet, with God's ever-present help it is a pleasure to be thus engaged in the good work. We also have Y. P. meeting every two weeks on Sunday evening; preaching every two weeks in the evening; devotional meeting every Wednesday evening. Our prayers continually go to God for more laborers, and we believe in due time God will send them. It was stated in the Feb. 11 issue of the Herald that Bro. S. A. Kurtz was very low with consumption. We

are glad to say that he is very much improved. The Lord is blessing him day by day with more strength, for which we are very thankful, for we miss our dear brother so much in the work here. We pray that God will so continue to bless him that he can again go in and out with us, and teach the words of eternal life to a lost and dying world. Bro. D. Hilty is at present in Oregon, laboring with the different congregations there. May the Lord bless the efforts there and elsewhere with the salvation of many precious souls. J. P. Bontrager.

Farmersville, Pa., Feb. 7, 1904.—A greeting in the blessed Savior's name to all the readers of the Herald of Truth. "Grace be with you." Last Sunday at Groffdale, Bro. Isaiah Witmer chose for his text Rom. 3: 28-30. This morning at Metzler's, before church services, we had a counsel meeting by the bishops, Christian Kissler and Benjamin Weaver, beside our home ministers, with the exception of Bro. N. H. Mack, who could not be present on account of the illness of their little girl, Anna, who took sick with diphtheria upon his arrival from the West, while she and Sister Mack were visiting friends at Monterey, Pa. God bless them. Bro. Kissler preached in German from 1 Cor. 13: 12, 13, and Bro. Weaver in English from the same text, also from the subject found in Hymn No. 131 in Church and S. S. Hymnal, last verse. He spoke to us in a very forcible manner, admonishing us to arouse from our slumbers. The brother mentioned thrice the few following words: "What shall we do? The gospel is my gospel and your gospel." "Behold the fields are white to harvest." Who will gather in the sheaves? We are responsible. "Why sleep ye, my brethren? Come, let us arise, Oh, why should we slumber in sight of the prize? Salvation is nearer, our days are far spent. Oh, let us be active; awake and repent."

May the good work gain ground upon the Solid Rock, Christ, that thousands may be led to cry for mercy and find sweet peace, the gift of God's love. May God grant us all every needed blessing.

Lizzie M. Wenger.

MENNONITE EVANGELIZING AND BENEVOLENT BOARD.

A special meeting of the Executive Committee of the Evangelizing Board was held at Goshen, Ind., Feb. 18, 1904. The meeting was called by the president, A. B. Kolb, G. L. Bender, A. R. Zook and C. K. Hostetler were present.

On motion Bro. J. M. Eby was appointed by the Board to act as solicitor to raise funds for the India Mission.

A plan submitted by Bro. Aaron Loucks for raising funds for the Chicago Mission was approved.

On motion it was decided that in the future, in case the Board has considerable funds on hand, they be deposited in different banks according to the judgment of the Executive Committee.

As the president, Bro. A. B. Kolb, expects to leave soon, it was mutually agreed that the vice-president, Bro. A. R. Zook, should act as president of the Board until the next annual meeting, according to the requirements of the constitution and by-laws which govern the work of the Board.

The time of holding the next meeting of the Board was discussed, but no action taken. An informal discussion of the various phases of the work of the Board followed, after which the meeting adjourned.

In addition to reporting the minutes of this meeting we desire to state that we feel

HERALD OF TRUTH.

keenly the added responsibility that comes to us as our Bro. Kolb leaves his work to others. During the years of his connection with the Board he has proven himself faithful and able and has stood by the work nobly through storm and sunshine, administering the affairs of his office in a very efficient manner. We regret his departure from us and pray God's blessing on him in his new field of labor.

We also crave the prayers of the church in behalf of the work of the Evangelizing Board and its officers, the missionaries working under its auspices and the noble army of workers that are sharing the burden and supporting the work.

A. R. Zook, Pres.
G. L. Bender, Treas.
C. K. Hostetler, Sec.

For the Herald of Truth.

WHAT IS THAT TO THEE? FOLLOW THOU ME.

By a Sister.

At their toll my workmates loltered; their tasks they sought to shun;
And following their example, I left my work undone.
When the Master stood beside me, 'twas thus I met his blame:
Master, my comrades idled, I have done the same.
But the Master's frown rebuked me: "How foolish is thy plea!
If others fail in duty, pray, what is that to thee?
'Tis I who pay thy wages, thy labor I require;
Nor is their lack of duty accepted for thy hire."
The saints were coldly careless, and I grew careless too;
And we fashioned weak excuses, all feeble, some untrue!
So we rocked and moaned together with a set of empty chimes:
"Lord, help our drowsy leader! Oh, for the good old times!"
But the Lord was grieved and wrathful. 'Twas only in his grace
He did not send a whirlwind and sweep us from the place.
Cried he: "My Spirit vaileth with pentecostal flame
And still the blood availeth, and I am still the same."
Then lay no more on others the blame of soul defeat;
The only way is, follow thou the track of my bleeding feet."

Chicago, Ill.

For the Herald of Truth.

COME IN AND LOOK!—YOU WILL NOT BE EXPECTED TO BUY!

By Josiah W. Leeds.

In the front store-window of a dealer in wines and other intoxicating drinks, I several times noticed during the past winter placards displayed, upon which were lettered the words which form the caption of this article: "Come in and look! You will not be expected to buy!" How like in sentiment and accordant in rhyme, I thought, to the familiar ditty of my childhood: "Will you walk into my parlor, said the spider to me, fly?"

With no inclination whatever to accept the invitation to enter this death-trap, I could nevertheless, in imagination, look around upon its brave array of bottles of wine and demijohns of whiskey, its flasks of gin and casks of brewed liquors, and readily picture some scenes, which, although inseparably linked to this traffic, I am sure that the dealer would have been altogether unwilling to have had enacted right there in his presence.

Thus, I could bring before him the young washer-woman, who, with a babe at her breast, and with a second little one just able to walk, beside her, was at work at my house only yesterday. It might have been

well had this greatly wronged woman stood in his presence, where he too could have seen her weep bitter tears, whilst she told how her husband had broken again his good resolve—had spent all his week's wages for the hateful liquor—had lost an excellent place, and finally, overcome with remorse at his folly, had utterly deserted her and her children.

Had the tears and the woe of tale of this woman made no impression upon the respectable dealer in rum cordials, there might have been brought before him—were it not that she had lately been silenced by drink—another one of whom I had knowledge, who earned a livelihood by washing. Most faithful and hard-working was she in her sober moments, but constant was her craving for alcohol, and dreadful to hear were her jeerings and imprecations when it mastered her. Overcome by the habit, she had at last died miserably in the forlorn room of the tenement where she lodged. The writer, being called to the spot, beheld a loathsome object, such as he hoped never again to see; yet, had he accepted the invitation of the rum-seller to "come in and look upon those demijohns of whiskey in the warehouse referred to, visions of desolation very like this must have risen to view.

Again: I might have brought—I could bring now—into the presence of this dealer, a terribly besotted and bloated creature, made so by the same maddening poison as is drawn from those casks. If there should come with him, at the same time, the two elder sons who are following hard in their father's steps to ruin, and the nine other children—which would include the jabbering idiot boy and the baby—and, finally, the mother herself, to tell of her husband's early drunken or half-drunken condition, his frequent ravings and foamings when he dashes the scanty furniture about and no one is safe in his presence, his threatenings to kill her with the knife which he uses in his shoemaker's craft, and of her being driven screaming into the street even at midnight, in the depths of winter and with a single garment upon her. I think, perhaps, the owner of the casks and demijohns might be convinced of the reality of the suffering, though he might still make denial of the iniquity of the traffic by which he thrives.

I have here simply spoken of three cases of the drink evil, happening, within a stone's throw of each other, in what is spoken of as one of "the poorer localities" of Philadelphia's inviting suburb of Germantown.

Almost every one who reads these lines can cite somewhat similar instances; whilst the cases which daily come before our Quarter Sessions Court will furnish many others, of the harrowing details of which the swiftest pen could not take full account. Yet are we assured that none of these things are unrecorded in "the book of remembrance," none forgotten by Him who heareth the cry of all his creatures. Would that all who accede to the alluring invitation to "Come in and look," who look acquiescently "upon the wine when it is red," would consider the deadly peril of that adder's sting ("at the last it stingeth like an adder"), which is likely to assail them, remembering that drunkards and the conscious makers of drunkards have no inheritance with those who "may enter in through the gates into the city." Still, the tempted, the weary, and the heavy-laden, is ever extended the invitation, with its promise of eternal rest: "Let him that is athirst come. And whosoever will, let him take the water of life freely." No deception nor double-dealing here. The word is. Come and freely take, for assuredly you will not be expected to buy.

528 Walnut Street, Philadelphia.

BAPTISM, OR WHERE TO BAPTIZE.

By H. J. Yoder.

I have read two articles on the above subject in recent issues of the Herald of Truth, and I perfectly agree with them in the mode of applying the water in baptism. But as to the place I beg to differ from them. Jesus says in John 14:6, "I am the way, the truth, and the life; no man cometh unto the Father, but by me." So Jesus is our Redeemer, our Savior and Guide, and his words are, "Follow thou me." John 21:22. Now, "there was a man sent from God, whose name was John." John 1:6. He was sent as a forerunner of Christ, to preach repentance and to baptize the people with water. He was sent from God, and without the least doubt he was doing the will of God. It was God's will that he should preach in the wilderness and baptize in the water and with water, and he did baptize Jerusalem and all Judea and all the region round about Jordan, and they were baptized of him in Jordan" (not at). Matt. 3:5, 6. Then cometh Jesus from Galilee to Jordan to be baptized of John (Matt. 3:13). And when he was baptized he went up straightaway out of the water (V. 16). This shows that he was baptized in, and not at the water. Soon after that he found his first disciples and said unto them, "Follow me." We shall not run on before, but are always commanded to follow.

Is not Jesus our example and our pattern? Shall we not follow his footsteps? (1 Peter 2:21). Was he not willing to go out to the stream and step down into the water and have the water applied to him? Surely. Now while we halt and look down into that stream, the deceiver is whispering in our ears and says, "Oh, that is not necessary. You don't need to go into the water; in the house is just as good. Yes, just as good." Think, my brother, who said that it is just as good? Is not Jesus the way, and the only way?

One writer admits that it is not positively stated that any were baptized in the house. So, there is some doubt about it. Is there any doubt about our Savior being baptized in the stream? Why not follow him? It is not said that Jordan is the only place to baptize, for John was also baptizing in Enon near Salim. That was in another water. And Philip did not baptize the eunuch in Jordan, but in some other water (Acts 8:38). I believe it is our duty to follow our Savior as closely as we can, for there is no salvation in any other (Acts 4:12). If it was necessary then, why not now?

Again, the first writer points out Christ as being a priest after the order of Melchisedec, and then brings baptism to represent the anointing of the priest. Is the priest's office, but we understand baptizing and anointing to be two different things, to be used for different purposes. In anointing only the priests were anointed, while baptism is for all believing people. Anointing may have been performed in the house, but baptism in the water. (In connection with this, however, it may be well to remember that according to 1 Pet. 2:5, all those who have received Christ are "a holy priesthood," and according to verse 9, "a chosen generation, a royal priesthood, a holy nation, a peculiar people." And in Acts 10:38 the word "anoint" seems to be used in the same sense that the word "baptize" is used in Acts 1:5.—Ed.)

The last writer refers to John's baptism. Truly, Jesus was baptized by John, but was not his baptism from heaven? (Matt. 21:25). Did not God send him to baptize with water? (John 1:33). Was he not filled

with the Holy Spirit from his birth? (Luke 1:15). And after all, accuse him for not doing God's will, and that his baptism was not a valid baptism? Dear reader, think along this line, it means much.

Now concerning the baptism of the Philip- pian jailor. Was he or were they not baptized after leaving the jail or prison, and before they entered his house? (Acts 16: 30-34).

Only one more thought. Truly, Jesus was led in the wilderness by the spirit to be tempted of the devil right after his baptism. The lesson we draw from this is shown in Heb. 4:15. Jesus was tempted in all things up to the point of death. He overcame these temptations by fasting and prayer, but our fasts forty days and nights, yet it is the duty of every Christian man and woman to fast and pray, for prayer is the food of the soul. All spiritual things must be obtained through prayer. When Christ says, "Follow me," he means that we shall imitate him in all things as far as possible.

The above is written out of love for the cause of Christ. Let us have the conclusion of the whole matter, Fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12:13.

Barrs Mills, Ohio, R. F. D. No. 1.

LIVING FAITH.

By H. W. Weaver.

"Then came she and worshipped him, saying, 'Lord, help me.' Matt. 15:25. When Jesus had departed into the coasts of Tyre and Sidon, a woman of Canaan came out of the same coasts and cried unto him, saying, 'Have mercy on me, O Lord, thou son of David, my daughter is grievously vexed with a devil.' But he answered her not a word, and his disciples came and besought him, saying, 'Send her away; for she crieth after us.' But he answered and said, 'I am not sent but unto the lost sheep of the house of Israel.' Then came she and worshipped him, saying, 'Lord, help me.' But he answered and said, 'It is not meet to take the children's bread and cast it to dogs. When she persisted, Jesus said unto her, 'O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.'"

When the Son of man cometh, shall he find faith on the earth? Indeed, every one believes and confesses that there is an invisible, divine power which created everything, and preserves everything; and that Jesus Christ is the only Son of God, conceived by the Holy Ghost, and born of the virgin Mary, but what does it help us if we claim to embrace and adhere to such a confession of faith, and yet lead a life of sin and wickedness? What does it profit, my dear readers, though a man say he hath faith, and has not works? Can faith without works save him? True faith leads us into a life of self-denial, a state in which we follow Christ as did his faithful followers in the time of his earthly life. Here is a faith that makes justified and obtain peace with God through our Lord Jesus Christ. Abraham believed God, and it was imputed unto him for righteousness, and he was called the friend of God.

Again the Lord speaks through the prophets: "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit." A person who has received a new heart, also speaks with a new tongue. John, the preacher of repentance, said to the Phari-

sees and Sadducees who came to his baptism: "O generation of vipers, who hath warned you to flee from the wrath to come?" Christ says on another occasion, "Ye generation of vipers, how can ye escape the damnation of hell?" And God's word tells us at another place that we shall flee from sin as we would flee from a serpent. And Christ is the proper destroyer of serpents. He said to his disciples, "I give unto you power to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you." Luke 10:19. He who is disobedient errs in point of love. Now, if parents are filled with the love of God toward their children and bring them up in the same as we are. He overcame these temptations by fasting and prayer, but our fasts forty days and nights, yet it is the duty of every Christian man and woman to fast and pray, for prayer is the food of the soul. All spiritual things must be obtained through prayer. When Christ says, "Follow me," he means that we shall imitate him in all things as far as possible.

Do we at all times come to Christ as did the woman of Canaan?

New Holland, Pa.

WHY CONSECRATED CHILDREN OF GOD SHOULD NOT READ WORLDLY NEWS-PAPERS.

By August Liebman.

1. Because it is not becoming to a Christian. 2. Because it is a thing of the world, highly esteemed among men, a sin and an abomination in the sight of God (Luke 15:16). 3. Because it is one of the devil's tricks to poison the minds of the people and draw them away from God. While they are reading in the papers of the every-day worldly affairs and happenings their minds are drawn away from God to the things which they are reading. Not only that, but they cannot help but meditate on those things while they are at work, and especially on the continued stories which most all newspapers contain. Right here is where the devil gets in most of his work. He gets some people so deeply interested in continued stories that they can hardly wait for the next issue to know more of the story. Brethren, it is wrong to allow these papers to find their way into our homes, possibly not so much for us older ones as for the children who will be sure to get hold of them. You know what that means. Let us be very careful what kind of literature we put before our children, because they are so easily led astray.

Brethren, "what manner of person ought ye to be in all holy conversation and godliness." 1 Peter 1:15. We should be a peculiar people, free from the world and its cares, consecrated wholly unto God. What does consecration mean? It means an act of dedicating to sacred uses, or in other words, to dedicate all our wisdom and knowledge to God, and not to the world. We should surrender our all to Jesus and his cause. I am afraid we do not do that when we read these newspapers, because in doing so we neglect to read God's word more or less. "For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness." 1 Cor. 3:19. What do I care about the news of this world! Just so God gives me grace to do his will in all things, I shall desire nothing more. When we come into that great beyond and stand before the Son, it will not be a matter of what we know of this world, but have we been faithful and true in our calling, and to the cause of our Lord and Master, Jesus Christ.

Springe, Okla.

MISSIONS.

For the Herald of Truth.
TO TOIL IS BEST.

By A. Metzler.

I asked for rest and ease—
He gave me work to me.
Yet I had gained the quiet peace
I longed so much to see.
My hardest toil has brought
To me the sweetest rest;
By this my loving Savior taught
Me, that to toil is best.

'Tis not the life of ease,
From cares and trials free,
That gives my soul the sweetest peace,
That counts most, Lord, for thee.
Lord, may I stronger grow,
While spending life for thee,
E'en though the path I have to go
At times may rugged be.

West Liberty, Ohio.

For the Herald of Truth.

NOTE FROM INDIA.

Dear Herald Readers:—God bless you. Our silence is not because we have forgotten you or are not interested in you. God has graciously spared and blessed us all along the way. I am blessing the work here. Good health and good courage are not the least among his many gifts. We appreciate your prayers. We felt their uplifting power throughout our long journey, and often thanked God for them. May he bless you.

Lina Z. Reissler.

Dhantari, C. P., India.

For the Herald of Truth.

WHAT IS A MISSIONARY?

By Alvina Behr.

What is a missionary? As we commonly use the word, he is one whose mission it is to do the work of Christ in the world: he is a light to dispel darkness; he is salt to save the world from corruption; he is the bearer of bread to those who are spiritually famishing, and of waters to those who, whether they are conscious of it or not, thirst for eternal life.

We must conclude that every Christian is a missionary, since the orders given by Christ to his disciples before he ascended into heaven, instruct us to go, or send. But while go or send is infinitely better than stay or keep, it is worth while to remember that the church must do both; we cannot do our missionary work altogether by proxy, the church in under orders to go and to send.

You are to go to those whom you can reach, and multiply yourself by sending to those whom you cannot reach. Every Christian must be a missionary, because he must love his brother, and he who really loves the world will not be indifferent concerning its salvation. Missions must remain the heart of the church, because they are the embodiment of selflessness and brotherly love, and one who carefully and prayerfully reads his Bible cannot escape the consideration that he is not simply called, but is commanded to become a missionary for Jesus Christ.

Go and toil in any vineyard, do not fear to do or if you want a field of labor you can find it anywhere.

Kansas City, Mo.

Conviction, which is ever so excellent, is worthless till it converts itself into conduct.—Caryle.

There is no pleasure innocent that we cannot ask God's blessing upon.

HERALD OF TRUTH.

The great need today is not men who have the strength and the wisdom to do the will of the Lord, but men who have the will to do it. The rule is that he who has the will to do duty soon finds the strength and the wisdom needed to enable him to do it.—The Religious Telescope.

Since you can bear with your own, bear with other men's failings too.—Spanish Proverb.

MARRIAGES.

Hartzler—Eberly.—On the 27th of Jan. 1904, at the home of the bride's brother near Dalton, Wayne Co., Ohio, by Bish. I. J. Buchwalter, Bro. John Hartzler of Huntsville, Ohio, to Sister Mary Eberly of Dalton, Ohio. May God's blessing rest upon them.

DEATHS.

Coffman.—Lydia Hug Coffman was born in Allegheny City, Pa., March 19, 1868; died Feb. 14, 1904, at Elkhart, Ind., aged 35 Y., 10 M., 25 D. Her parents removed from Pittsburgh, Pa., to Elkhart, Ind. when she was quite young. At the age of about thirteen years she commenced to work in the Menonite Publishing House as compositor, and continued in this work until 1892. For about eight years she had been more or less afflicted, and about six months before her death the sickness took a more serious turn and her last days were days of severe suffering from convulsions. She was truly resigned to her heavenly Father's will, and expressed herself ready and willing to exchange this world of sorrow and suffering for the brighter and better home beyond. The death seemed rather to sever the love for her children. Funeral services were conducted on the 16th at the home by S. Yoder and at the Menonite church by Geo. Lambert in German and D. H. Bender in English. She leaves a deeply bereaved husband and three little daughters, two of them sons, father, mother, four brothers and four sisters, to mourn her early death. She was a granddaughter of the late Bishop Ulrich Hege of Rehden, near Sinheim, Haden, Germany. May God comfort the sorrowing family and especially the aged father and mother, and may all of them be finally reunited in the better home above.

Good.—Near Spring City, Pa., Feb. 6, 1904, of consumption, Sister Ellen B. wife of Bro. Solomon Good, aged 40 Y., 10 D. She was born in Franklin Co., Pa., and moved with her parents, Emanuel Wisler, to Cumberland Co., Pa., then to York Co., Pa., and was married in November 1837. She leaves to mourn her departure the husband with two little girls (Martha, five years old, and Minnie, 2½ years old), father, mother, four brothers and three sisters, with many relatives and friends. Buried on the 11th in the Vincent Menonite cemetery. Services at the house in German by Bish. A. S. Mack and at the meeting house in English by Pre. J. B. Hunsberger. Text, 2 Cor. 4:17.

Fortney.—Anna Greenwalt was born in Ashland Co., Ohio, and was married to John Fortney, who died several months ago. They had one son, who died during her last days and in earlier life had also many trials and conflicts. Both her parents reached the extreme age of over ninety years, and considerable of the care of them devolved upon Sister Fortney, especially that of her mother. Her husband was afflicted a number of years with cancer. She died in Elkhart, Ind., Jan. 31, 1904, aged 74 Y., 4 M., 14 D., and leaves six children, two of them sons, to mourn her death. The brothers and one sister to be read at the Brethren church by Joseph Kulp and John P. Funk. God bless the bereaved family. Peace to each and every one.

Rich.—Mary Rich was born near Basle, Switzerland, March 15, 1827; died Jan. 24, 1894, aged 76 Y., 10 M., 8 D. She came to Wayland, Iowa, Nov. 10, 1862, and lived with her half sister, Anna Conner. She leaves one half brother and two half sisters to mourn her departure. Two brothers and three half brothers preceded her to the great beyond. 26. Funeral services were conducted by Sebastian Gerig and C. R. Gerig from Isa. 35:10.

Beatty.—On the 29th of January 1904, at her home in Holman, York Co., Pa., of pneumonia, Sister Elizabeth Beatty, aged 74 Y., 3 M., 17 D. She was never married, and lived with her aunt, Elizabeth Neumeier, up to her aunt's death, about 12 years ago; since then she lived mostly by herself. She was buried in Rudy's graveyard near Holman. Funeral services by Pre. Theo. B. Porry (text, Matt. 25:34) and by Pre. Abram M. Witmer of Lancaster Co., Pa. (text, Rev. 20:6, first part). She was a zealous and faithful member of the Menonite church up to her death.

Druck.—On the 7th of Feb. 1904, at her home in Druck Valley, of infirmities of old age, Sister Nancy Druck, aged 85 Y., 7 M., 13 D. She leaves three sons and three daughters to mourn her loss. She was a faithful member of the Menonite church for many years. She was buried at Mt. Zion Union church. Services by Pre. Theo. B. Porry. Text, Psal. 34:19. Peace to her ashes.

Prine.—On the 5th of Feb. 1904, near Elda, O., Bro. R. C. Prine, aged 83 Y., 4 D. Bro. Prine had a large family and passed through many hardships to provide for his own; and although nearly all his lifetime pressed with poverty, yet he always seemed cheerful and satisfied. He united with the church in his old age and professed Christ about ten years, during which time he was a faithful and devoted follower of Christ. We believe he has gone to the "home of the blest, where the weary are at rest, and where the rich and the poor are both alike." Services on the 7th at the Pike M. H. by Moses Brennenman and J. M. Shenk.

Miller.—On Feb. 9, 1904, near Shipshewana, La-grange Co., Ind., of catarrhal fever, Mrs. Anna Miller, aged 8 M., 21 D. May the sorrowing parents and two little brothers, who are left to mourn the departure of their loved little one, find comfort in the promise that a flower in full bloom with all the fragrance of heaven. Buried on the 11th. Services at the Shore M. H. by D. J. Johnson, La-grange Co., Ind.

Yoder.—On Feb. 9, 1904, in La-grange Co., Ind., Susan D., daughter of Bro. Daniel Yoder, aged 34 Y., 7 M., 26 D. She had not been well for some time and being anxious to be relieved from suffering was taken to the Hahnemann Hospital, Chicago, where on the 3d she passed through an operation. She bore the operation well and seemed to be getting along nicely for about four days when she began to fail in strength and realized that her earthly life was fast drawing to a close. She earnestly admonished those about her to so live that they could meet her in heaven, and she prayed especially that her brother and sister might be converted and live consecrated lives that they might all meet her in heaven. In the last hour of her life she sang a part of the hymn, "Nearer, my God, to thee," and said, "I am glad that I can go home and be relieved of my suffering." Then she sang a verse of "God be with you till we meet again," and fell peacefully asleep in Jesus. She was a faithful member of the A. M. church for seventeen years. Buried on the 12th. Services at the Pike M. H. by D. J. Johnson from Rev. 20:12, and A. J. Hostetler from Heb. 4:13. Peaceful be her rest.

Rheinheimer.—Feb. 9, 1904, near Middlebury, Ind., John Alvin Rheinheimer, aged 2 Y., 3 M., 19 D. Funeral services held at Forest Grove, conducted by A. J. Hostetler and Y. C. Miller, from Heb. 13:14.

Book.—On Feb. 4, 1904, in Strasburg borough, Lancaster Co., Pa., of a complication of diseases, Mary A., widow of Samuel Book, aged 74 Y., 15 D. She was a faithful, consistent member of the Menonite church. Her place in the public service was seldom vacant when health permitted her to attend. She is survived by 6 sons, 3 daughters, 19 grandchildren, and one great-grandchild who deeply mourn their loss. Her husband and five children have preceded her to the eternal home. She was an invalid for the past two years, but she bore all her sufferings with much patience, never having been heard to murmur or complain. Services were held on Sunday, Feb. 7, and were conducted at the home by Elias Groff and at the New Providence M. H. by Abram Brubaker. Interment in the adjoining cemetery.

ITEMS.

Abraham Krupp and his wife, aged people, who reside about a mile from Souderton, were awfully tortured by masked robbers during the night of Feb. 10. Bro. Krupp had several ribs broken and was badly beaten; his wife was also badly injured. To his feet and he was painfully burned. Sister Krupp was severely wounded with the butt end of a revolver. The robbers secured many dollars and a gold watch. The aged couple are honored and beloved by all who know them; they are members of the Old Menonite church. The physician in attendance declares their condition serious.—"The Menonite."

Work Against the Saloons in Chicago. strenuous efforts are being made by the friends of temperance to get saloons out of the residence districts of Chicago. For many years the saloons twenty years of age have left their winter sports

and are actively engaged in what is declared to be the most practical temperance movement ever undertaken in a great city. These youthful crusaders, instead of traveling far in dangerous lands to rescue sacred localities from unbelievers, as did their prototypes in the middle ages, will join in efforts to reclaim their own homes and the homes of hundreds of thousands of others from the influence of liquor selling. They plan to secure 100,000 names to a petition to the city council to submit to the voters of residence wards the question of local option.

FINANCIAL REPORT

Of the Mennonite Evangelizing and Benevolent Board for the Month of January 1904.

(In the report of December, J. H. Elgart was credited with \$15 for the India Orphan fund and C. Sunny with \$5. These amounts should have been reversed.)

RECEIVED.

Evangelizing—Missouri Cong. District, \$12.23; North Lima S. S., Ohio, \$25.50; Taktiva Cong., Ill., \$100; C. Sunny, \$15. Total, \$207.73.

Chicago Mission—Sunday School Union, Logan Co., Ohio, \$9.42; Union S. S., Madison Co., Ill., \$3.35; Springs Bible Class, \$2.75; Emma S. S., Ind., \$8.85; Surplus New Year's dinner, contributed by different Congs., \$242.27; West Liberty S. S., Kansas, \$9.25; Primary S. S. Class, Washington, Ill., \$1; Metanora S. S., Ill., \$10; Mrs. Joseph Ginterich, \$1; Chestnut Springs Bible Class, \$3.50; Mrs. Albrecht, Panama, Ill., \$15; Henry Albrecht, \$2.35; Joseph Yoder, \$1; Joe Good, \$2; Christ Can-rod, \$1; E. H. Schrock, \$1; Friends, \$2; A. W. Hershberger, \$1; Benj. Albrecht, \$2; John Schertz, \$5; Hopewell S. S., Ore., \$1.45; J. J. Sumner, \$4; Peter Schertz, \$5; Joe Smith, \$2; Peter Sumner, \$5; Joe Sumner, \$1; Kate Beller, \$1; Harleysville S. S., Pa., \$5; rent, \$29. Total, \$575.19.

Chicago Mission Building Fund—Freeport Cong., Ill., \$45; Peter Schertz, \$4; collected by Susanna Brunk, \$3.50; collected by Chr. Snyder, \$7.20; Martha Schertz, \$5. Total, \$54.70.

India Mission—A. Bro. Lagrange, Ind., \$5; Milford Cong., Neb., \$28.95; a Friend, Elkhart, \$1; Cong. near Goodland, Ind., \$5.08; Belleville (A. M.) S. S., Pa., \$9.54; Christina Beachy, \$5; Peter Schantz and family, \$2; Isaac Christophel, \$5. Total, \$80.43.

India Orphans—Isaac G. Wismer, \$15; T. M. Feb, \$15; Bethany S. S., Kansas, \$5; W. E. Haring, \$15; Mr. and Mrs. A. P. Misher, \$10; Allen'sville (A. M.) S. S., Pa., \$11.94. Total, \$76.94.

Fort Wayne Mission—Pulton Co., O., S. S., \$28.

PAID.

Chicago Mission—Living, \$15.95; domestic, \$6; coal, \$15.50; shoes, \$1.89; repairs, \$2.80; plumbing, \$2.25; dental, \$3; laundry, \$5.15; oil, \$9; express, \$1.81; postage, \$2.32; stationery, \$2.46; dry goods, \$1.80; messages, \$1.18; gas, \$1.45; sundries, \$1.87. Total, \$80.43.

India Orphans—American Mennonite Mission, \$150.00.

India Leper Asylum—American Mennonite Mission, \$50.00.

Old People's Home—J. G. Wenger, \$10.00. Orphans' Home—A. Metzler, \$8.85.

Gratefully acknowledged,

G. L. Bender, Treas.

WELSH MOUNTAIN INDUSTRIAL MISSION.

Financial Report for January 1904.

RECEIPTS.

Contributions—Collected by John Musselman in E. Petersburg district, \$24.40; in Bolersstown district, \$50.50; in Cumberland Co., \$62.50; Quarterly Mission Meeting, \$15.50; Isaac Eby, \$1. Total, \$143.50.

Received for Misses, \$125.91; for labor, \$35; for rent, \$12. Total receipts for January, \$336.41. Cash on hand, \$3.56. Total, \$339.97.

EXPENDITURES.

Paid for Misses, \$291.92; for labor, \$29.79; for expense, \$10.28; for rent, \$12; orders redeemed, \$4.99. Total, \$348.18.

Note.—It will be noticed that the cash expenditures are larger than the cash receipts. This is explained by the fact that we borrowed some money temporarily, which money was not entered upon the books.

HERALD OF TRUTH.

SUPERINTENDENT'S REPORT.

Goods Contributed.—Paradise Sewing Circle, clothing, \$5.55; Henry Metzler, clothing, 40c; Lizzy Wenger, clothing, \$1.30; Jacob Mellinger, provisions, 85c; Ezra H. Mellinger, provision, 35c; Friends, provisions, 65c. Total, \$9.10.

Gratefully acknowledged,

Now Holland, Pa. Noah H. Mack.

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and ALMANAC for 1904
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VALUABLE BOOKS FOR THE FAMILY LIBRARY

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Published Weekly.

ELKHART, IND., THURSDAY, MARCH 3, 1904.

VOL. XLII. No. 10.

EDITORIAL NOTES.

God is love.

Let brotherly love continue.

Love worketh no ill to his neighbor.

Be kindly affectioned one to another with brotherly love.

We know that we have passed from death unto life because we love the brethren.

If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen.

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

"Love First."—The last words of advice to us by the former editor, Bro. Kolb, as he bade us "good bye" in the office on the morning of Feb. 24th, was: "In all your work for the Herald and the church, let love stand first." May God grant that Love may be the watchword of all who speak through the Herald; the motive that prompts all to labor for the church, and the bond that unites us together in one body in Christ Jesus.

The meetings at Emma Ind., closed on the 21st. One soul confessed Christ.

The editor had the pleasure of worshipping with the Olive congregation on Sunday, the 21st.

There are eleven applicants for membership in the Risser's congregation, Lancaster Co., Pa.

Baptismal services were held at Goshen, Ind., on Sunday, Feb. 28, by Bish. David Burkholder of Nappanee, Ind.

In the death of our aged brother, Paul Freed, the congregation at New Stark, Ohio, loses one of its most faithful members. His regular attendance at all the services in almost all kinds of weather and his eager interest in the success of the cause was an inspiration to all, especially to often burdened ministers.

The meetings held in Fulton Co., Ohio, during the second week in February by Bro. D. D. Miller of Middlebury, Ind., resulted in the confession of five souls and the spiritual upbuilding of the brotherhood in general. May God's richest blessings rest upon the dear brethren and sisters and especially those recently come to Christ.

In this issue of the Herald will be found an article by Bro. A. D. Wenger on "Good and Bad in All Churches," in which he clearly shows that, from a gospel standpoint, it does "make a difference what church you join." The commandments, restrictions and teachings of the gospel are entirely too lightly considered by Christian people of today. It is an awful thing to disobey the commands and invite the disfavor of Him who holds in his power our eternal destiny.

Church and The Mennonite Publishing Co. has just contracted for the publishing of the fifth edition of the Church and S. S. Hymnal. This book is steadily growing in favor with our people throughout the United States and Canada, and orders to supply churches and congregations are constantly coming in. The books may be ordered of the Mennonite Publishing Co., Elkhart, Ind., or J. S. Shoemaker, Freeport, Ill. See prices elsewhere.

Bible Society On March 7, 1904, it will be one hundred years since the British and Foreign Centennial.

Bible Society was founded. The purpose of this organization is to translate the Holy Scriptures into the various languages of the world and circulate the Bible without note or comment throughout the whole world at such prices that will put the book within reach of all, irrespective of the original cost. Thousands of copies are given away. During the past hundred years the society distributed over 180,000,000 volumes of the sacred book in about 370 languages and at a total cost of about \$70,000,000. Sunday, March 6, has been appointed as a day of universal prayer throughout the churches for the success of the work of the society. The noble work being done by this society is worthy of note, commendation and support. It should be an incentive to spur us on to more active, consecrated effort to teach both at home and abroad the soul-saving, soul-satisfying truths contained in God's immaculate word and demonstrate them in our daily life.

An Appeal to the Brotherhood. Through the columns of the Herald the brotherhood has become acquainted with the condition of the Mennonite Publishing Co. and the plan adopted to bring about an adjustment of its affairs. In order, however, to make this plan a success, we need a considerable sum of ready cash. To raise this we must sell a large number of the bonds. Since our last issue of the paper we have made a slight change in the issue of these bonds. Instead of making the whole issue in the denomination of \$100.00 each, we have decided to issue \$50,000.00 in the denomination of \$25.00 each and \$40,000.00 in the denomination of \$100.00. This will enable a good many people to take one or two or three bonds who would perhaps not feel able to take a \$100.00 bond. This will give to almost every one the opportunity to help us in our purpose to maintain the publishing house and our church papers.

The publication of our church papers and the many books which we so much needed has been a very great benefit to our people, both young and old, and our church work would indeed suffer greatly if these means of carrying them on should be destroyed. Hitherto a few men have borne the burden of this work and at a great sacrifice of effort and means have built up a large and prosperous business, which it would be a great pity to lose, or let go to destruction, and for these reasons we now make an earnest appeal to our brethren and sisters throughout the country, whom the Lord has blessed with an abundance of worldly goods. Will you come to our rescue and help us? We make this appeal, dear brethren and sisters, because we need your help, and as our papers and publications have been instrumental in building up the mission work, the charitable institutions of our church, and even the congregations themselves, it will only be helping the general good of the church if you give of your means to maintain and keep up the Publishing House.

Will you, then, write us at once and tell us how many bonds you are able or willing to take? Remember, these are first mortgage bonds and are amply secured and bear five per cent. interest, payable every six months, in gold if desired, so that while you are giving thus to uphold and carry forward the work of the church, you are at the same time making an investment which will bring benefit also to yourself. Now we hope the brethren will be ready to lend a helping hand and that we may hear from a large number

Send us \$1.25 and we will send you by registered mail, one Sterling Fountain Pen, fitted with a No. 3 14-K. gold pen, as shown above. The regular price of the pen is \$1.75, but the readers of the Herald of Truth can have it for \$1.25. We guarantee it to be first class. State if you want coarse, medium or fine point.

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of our people very soon, as we have to act promptly in arranging for the obligations we have to meet. Brethren, we need your help. May the Lord direct you. Let us all remember that the Lord loveth a cheerful giver.

Bonds will be ready in a short time. We would kindly ask you to send in your orders for the amount of bonds you are willing to take, so that we may be able to know what we can depend on from our brethren and sisters. We will notify you when the bonds are ready and you can then remit and the bonds will be sent to you.

Mennonite Publishing Co.
John F. Funk, Pres.

PERSONAL MENTION.

Bro. D. Hilty of Nampa, Idaho, is holding meetings at Hubbard, Ore.

Bro. S. G. Shetler of Davidsville, Pa., is holding meetings in Wayne Co., Ohio.

Bro. M. E. Horst of Peabody, Kansas, is at present visiting among the churches and preaching the gospel in Washington Co., Md., his former home.

Bro. S. F. Coffman is holding meetings in Elkhart. The two evenings he was unable to attend on account of illness, the services were conducted by the other ministers.

The family of Bro. M. B. Fast—editor of our German papers, "Rundschau" and "Jugendfreund"—arrived at Elkhart on Feb. 20. Bro. Fast has been since Dec. 24. They formerly lived at Jansen, Neb.

Bro. J. J. Wayne of Urbana, Ohio, held services with the little congregation at Turkey Run near Bremen, Ohio, over Sunday, the 21st. The Lord used the services of our brother for the conversion of a precious soul.

Deacons J. Z. Kolb and Benj. Shoemaker of Berlin, Canada, have been spending the past week in Elkhart. Bro. Shoemaker attended to some business in connection with the Publishing House, and Bro. Kolb visited his sons, A. B. and A. C. Kolb.

Bro. A. B. Kolb left on Feb. 24 for Austell, Ga., where he expects to engage in farming. We trust in the southern clime his health may rapidly improve and as the Lord gives grace he may continue to speak to us through the columns of the Herald.

Pre. Jonathan Plank of Kalona, Iowa, in company with Pre. Jacob H. Miller and Dea. C. Troyer of Goshen, Ind., and Dea. Jacob Whisler of Elkhart, visited the Publishing House on Feb. 24. They were shown through the various departments and seemed to be much interested. Bro. Plank has been visiting the Amish churches about Nappanee and Goshen. From here he goes to Madison Co., Ohio.

Pre. Manassas J. Bontrager and son of Goshen, Ind., called at our office on Feb. 25. He left his subscription for the Rundschau and Words of Cheer, also purchased a number of books. Bro. Bontrager has been a reader of the Herald for a number of years.

BIBLE STUDY.

By E. S. Hallman.

LESSON X.

The Book of Judges.

And the children of Israel again did evil in the sight of the Lord. Judges 3:7.

1. Had Joshua wholly conquered Canaan?
2. What was the result of the Israelites marrying the heathen people? Ch. 3.
3. What had given Deborah the Prophetess, reason to sing?

4. Whom did the Lord send to conquer the enemy and by what means? Ch. 7 and 8.
5. To whom was Samson married, and did it prove a blessing to him?

6. What was the secret of Samson's wonderful strength?
7. How can the Christian lose his strength?

8. Name one or more interesting events? REMARKS.—An angel of the Lord came and said, "Ye shall make no league with the inhabitants of the land."

Note.—Compromises with other nations in the marriage relationship often is the downfall of many a strong and useful servant of God. During the reign of the Judges the people became very idolatrous. The Christian must be on his guard, as he comes in contact with the worldling. They worship their own lusts. We worship God in spirit, and in truth.

IT MAKES A DIFFERENCE.

By A. D. Wenger.

"There are good and bad in all churches, and it makes no difference which church you join." This is a saying we frequently hear, even by many in our own church. Preachers say it, parents say it, nearly everybody says it. Is it the truth, or the untruth, upon so many lips? Let us examine the statement, and if we find it is not the truth, never be found guilty of saying it again.

One thing we feel certain is correct—there are "bad" in all churches. Such persons were in the apostolic church and no church is clear of them now. For the very reason that perfection cannot be found among all the members in any denomination, Satan induces many never to profess religion and accept a church home. It is the height of folly for men and women to stumble over the unconverted lives of empty professors of religion until they die outside of all the promises of God. All are commanded to unite with the church, and it is better to be in the church saved from sin, even if there are some hypocrites there, than to stay outside and be lost to spend eternity with only hypocrites and kindred kinds.

It is not so certain that there are "good" in all churches. How about the denomination (Mormon) that accepts Joseph Smith's word as fully as God's word? In the light of the scriptures we cannot say that the Mormons are the true servants of the Lord. There are some others almost as far from the truth as the Mormons and it is unsafe and unnecessary for us to say that they are the children of God. If we call everything

good, we have not yet obtained the true wisdom by which we may discern between right and wrong.

If there are two denominations, one of which, as a church, is "walking in all the commandments and ordinances blameless" (Luke 1:6), and the other denomination comes short in but one thing, is it not as plain as day that it would make a "difference" which one we would join? Surely, it makes a difference whether we obey God or not, therefore it makes a difference where we find a church home, especially when we know that some denominations fall in at least a half dozen commandments and ordinances. Salvation is promised on obedience to God's word. "Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates into the city." Rev. 22:14. It often means death to disobey an earthly ruler; how awful must it be and what dire consequences must follow the disobedience of the King of all kings? As the child that truly loves its parents seeks to obey them in every particular, so we, if we truly love God, will endeavor to obey him in all things.

All around about us are denominations that used to observe some commands of God that they now ignore altogether. When we ask the preachers why this is so, they labor hard to explain those commandments away as not meaning what they say and as unnecessary for us to obey. When we ask their members, who are not able to deal so cunningly with the Word about it, they put the blame on their denomination and their preachers. We often hear it said about certain things, "Yes, I know these are commandments, but our church don't practice them and our preachers don't preach them." When the judgment day comes and the Lord says, "Why have ye not kept my commandments?" and people put the blame on the church, can we for a moment think that the great Judge, who judges by the Word, will say, "Your excuse is acceptable; pass on into glory"? Jesus tells us that there will be many disappointed at that time.

Most likely the truth of the matter is, many Christian professors are too proud to observe the humble and self-denying commands of God. Even if their ancestors did keep these things, they think that in this fast age of inventions and shortening up of things they can get through to heaven without being so particular. "He loveth me who keepeth not my sayings." John 14:24. If we hear his sayings and keep them we build on the rock; if otherwise, we build on the sand. Matt. 7:24-28. Those who keep the sayings of Christ only in form are perhaps no better than those who profess to keep them spiritually and will not do them outwardly. We cannot have living faith without works.

Feet-washing is binding upon every Christian (John 13:4-17). Jesus does not only say that we "ought" to do it, but that we "should" do it. Some try to explain this away by saying that Christ and the apostles observed it according to the familiar custom of the Jews, but such was not the case, for it was a strange thing to the disciples. Jesus says, "What I do thou knowest not now" (V. 7). Peter would have been lost had he not taken part in the first feet-washing ever observed as an ordinance in the Christian church. "If I wash thee not thou hast no part with me" (V. 8). When we lose our part with Christ we are deplorably lost. Can we be saved if we knowingly disobey God? "To him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17), and we know that no sin can enter heaven. Some say, "I am not too proud to do it; I wash feet spiritually." Christ says we should do

March 8,

1904.

it "as" he did, and that was with hands and heart. Faith without the works is dead. The saints obeyed and kept up feet-washing (1 Tim. 5:10).

The holy kiss is another commandment given us five times in the holy scriptures. "Greet all the brethren with an holy kiss." 1 Thess. 5:26; 2 Cor. 13:12; 1 Cor. 16:20; 1 Pet. 5:14; Rom. 16:16. Those who are ashamed of the gospel of Christ and are unwilling to obey these scriptures might just as well take ink and blot out of their Bibles all traces of these five verses, for they do them no good. "All scripture is given by inspiration of God, and is profitable" to the child of God. 2 Tim. 3:16, 17.

The devotional veiling is enjoined upon the sisters and is called an ordinance (1 Cor. 11:2). Nearly half a chapter (1 Cor. 11:1-16) is here devoted to a discussion of a matter which some say is only a society custom. The scriptures burden us nowhere with the fashions of any age. The "covering" is called an ordinance and is to be worn for the special purpose of going into society, but for prophesying and praying to the Lord. It is a shame for a woman to worship God without a veil covering on her head.

She might just as well sit in church with her head made bald by the barber's razor. Verse 5 says if she is not covered she might just as well have her head shaved. In the Revised Version, verse 6 reads, "For if the woman be not veiled, let her also be shorn: but if it is a shame for a woman to be shorn or shaven let her be veiled." Some claim that the long hair is all the covering that is required, but verse 6 destroys that argument. If the hair were the covering meant, and "she be not covered," then her hair would be off already and a bald head cannot possibly "also be shorn." Paul argues the need of an artificial covering or veiling until he reaches verse 14, then he illustrates his point by referring to what nature teaches. Some people, who apparently want a way out, accept the illustration and reject the ordinance, cast thirteen verses of scripture to the winds. In the original Greek the word for the veiling or artificial covering is katakaluptetai, while the word for the natural covering in verse 15 is peribolaiou. When a sister keeps this ordinance she has power on her head that pleases the angels, she obeys God, she is protected from many worldly things.

Swearing of all forms is strictly forbidden. Jesus says, "Swear not at all." Matt. 5:34. James (5:12) tells us, "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath." In the face of these plain commandments great numbers of church members swear an oath whenever some officer of the law asks them to do it. No one would need to swear on such occasions, for the law provides an affirmation for all who prefer it. Thousands of church members also bind themselves by the most horrible oaths to secret orders. "Why call ye me Lord, Lord, and do not the things which I say?" Luke 6:46.

Secret orders have no place in the scriptures and yet they are tolerated by nearly all denominations. Not only church members, but even preachers belong to them. They are wrong for the following reasons: 1. They are oath-bound. 2. They have shameful and degrading initiations. 3. Those who enter step into secret darkness. Christians walk in the light. 4. They bind men away from their families and the church. 5. Generally, they help only those who are able to help themselves. 6. Professors and non-professors of religion are yoked together in one brotherhood, contrary to the scriptures. "Be not unequally yoked together with unbelievers." 2 Cor. 6:14. 7. It is a

false religion. Many believe that the lodge will take them to heaven. There is no other way except by repentance, faith and the church of Jesus Christ. There are still other reasons why no Christian should ever think of joining the lodge. 1. I do not see how Jesus can go along with any one into the lodge. "And have no fellowship with the unfruitful works of darkness, but rather reprove them." For it is a shame even to speak of those things which are done of them in secret." Eph. 5:11, 12. (To be continued.)

Millersville, Pa.

For the Herald of Truth.

A FEW THOUGHTS ON GIVING.

By Aaron Loucks.

"It is more blessed to give than to receive." Acts 20:35.

The question of a more liberal financial support for the Lord's work is one in which many are interested and especially those who see the fields white to harvest and those in charge of church institutions, as mission boards, benevolent boards, educational literature and industrial work.

That it is not only the duty, but the privilege of every Christian to contribute, to the measure of his ability, the money needed to carry on the Lord's work, is clearly set forth in the text, "It is more blessed to give than to receive," but how few who believe it! There are too many of the class, like the man when asked to give to the cause of Christ, and had the above words of Christ quoted to him as an encouragement to give, said, "Let others have the blessing of giving. I am satisfied with receiving." There seems to be much effort to get, but not so much to give. The blessing of giving according to the text has not been experienced by the majority of our people in the fullest degree.

The prophet says, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10.

But some one says, I must provide for my family first, and quotes the text, "If any man provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel." 1 Tim. 5:8. Who is to be first, the Lord or our family? "Thou shalt have no other god before me." He claims recognition. "Seek ye first the kingdom of God, and his righteousness," and the promise is, "Your heavenly Father knoweth that ye have need of these things. . . and . . . shall be added unto you."

The best way to provide for your family is to keep square with the Lord. Teach them by example the lesson of giving, giving liberally, giving cheerfully, and you will be laying up treasures for them where moth and rust do not corrupt, and thieves do not break through and steal.

"There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. 11:24. "The liberal soul shall be made fat." Prov. 11:24.

The very small amount of money contributed by our people for the Lord's work in comparison with the large amount spent by the same for luxury and personal indulgence, is evidence that it is a lack of desire rather than a lack of ability to liberally support the gospel.

I would not discourage any who have been faithfully doing what they think they can do along this line, but to stir up minds in the grace of giving is the purpose of this article.

There is cause for deep gratitude and thanksgiving to God for the increasing interest that is manifest along this line throughout the churches.

For the famine of 1896-97 more than \$200,000 was collected and sent to India.

In the past six years the M. E. & B. B. has received and paid out for various purposes over \$600,000.

The H. & F. R. C. has received and paid out since its organization \$45,000—more or less.

By a comparison of the receipts of the M. E. & B. B. reported, we note the following: In 1897 the receipts reported were \$3,082.13; in 1898 the receipts reported were \$6,385.70; in 1899 the receipts reported were \$17,937.07. After missionaries to India were appointed and they had entered the work there in the spring of 1899, the needs of the work were presented and the above figures show how the church responded. Read 2 Cor. 9.

Other institutions of the church have received support in like manner. The Old People's Home, the Orphans' Home, the Welsh Mountain Industrial Mission, the school of the church, book and tract work, and publishing interests have come in for their share of support.

The expenses of the congregations in carrying forward their work and the care of the work among them, still increase the amount expended in the Lord's cause.

Let our motto be, "Always abounding in the work of the Lord" (always doing better). "Ye know your labor is not in vain in the Lord."

There are a number of needs claiming our attention at present, that ought to be prayerfully considered and provided for. Among them is the shortage in the treasury of the M. E. & B. B. through the failure of the Indiana National Bank, by which drafts sent to India amounting to \$1,600 were protested, and had to be met by personal obligations, and the further needs of the Foreign Mission work, also the Home Mission Building debt of \$4,500 and some interest.

It will be economy for the church to contribute at once these amounts and stop accruing interest. \$1.00 now will mean much more than a like amount three or five years or more hence.

May we all take up these causes and others that are for the enlargement of Christ's kingdom, and by all giving as the Lord has prospered us we will cancel these debts and will be honoring the Lord with our substance, and his promise is, "So shall thy barns be filled with plenty." Prov. 3:9, 10.

Scottdale, Pa.

For the Herald of Truth.

CHURCH HISTORY.

By J. S. Hartzler.

1. THE WALDENSES (Continued).

Most of the writings of this despised people were destroyed during the inquisition, but the reader will notice by the statements, even from their enemies, that the great essential principles of salvation, as we understand them, were believed and practiced by the ancient Waldenses even as far back as the time of Constantine. Truly not all the honor for setting on foot the pure religion of Jesus Christ amid the darkest days of Romanism belongs to such men as Luther, Zwingli and others of their day.

While the faith of the Waldenses was spreading to some degree, the Catholic church was making great efforts to establish the right of her position. The noted Cyprian said, "One visible church, and one only can

Continued on page 77.

HERALD OF TRUTH

March 3, 1904.

D. H. BENDER, Editor.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau und Herold, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

Our Fountain Pen Offer.—The offer of a fountain pen for \$1.25 with the coupon worth fifty cents, advertised on the last page, some of our patrons have understood to mean that we will send the Herald of Truth for a year and the fountain pen for \$1.25 in cash. This is a misunderstanding. For \$1.25 and the coupon we send only the gold pen. For the Herald of Truth one year and the fountain pen send \$2.25. This pen is not a cheap pen, but a standard fountain pen as good as can be bought at any first-class stationery store in the country.—Mennonite Pub. Co.

The Herald of Truth and Young People's Paper will be sent to one address for \$1.50 per year. The Herald and Words of Cheer for the same time to one address for \$1.35. Words of Cheer and Young People's Paper, \$1.10, and the three papers together for \$2.00. This, however, does not apply in the case of those who are taking commission on subscriptions for any of the papers.

If you want a good Bible at a reasonable price, send to the Mennonite Publishing Co., Elkhart, Ind. Remember that many of the cheap Bibles have poor binding, a poor print and will not last long. We want to give every purchaser full value for his money.

In sending your subscriptions for the Herald of Truth and the Young People's Paper, do not forget the Words of Cheer, our Sunday school paper. It is published weekly, contains many good articles and nice stories, which the children like to read. Price, 50 cents a year. In quantities to Sunday schools we make a deduction. Address, Mennonite Publishing Co., Elkhart, Ind.

An Excellent Offer.—Those who would like to obtain a really meritorious history of the Mennonite church will be glad to know that they can get the Herald of Truth for one year and "History of Christianity" (Horsch) for \$1.50. The regular price of the book is \$1.00, but by ordering it with the Herald this book of 304 pages, well printed and handsomely bound in cloth, will be sent, postpaid, at the rate of 50 cents. This offer applies to renewals as well as to new subscriptions, only in the case of renewals all arrears must be paid.

HERALD OF TRUTH

The banks charge exchange on all outside checks. When you send us a personal check it costs us from 15 cents to 25 cents (and more, if the check is large) to get it cashed. On small items this exchange is more than the profit on the sale. Send your remittance in Chicago or New York exchange, express or post office money order.

MEMNONITE PUBLISHING CO. FIRST MORTGAGE BONDS.

The Board of Directors of the Mennonite Publishing Company, authorized by the stockholders of the Company at a meeting held on the 11th of February, at which three-fifths of the stock was represented, have ordered the issue of First Mortgage Bonds to cover the indebtedness of the Company. These bonds are to be secured by a deed of trust on the plant of the Company, including fifty-five thousand dollars worth of real estate, together with the entire stock and equipment of the Company amounting to \$190,000.00. The bonds are to be issued as follows: Fifty thousand dollars in the denomination of \$25.00 each, and forty thousand dollars in the denomination of \$100.00 each. These bonds will mature in five or ten years, the Company reserving the right to pay off and redeem any of the bonds at any interest bearing period, which will often be an advantage to bondholders. These bonds will bear five per cent. interest per annum, payable on the \$25.00 issue annually and on those of \$100.00 every six months, and both bonds and interest are payable in gold, if desired.

This will make a good and safe investment, and we hope it will appeal to our people, and that many will be glad to purchase these bonds for the purpose of helping out the Publishing House, and also as a profitable investment for themselves.

We earnestly appeal to our friends who have an interest in the Publishing House and the cause of the church to consider this matter carefully and prayerfully and let us know very soon what you can do to help us in this time of need. Let us by all means uphold and maintain our Publishing House. We as a church and a people can surely not afford to let our publications and our publishing interests suffer. Such a thing would be a calamity from which the church would never recover.

Let all who can help us, write at once, and let us know how many of these bonds they are willing to take, and as soon as all the arrangements are made and the bonds are issued, we will send them to each subscriber. Kindly write soon. These bonds will be a safe investment, as they are secured by first mortgage on property worth double the amount of the bond issue.

Address, Mennonite Publishing Co., Elkhart, Ind.

CORRESPONDENCE.

Mayton, Alberta, Canada, Feb. 19, 1904.—By request of the brethren at Carstairs, I will give a report of the meetings conducted at that place (West Zion church), Jan. 12-26, by the brethren Norman Stauffer, Israel Shantz and Amos Bauman, immediately following the close of the meetings at Mayton, heretofore reported. The weather being unfavorable the first week's meetings were poorly attended. The weather became better later and the interest and attendance soon improved. The writer had the pleasure of being at these meetings and he can say with the rest that it was "good to be there," for God's Spirit was present, prompting souls to denounce sin and look to Jesus. As a

result five souls became willing to follow him and were received into the church by water baptism the following Sunday. May God give them grace to continue faithful unto a happy end.

I feel thankful to the many writers who contribute to the Herald. It is a use of that God-given talent that may gain other talents and should at least be put to the exchangers, that He may again receive it with usury. Thus through the medium of our church paper much of the otherwise dormant talent may be developed, and "diamonds in the rough," which can only be polished by regeneration and being washed in the blood of the Lamb, Jesus, may be won to God's kingdom.

Noah Gerber.

Maugansville, Md., Feb. 22, 1904.—Dear Herald readers. Greeting in Jesus' name. In company with my wife and two children I left home at Peabody, Kansas, Feb. 12, arriving at Chicago on the morning of the 19th. We spent some time at the Home Mission, attending sewing school on Saturday, preaching, Sunday school and children's meeting on Sunday. We were much encouraged to see the interest manifested in these meetings and the work in general here. On the 15th we again took the train and sped eastward until about midnight when the passengers were startled by the sudden application of the airbrakes, and then followed by a crash. Through the hand of Providence no one was seriously hurt, but we were delayed about eight hours. We were thankful to God for bringing us safely to our friends and relatives here.

Sunday, the 21st, we attended services at Reiff's. We rejoiced to see so many familiar faces. Also glad that one precious soul has confessed a willingness to leave the world and turn in with the people of God. Others are considering the cost.

M. E. Horst.

Souderton, Pa., Feb. 23, 1904.—Dear readers of the Herald. Greeting in the worthy name of Jesus. We are always anxious to read the correspondence from the various congregations and learn how the Lord is blessing his followers; so I thought it might be of interest to the readers to hear from this part of the Lord's vineyard. That unseen Hand is ever at work for us who are permitted to live on this crumbling earth. We are glad that seven precious souls have become willing to enlist in the service of the Lord. Let prayers be many for them that they may become strong in the Lord and in the power of his might. We have services here every two weeks and every four weeks in the evening. May God's choicest blessing rest upon every faithful worker in his vineyard and let us all labor for the upbuilding of his cause and kingdom, and for the spreading of the blessed gospel of Christ.

"The consecrated cross I'll bear,

Till from the cross set free,

And then go home my crown to wear,
For there's a crown for me."

Cor.

Elkhart, Ind. (Olive Cong.), Feb. 24, 1904. On Feb. 3, Bro. John Blosser began a series of meetings and labored with us until Feb. 17, at which time he was called home by the serious illness of his step-father. Though the weather was extremely cold the meetings were well attended and the brethren and sisters were much encouraged and many sinners were made to see their lost condition, but only two were willing to accept Christ during Bro. Blosser's stay with us.

On the evening of the 18th Bro. S. F. Coffman preached for us, on the 19th and 20th Bro. George Lambert, and on Sunday morn-

March 3,

1904.

ing and evening, Bro. D. H. Bender, at which time the meetings closed with one more confession. It seemed for some time that the congregation was rather on a standstill, but we praise God that for the last few years the interest has been growing and we had a number of accessions to the church. We have an evergreen Sunday school with an average attendance of 79. We praise God for the showers of blessings which we received while our brethren were with us and we ask an interest in the prayers of all God's believing ones. We were sorry that Bro. Shenk, our home minister, could not attend the meetings on account of sickness, but we are glad to say he is better again. Pray for the work and workers at Olive.

Cor.

Wauson, O., Feb. 22, 1904.—Dear Herald readers. Greeting in the worthy name of Jesus. On Tuesday evening, the 16th, Bro. D. D. Miller of Middlebury, Ind., came into our midst and held meetings until Sunday evening, the 21st. He preached eight very interesting sermons. The Word was presented in its power and God sent the spirit of conviction deep down in the hearts of many converted people. Five precious souls came out and confessed to their Savior. Many others who were under conviction might well say as did Agrippa to Paul, "Almost thou persuadest me to be a Christian." Such a condition is very dangerous. But we will still continue to pray for them that they may yet come before it is too late. Come again, brother, and others do likewise.

Amanda Schmucker.

Bremen, Ohio, Feb. 22, 1904.—Dear Herald readers. Greeting in Jesus' name. Bro. J. J. Wayne of Urbana, Ohio, came to us on Saturday evening. It was too late for a meeting in the evening and on Sunday, the weather was disagreeable, so a number of us met at my son's home and we had a little service in the morning and again in the evening. These meetings resulted in the conversion of my son, the only one of my children who did not make a profession of religion. I had reason to rejoice. Pray for the work at this place that many more may be gathered into the fold and his kingdom enlarged.

Benjamin Huber.

Milford, Neb., Feb. 18, 1904.—Dear Editor, Greeting. In our church everything is going as usual. We have an evergreen Sunday school with good interest and good attendance. D. Stutzman assistant, Abraham Stutzman chorister, J. B. James secretary. We have Bible reading every Sunday evening. May we all be sincere and walk in the way of truth and right which leads to everlasting bliss and glory, and may God bless all our efforts made to build up his church.

D. Bender.

Wellman, Iowa, Feb. 21, 1904.—We wish all the brethren and God-fearing people a holy greeting. "Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat the labor of thine hands; happy shalt thou be, and it shall be well with thee." Dear readers, let us pause for a moment and reflect and examine ourselves in humble submission, and see whether we are in an attitude to receive that blessing. If not, let us strive to attain to that standard. Without a fervent fear of the Lord, we will scarcely walk in his ways as we should.

During the first two weeks in February, Daniel Lapp of Nebraska, and his younger brother, George Lapp, of the Chicago Mission, were at the West Union M. H., Iowa Co., Iowa, holding meetings in the evening and Bible meetings during the day. These

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For the Herald of Truth.

HIS GRACE IS SUFFICIENT FOR ME.

By A. Metzler.

When first to the Savior I came
To lay my whole will at his feet,
My heart with his love was aflame
As he told me this story so sweet.
Come near, child, now rest in my love,
I'll guide you through life to the end.
Draw daily your strength from above,
For I'll be your shield, guide and friend.

I looked for sweet sunshine each day,
A pathway quite smooth for my feet;
For roses along the whole way,
All this, and my joy is complete:
But soon I beheld in his side
A scar, which I plainly could see—
His hands and his feet—that I might
See what he has suffered for me!

How cruel the nails and the spear!
How rugged the path he has trod!
Now, Lord, make me willing to bear
Whatever shall fall to my lot.
The taunts and the darts that each day
Are hurled at my life, hid in thee—
These weapons intended to slay,
Fall harmless while thou leadest me.

I'm willing to bear thy sake
Derision, even slander and pain,
Since thou, Lord, art willing to make
These sufferings count only for gain;
They'll make my crown brighter to shine,
Even though a great cross I may be,
I know that this promise is mine:
"My grace is sufficient for thee."

Though often dark shadows obscure
The pathway o'er which I must go,
He gives me much grace to endure
All trials, 'in cherishing to know.
My sorrows he turns into joy
As daily his presence I see,
No weapon my peace can destroy,
His grace is sufficient for me.
West Liberty, Ohio.

CHURCH HISTORY.

By J. S. Hartzler.

Continued from page 75.

be right. In it and not beyond it, is the abode of the Holy Spirit." This expression was made as early as 250 A. D., but was used for many centuries by the defenders of Catholicism, claiming that the Catholic church was the one visible church and that all who left her were heretics, regardless of purity of life or pretended relations with God.

The maxims of Gregory VII. will give us some idea of the exalted position claimed by the pope. He said, "There is but one name in the world; and that is the pope's. All princes ought to kiss his feet. He alone can nominate or displace bishops, or dissolve councils. Nobody can judge him. He has never erred and never shall err in time to come. He can depose princes, and release subjects from their oaths of fidelity." No wonder that there were those who refused to be subject to one using such blasphemous. The irreverence of popes is further illustrated in the acts of Boniface VIII., who wished to make a great jubilee at Rome in honor of his office. By lavish promises he succeeded in gathering a great crowd of people for the occasion. The procession was headed by the pope who caused two servants to go before him, one carrying a globe to show the extent of his reign, the other carrying two swords to show his regal and ecclesiastical power. These servants cried, "Peter, behold thy successor; Christ, behold thy vicar on earth." Who would not be disgusted with such self-aggrandizement? How different from the lowly Nazarene, whose "vicar" he pretended to be! Hear Him say, "Take my yoke upon you and learn of me: for I am meek and lowly in heart;" and compare with such senseless self-praise. Those

QUERY DEPARTMENT.

For the Herald of Truth.

Since it is as needful today as the admonition of our Savior, "Pray ye the Lord of the harvest to send forth laborers into the harvest," as it ever was: is it right and proper, in the ordination of ministers, to limit the number to one, or two, if there are more presented such as the Lord wants and says we shall pray for?

J. M. Shenk.

and many other inconsistencies, drove the faithful believers, who had sufficient knowledge, away from the mother church and added many to the so-called heretics.

Thus far we have referred to the Waldenses as exclusively Italian, while history in general refers to them as being of French nationality. The Italian Waldenses, it seems, did little along missionary lines except in the regions of the Italian Piedmont, until after the conversion of Peter Waldo, or Waldo, a rich merchant in the city of Lyons, France, in 1160.

His former home had been among these Waldenses, or Waldenses, who were themselves so called from the country in which they lived. Having come to Lyons for mercantile purposes he was first known as Peter the Valdes, or Waldes, later as Peter Waldo. This man at once began to preach and to have the Bible translated into the language of the common people. The effect was wonderful. It created a great desire to carry the gospel to others. Even in the times of persecution, men would leave their families in the care of their friends, and with a shovel, or pick, or an axe upon their shoulders, to hide their real purpose, travel great distances to preach the gospel to others. So effective were these evangelistic efforts that in little more than half a century after Waldo's death one could walk from Belgium to Rome and lodge with those of his own faith every night. The persecutions spread equally fast and untold suffering was the result, but "divine truth is immortal," says Hubmeier, "and although it may allow itself to be taken and scourged, crowned, crucified and buried, it will nevertheless rise again on the third day and reign and triumph in eternity." Among the true Waldenses of this later period were many well educated men, who did much writing, and some of their works which escaped the inquisitor's fire have been preserved to the present day.

From the articles of faith which these men sent to the king of France and which were closely followed in their lives, the position of the Waldenses is well set forth, also from secular writers of that day we have received much valuable information on this point. "They believed in the Trinity and saw therein the only means of salvation. They held that infant baptism was wrong; that all were on the same level before the Lord; that popes and bishops who carry on wars are murderers; that inmates of monasteries ought not to be allowed any judicial power, nor should they be promised support; that true Christians should not accept any secular office, but should live in humility and obedience to the laws of the land so long as they do not conflict with the laws of God; that capital punishment was wrong; that swearing of oaths (judicial or profane) was wrong; that repentance and conversion were essential to eternal life; and that loving to images was idolatry." The Waldenses claimed that they had an uninterrupted succession of bishops from the time of the apostles and they are probably correct in their claim.

The following is taken from Fisher's History of Christianity: "A sect arose in the south of France which, with a zeal worthy of life and an opposition to the claims of priesthood as well as ecclesiastical abuses in general, combined peculiar doctrinal beliefs which were somewhat akin to the dualistic ideas prevalent in the East. Their tenets threatened the very foundation of the hierarchy. Persecutions were no avail. All languedue was filled with their sect." The violence of the papal legate was avenged by his murder. Pope Innocent at once proclaimed a crusade offering the sunny lands

HERALD OF TRUTH.

of the South and heaven hereafter to all who would engage in the Holy War." This needs some explanation. Peter Waldo taught non-resistance; so did those who later united with him as well as those who preceded him, but when persecutions came, some of them who were still known by the same name had forsaken non-resistance, took up arms and fought for their lives.

These were the parties who avenged the violence of the papal legate. The foundations of the hierarchy were threatened, but it was a threat to forsake rather than to offer violence. The crusade referred to was terrible. Simon de Montfort, a Norman nobleman, under the direction of the pope, led the papal forces. Montgomery in his History of France, says: "Even old men, aged women and innocent children were remorselessly slaughtered, lest in some way the seed of unbelief might chance to be preserved and take root again. Not even those who promised to confess their guilt and go back to the communion of the church could obtain mercy. Two heretics had been taken captive at Castres, one remained obstinate, the other begged for life and offered to publicly recant. 'Burn them both,' said the inflexible Simon. 'If this fellow who asserts his repentance means what he says, the fire will expiate his past sins; if he lies, and is still a heretic, he will suffer the penalty of his deception.' Where there had been rich towers, nothing was left but mounds of ashes; fields were desolate; the mill wheel turned idly in the stream; the very wells were choked up with human bodies and heaps of stone."

Not all who suffered during the crusade were living out the principles upon which they started. It is sad to note that many of them resorted to carnal weapons when they were persecuted, and in this way lost their own lives and cast a reflection upon their fellow men who remained non-resistant to the end.

Doubtless some who have read histories of the Catharites, Albigenses and Waldenses will think of some of the atrocities ascribed to them and wonder how such a different story could be told of the same people. Four things need to be kept in mind. First, the lowly, quiet spirit of these believers prevented them from parading their history or their doctrines; second, nearly all their writings that they had were destroyed during the inquisitions; third, the histories now extant were often written by prejudiced monks; fourth, many things were ascribed to them which were done by parties who left the Catholic church for other reasons than for conscience sake and who were in no respect acknowledged as brethren by the Waldenses, but then, as now, the righteous were often made to bear the iniquities of the wicked so far as man is concerned, but God knows every heart and will in that great day put the wrong where it belongs.

In Italy these people are still known by the name Waldenses and at the present writing, have churches, mission stations, and orphanages in the very seat of Catholicism. In other parts of the country they were frequently known as Anabaptists and later as Mennonites.

Goshen, Ind.

The more we associate with those who are congenial to us and with those we love, the more we become like them in manner and life. Then how necessary it is for us to associate with Him who is the greatest and best of all friends, that we may some day "awake in his likeness," and in his perfect image.

The Christ-life will not shine in us if malice, envy, lust or worldliness find room in our hearts.

March 3,

MISSIONS.

For the Herald of Truth.

WHAT I HEARD.

By Lina Z. Ressler.

This evening as I was sitting on the veranda I thought of some of the things God had been doing for his work in times past. I had been cutting carpet rags for the blind boys to sew in their class tomorrow. It was dark and the rags were all cut. I leaned back in my chair and listened to the sounds on the mission compound. To my right at some little distance I could hear the singing of the people at the hospital, as they were having their evening devotions. They have some trouble to sing, as there are no especially talented singers among them, but the gospel songs they sing sound sweet as we think of what their lives were so short a time since. Blind Punau has charge of this meeting. This blind boy of about sixteen shows some very good traits of character. He is totally blind, but he does much of the mechanical managing of the hospital. He also conducts the daily services, reading from his raised-letter Bible.

Back a little farther on the compound, in the school house, is the meeting for the adult natives. I hear but little of this, as the boys' meeting is between the school house and me, but I know Bro. Ressler is busy with this meeting now. These meetings are also held daily, and though often not largely attended, yet they serve as a means of instruction and help to those who want to learn more of the "old, old story," so new to so many of these people.

Just back of the bungalow, in the little enclosure around the boys' quarters, is the boys' meeting. This is singing night, and Bro. D. is drilling them on some rudiments of music. Many of them sing well, and they make some of the songs about "Yisui Masih" ring with boyish vim and enthusiasm. This in marked contrast with the fresh, bright young voice we heard last evening as we walked out to get rested after the day's work. It was the voice evidently of a young girl, given by her father to the service of the heathen temple within sight of the station at Udrin. We could hear her sing to a hideous accompaniment of a drum, a bell and a horn all in confusion, and we were told this was all needed in the daily work of putting the god who was supposed to dwell in the temple, to sleep.

There are thousands of people all about us here who believe in a god like this. Is it any wonder that their faces look careworn? Is it any wonder that they are superstitious? Is it any wonder that their lives are dark and unhappy? Can it be possible that any who know of the true Way should want to keep the precious knowledge all to themselves? May the Master teach us more and more fully the lesson that the knowledge of Him is not a treasure, but a trust, most sacred, to be shared with others as long as there is any one who does not know of him.

Dhantari, C. P., India, Jan. 25, 1904.

For the Herald of Truth.

NOTES FROM INDIA.

To the Brethren and Sisters in the Homeland, Greeting.

When we turn our eyes toward America and call to mind the many changes that have taken place since we have come away, and are taking place at present, we realize that you have many trials, and no doubt when your minds are directed toward India you realize that we have trials sometimes too.

1904.

Yes; we do, in many ways. One of the hardest problems we have faced of late is in regard to the money which we heard was lost through the bank failure at Elkhart.

We did want before the hot weather comes on, but we figured over the money and asked the Lord about it, and when Bro. and Sister Ressler were here on Sunday the 24th, Bro. Ressler received a letter from Bro. C. K. Hostelter stating that the money was gone for the present, so we decided to stop many of the workmen. On Monday morning we explained the circumstances to the workmen and when told that their work would stop there was not a word of complaint from any one, although many are very poor. At about eight o'clock a cartman came to my window and called. I asked what he wanted and, with a look most pitiful, yet pleasant, he said, "I want my team of buffalo to work on. You helped me when I was sick without asking for money. Now I will work without money. I am poor, but I can give some way. If you cannot pay me for three or six months it will be all right, and if not at all I will get through."

Later while we were discussing which carpenter we should discharge the head carpenter came and said, "Sabbib, we know you have received much trouble, but if you stop the work you will have to live in that low room when it gets hot again, and we are afraid you will suffer very much. We are willing to work on and finish your bungalow and wait for the money until you can pay it." "Yes," I said, "but if we can get only money enough to feed the children?" He then said, "Just give us a little rice and we will get through. If you cannot pay us for a year we will not suffer as much as you." His eyes filled with tears as he spoke. I said, "Very good, how can we stop your work when you are so kind?"

When we take into consideration that these people are heathen and know not of the love of God, and are so much interested in saving the lives (or at least the health) of us whom God has called to give them the blessed gospel of the Lord Jesus, our hearts are filled with sympathy, and we remember what the Lord said through Isaiah:

"Fear thou not; for I am with thee: he not dismayed; for I am thy God: I will low room when it gets hot again, and we are afraid you will suffer very much. We are willing to work on and finish your bungalow and wait for the money until you can pay it." "Yes," I said, "but if we can get only money enough to feed the children?" He then said, "Just give us a little rice and we will get through. If you cannot pay us for a year we will not suffer as much as you." His eyes filled with tears as he spoke. I said, "Very good, how can we stop your work when you are so kind?"

Now, my dear brethren, we feel very sorry for you who have given of your hard-earned money which did not reach the place to which you sent it. Nevertheless, we trust the Lord's work need not suffer, and we believe God will fulfill his word, and prosper those who give to keep his work going. We shall hold on to God and we ask you to hold on to God. He has promised to help, and he will do it. The Lord knows many ways we would not think of.

This leaves us all well with hearts full of praises for what the good Lord is doing for his work each day. We crave an interest in your prayers.

Yours for the Master,
M. C. Lapp.

Dhantari, C. P., India, Jan. 27, 1904.

A NOBLE PURPOSE.

Be useful where thou livest, that they may both want and wish thy pleasing presence still. Find out men who are wise and will. And meet them there. All worldly joys go less To the one joy of doing kindness.

—G. Herbert.

HERALD OF TRUTH.

For the Herald of Truth.

TREASURER'S STATEMENT.

Ever since the Indiana National Bank failed, friends of the mission cause have made inquiry as to the amount of money the Mennonite Evangelizing and Benevolent Board lost in the defunct bank. Consequently I feel it my duty to make a statement to the brotherhood.

When the doors of the bank closed, we had on deposit \$370.43; of this amount \$259.20 was Evangelizing Fund, \$112.03 India Mission, and \$1.00 Orphans' Home. But the last three drafts issued by the bank to the mission in India (namely, Sept. 30, \$600; Nov. 7, \$500, and Nov. 14, \$500) and \$25 to the Fort Wayne Mission, Nov. 2, came back on us, the last one going under protest (we saved protest fees on the others); protest fees being \$1.30, bringing the total loss to \$1,066.73. Since then brethren have sent us \$147.38 towards this loss and the bank has paid a 10 per cent dividend, amounting to \$106.67, making a total of \$347.05, leaving a balance short of \$1,649.68.

Bro. J. M. Eby of Scottsdale, Pa., has volunteered to help the cause by going among the churches and make an effort to collect enough to liquidate this amount. Since the greater portion of this loss falls upon the mission in India, which can ill afford to lose this amount, especially at this time, I sincerely hope that our people will receive Bro. Eby kindly and lend a helping hand, and I am sure you will have the gratitude of the mission workers and the approbation of our dear heavenly Father.

Sincerely,

G. L. Bender, Treas.

Menn. Evangelizing & Benevolent Board.

MARRIAGES.

Klingelamith-Yoder.—On Feb. 21, 1904, at the home of the bride's parents near Lancaster, Pa., by Bish. C. M. Miller, Bro. Harry Klingelamith to Sister Cecilia Yoder.

Amstutz-Zuercher.—In the Sonnenberg congregation, Wayne Co., Ohio, Amos Amstutz and Pansy Zuercher.

Nussbaum-Schumaker.—Feb. 11, 1904, at the home of the bride's parents near Dalton, Ohio, by Bish. Jacob Nussbaum, Bro. Christian Nussbaum to Sister Lizzie A. Schumaker.

DEATHS.

Freed—Paul Freed was born in Stark Co., Ohio, July 1, 1818, and died near New Stark, Ohio, Feb. 18, 1904, aged 85 Y., 7 M., 17 D. He was married to Rebecca Wolfy, Oct. 4, 1844, and died Jan. 4, 1865.

To this union were born three children, one of whom survives him. He was married to Catherine Blosser, Dec. 26, 1868. To this union were born three children, all of whom preceded him to the spirit world. He resided in Hancock Co., during the last 64 years of his life. He leaves a wife, one daughter, five grandchildren and a host of great-grandchildren, five step-children, 27 grand-children and two great-grandchildren and a host of friends to mourn his departure. Although he was permitted to bestow his parental affection to most of his children for only a short time, yet he was a father to many fatherless children—especially to his step-children, in whose spiritual welfare he was particularly their spiritual welfare he was very much concerned. His counsel, when he brought commendable results. He united with the Mennonite church early in his life and was faithful to the end. His life has been the nucleus around which clusters the prosperity of the church and the comfort of many of his friends and neighbors. Thus closes the eventful life of our beloved Grandfather Freed, whose noble, cheerful, self-sacrificing life will be an inspiration to all who knew him, and we sincerely wish that his many friends who mourn his departure may be enabled by divine grace to imitate his noble life. Funeral services on the 21st by J. M. Shenk. Text: "If a man die, shall he live again?"

Eash.—In Goshen, Ind., Feb. 21, 1904, of consumption, Charles L. Eash, son of William B. and Bertha Eash, aged 3 Y., 10 M., 29 D. He leaves father, mother, and two sisters.

mother, a brother and many friends to mourn the loss of this little one who made friends of every one who met him. Oh, could we all be like this little one without sin! Funeral on the 23d by E. L. Hiestand from 2 Sam. 12:23.

Gell.—On Feb. 12, 1904, at the home of Bish. Geo. R. Bruns, near McPherson, Kansas, after an illness of short duration, the spirit of Rebecca (Brenneman) Gell passed into the great beyond, at the age of 71 Y., 11 M., 13 D. The body was prepared and on the 14th shipped to her old home in the Shenandoah Valley of Virginia. She was a member of the Mennonite church for many years. Although her health for recent years, especially, were hard to bear, yet she knew her frame makes allowance for human frailties.

Kauffman was born in

Kauffman.—Nicholas B. Kauffman was born in Millin Co., Pa., April 14, 1866, and departed this life at his home in Champaign Co., Ohio, Feb. 14, 1904, aged 37 Y., 10 M. He was married to Alice E. King, Jan. 26, 1893. This union was blessed with five children, four sons and one daughter, all of whom with his aged mother, three brothers and four sisters survive him. He was a loving husband, a kind and affectionate father, and his tender sympathy, his kind admonitions and loving counsel will be greatly missed in the home.

But his eternal pain will be shared by those who have no hope. In the last days of his life, amid the severest suffering, he frequently spoke of the love and mercy of our heavenly Father, the peace of God in the soul and a full assurance of being redeemed, as his last words were, "I am saved." He had united with the M. church and remained a member until the end. The funeral services were held at the Oak Grove M. H. Feb. 16, conducted by S. H. Detweiler and J. J. Warpe. Interment in the Oak Grove cemetery.

Baumgartner.—Daniel D. Baumgartner was born near Bluffton, Ind., Dec. 3, 1843, and passed from time to eternity at the home of his son Albert at Bluffton, Ohio, Tuesday, Feb. 16, 1904. His parents came from Switzerland, settled in Ind., where three brothers and one sister still reside. He was married to Elizabeth Althaus, in Wayne Co., Ohio, in 1866. In 1899 his health failed and he retired from business, his sickness ending in dropsy. He was a member of the Mennonite church. He is survived by three sons, Joel of Salem, Ohio, Albert of Bluffton, Ohio, and Mrs. Gideon Steiner of Pandora, Ohio. Mrs. Baumgartner preceded her husband to the beyond over seven years ago.

Funeral services were held at the house on Thursday, Feb. 18, and the funeral proper at the Ebenezer M. H., two miles west of Bluffton, by Bish. H. B. Fries, Bro. J. H. Moser and W. P. Rilling. The former two spoke in the German language and the latter in English.

Beller.—Rebecca E. Beller (nee Eash) of Morgantown, Pa., died Jan. 28, 1904, of pneumonia, aged 65 Y., 3 M., 3 D. She was taken ill three weeks before she died. She leaves a husband, David S. Beller, and six children, one brother, Christian Eash of Intercourse, Lancaster Co., Pa., and two sisters, Mattie Miller of Juniata Co., and Lydia Eash of Millin Co., Pa.

M. H. She was born in and moved with her parents, Jacob and Barbara Eash, to Juniata Co., and after her marriage to Lancaster Co., and later to Berks Co., Pa., where she died. She was a member of the Amish Mennonite church.

Yoder.—On the 15th of Feb. in Somerset Co., Pa., Elias Yoder, aged 85 Y., 9 M., 10 D. He died at the home of Bro. Sam. K. Johns, with whom he had made his home for a number of years. He was buried on the 17th at the Thomas Mennonite M. H., where services were conducted by A. Blough, Jas. Saylor and Sam. Gindlesperger.

Youtz.—On Feb. 11, 1904, at his home near Millton Grove, Lancaster Co., Pa., of the influenza, an old age, Bro. Thos. Youtz, aged 74 Y., 2 M., 11 D. Bro. Youtz was never married; he leaves a brother and several sisters to mourn their loss. Deceased was a member of the Catholic church for about seven years ago when he united with the Mennonite church. He was a faithful member and a regular attendant at all church services and on the 15th at the home of Benj. Lehman and at Risser's M. H. by John Ebersole and Samuel L. Oberholzer, from Isa. 38:1 (last clause). Interment in the graveyard adjoining.

ITEMS.

The Althaus Theater of Chicago was destroyed by fire on Feb. 22. Three persons lost their lives.

The Isthmian Canal bill has been passed by the U. S. Congress and work on the "big ditch" will begin in the near future.

Mrs. Moody, widow of the late Evangelist D. L. Moody, recently died of Bright's disease at her home in Northfield, Mass. Her death was unexpected and sudden.

Over three thousand Russian soldiers lost their lives by drowning in Lake Baikal. They were on the march to the seat of war in Korea and while crossing the lake, the ice gave way. The horrors of war are not limited to the battlefield.

F. B. Meyer, the noted evangelist, pastor and writer, met with a sad accident that deprives him, at least temporarily, of the sight of his right eye. His many friends deeply sympathize with him and prayers are being offered throughout the land for his recovery. A long list of engagements are necessarily cancelled because of the unfortunate occurrence.

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Published Weekly.

ELKHART, IND., THURSDAY, MARCH 10, 1904.

VOL. XLI. No. 11.

EDITORIAL NOTES.

Honesty is the best policy, but policy is not always akin to honesty.

The Lord loves a cheerful giver, but despises an ungrateful receiver.

Truth is stronger than a lie and yet many people attempt to overcome the strength of truth through the weakness of a lie.

"Notes and Comments by Cephas" appear this week for the sixteenth time. The editor was pleased to make the personal acquaintance of this later namesake of him to whom were once delivered the "keys of the kingdom."

Sixteen young persons sealed their vows to Christ and the church by water baptism at Bowmanville, Lancaster Co., Pa., on Sunday, Feb. 28, Bish. Benj. Weaver officiating. May God bless, keep and use these souls to his glory.

Occasionally an article comes in for publication without the name or address of the writer. By special request we sometimes publish an article without the writer's name attached, but the editor can accept no matter for the Herald without knowing who sent it.

An order has been received from Meridian, Idaho, with 80 cents enclosed for one "Touching Incidents," one "Jessica's First Prayer," and a package of S. S. cards, but the sender forgot to sign his name, so we cannot fill the order until we know who sent it.

Our sympathies go out to our dear brother, Bish. Martin Rutt of Lancaster Co., Pa., in the loss of his beloved wife, who departed this life, quite suddenly, on Feb. 23. May He who is acquainted with all our sorrows, comfort and console our brother in his sore bereavement.

Much good matter that was sent in for the Herald during the past week, goes over to later issues for want of space. We are indeed thankful for the liberal support our columns are receiving from the brotherhood. All writings that we can possibly use will be published as soon as space and occasion permit. Continue to send us good, sound, edifying reading matter. It will be gratefully received.

It is with gratitude and pleasure that we note the willingness with which our dear people respond with their means to the Lord's cause when real conditions are understood and the need is apparent. A brother sends \$50 to aid the India Mission in its present financial embarrassment. God bless him.

Our thanks are due to the editor of "The Manna" for his kind words and good wishes. Yes, we have already learned that the editor's path is not always strewn with roses without the thorns, but when we seek to please and obey Christ first, we have the assurance that he will sustain and lead us safely through.

Bishops Geo. R. Brunk of McPherson, Kansas, and Daniel Kauffman of Versailles, Mo., with Pre. Levi J. Miller of Garden City, Mo., recently served as a committee to adjust difficulties at Oronogo, Mo. It is sincerely hoped that the dear brethren and sisters at White Hall may have sufficient grace to "forgive and forget" the past, and, looking forward, "press toward the mark for the prize of the high calling of God in Christ Jesus." "Let love be without dissimulation."

Meetings at Elkhart closed on the evening of March 3. Our brother certainly preached the word with spiritual liberty. Many deep, fundamental truths were presented and the doctrines of Christianity vigorously defended by the authority of the Gospel, and we believe, good and lasting impressions made. One soul publicly confessed his Savior. Bro. Coffman and family left the same night for their home at Vineland, Ontario. May God own and richly bless the labors of our brother, here and elsewhere.

Short Sermons.—We would be glad to have some short sermons for the Herald. Some of our people live in isolated places and do not have the opportunity to listen to a sermon by one of our preachers for months or for years and are hungering for the Word. Then again there are some unfortunate brethren and sisters who are deaf and these especially are anxious to read sermons by our ministers. One aged sister in Pennsylvania who has been deprived of the sense of hearing, requests that a short sermon be sent her occasionally, saying, "I appreciate them very much." If we could have a short sermon in the Herald, now and then, these less favored ones would be encouraged and

made grateful and many others edified. Brethren, send us sermons. Make them short.

Young People's Paper. The March number of the Young People's Paper is out, and in our

opinion, is an extraordinarily fine issue of the paper. The half-tone illustrations of Jerusalem and vicinity, portraying its life, scenery, topography and architecture, are both attractive and instructive, aside from the descriptive article on the Holy Land, by Mrs. Beardsley of this city, who in company with her husband recently returned from a pilgrimage through the land of our Savior's nativity. The Mission Department is well filled with interesting and edifying matter from the pens of at least five of our missionaries in India. The Paper contains a number of other helpful articles and writings; not the least of these are the excellent editorials, which give no uncertain sound on matters of practical piety and Christianity, especially on the wholesale human slaughter, commonly called war. Bro. A. B. Kolb still holds the editorial reins as chief director. He is assisted by a corps of able associate editors, while Sister Addie V. Brunk, who is also the Herald editor's assistant, looks after the details of the office work.

The Young People's Paper is becoming more and more a magazine of our people, by our people and for our people. It fills a place not covered by any of our other periodicals. A good, clean, safe paper to have in the home.

No Clubs; No Axes. We aim to keep the columns of the Herald wide enough and long enough to contain a

full and free discussion of the doctrines of Christ, the vindication of the church and the needs of the individual; but we do not have sufficient room, nor any inclination to make room for "club-throwing" or "axe-grinding." While the Herald poses as, and we trust will prove itself to be the organ of the church, it is by no means a political or factional paper and therefore should not be used for such purposes. The present editor takes the same stand that the former editor did: i. e. "That God is greater than the church, or any faction thereof; that the church is greater than any one institution or member in the church." A Christian church paper should and does stand for God first, the church second and the individual last. This mission cannot be promulgated successfully.

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MENNONITE PUBLISHING CO., ELKHART, IND.

cessfully by allowing individual favoritisms, or individual dislikes, grievances and prejudices to intercept and interfere with the prosperity of the whole.

There most assuredly are individual grievances that merit an open hearing and due consideration; there undoubtedly are individual characters who deserve a righteous pommeling, and there evidently are individual interests whose legitimate enhancement is perfectly right and just, but for the Herald to espouse the interests of a few would be unfair to the many, and to attempt the recognition of all would mean an endless entanglement, the destruction of its mission and disaster to the cause. We do not want the Herald to be a weakling, afraid to cope with the hard problems that confront God's people, by no means. On questions that involve the principles of right and wrong it should take a bold, fearless, unwavering stand, and in the fight against sin and unrighteousness its columns are open for the wielding of the "sword of the Spirit" even to the "dividing asunder of soul and spirit" and "joints and marrow," but, brethren, take the "sword" and cut—do not use the "club" and bruise. Let our reproof be aimed at the sin rather than at the sinner, and in all our dealings with the erring, let us heed the divine advice: "Restore such a one in the spirit of meekness; considering thyself lest thou also be tempted." Gal. 6:1.

PERSONAL MENTION.

Bro. J. F. Funk attended to some business in Chicago on March 3.

Bro. S. G. Shetler began meetings at Bethel, Medina Co., Ohio, on Feb. 26.

Bish. David Burkholder of Nappanee, Ind., attended services at Elkhart on Sunday evening, Feb. 28.

Bro. Geo. Lambert conducted funeral services for our aged Sister Keller at Sturgis, Mich., on March 2.

Joseph Ehresman and J. E. Ehresman of Gridley, Ill., stopped in Elkhart on March 3 and gave the Publishing House a pleasant call.

Bro. David Lehman of Columbiana, Ohio, spent some time during the latter part of February preaching the gospel in Champagne and Logan counties, Ohio.

Bro. S. A. Kurtz of Nampa, Idaho, whose health had improved some, recently took a turn for the worse and, we are sorry to say, is at present writing quite low.

Bro. David Garber of Nampa, Idaho, in company with Bro. D. G. Shrock of Goshen, Ind., made a pleasant call at our office on Feb. 27. Bro. Garber was called to the bedside of his sick mother who resides near Goshen. Sister Garber is better.

HERALD OF TRUTH.

Of the many kind friends who gave us words of encouragement and wished us God-speed in our new work, we mention J. K. Hartzler of Pennsylvania, I. W. Eby of Maryland, P. S. Hartman of Virginia, J. M. Shenk of Ohio, David Burkholder of Indiana, J. S. Shoemaker of Illinois, Pius Hostetler of Missouri, R. J. Heatwole of Kansas, Sister Lapp of Nebraska, David Garber of Idaho, and Benj. Shoemaker of Canada. To these and all others interested in us and the success of our work, we say, heartily: God bless you!

For the Herald of Truth. BIBLE STUDY.

By E. S. Hallman.

LESSON XI.

The Book of Ruth.

Stablish thy word unto thy servant, who is devoted to thy fear. Ps. 119:38.

6. In what land was there famine, and in what land was there plenty?
2. Who journeyed to the land of plenty?
3. What was Ruth's plea to her mother-in-law?

4. What is meant by gleaning corn, and barley? See Chap. 2:2, 3, 17. Also Lev. 19:9; Deut. 24:17-21.

5. In what way can we be gleaners for Christ?
6. What to your mind is the most important verse in the book of Ruth?

REMARKS.—In the great harvest of souls, some are reaping, others binding the sheaves, still others, gleaners in the rakings. The Lord has given all of us one talent. Some unfortunate people in life have become the most useful for God. Some mothers in Israel quietly gleaned until the evening, the sunset of their lives. The most insignificant should be gathered; salvation is for all. Love is stronger than death—Christ both loved and died for us.

For the Herald of Truth. IT MAKES A DIFFERENCE.

By A. D. Wenger.

Continued.

Warfare with carnal weapons is contrary to the gospel of Christ and is not to be engaged in by any Christian. "The weapons of our warfare are not carnal" (2 Cor. 10:4), but they are the spiritual helmet, shield, girdle, breastplate, shoes and sword constituting the whole armor of God (Eph. 6:11-17). It seems impossible for a man to have the spirit of Christ and the spirit of murder in his heart at the same time. War is wholesale murder. Apparently the majority of professing Christians favor carnal warfare. Many preachers deliver sermons urging the people to fight for their country. Jesus says, "If my kingdom were of this world, then would my servants fight." John 18:36. As his kingdom emanates from a higher source and is one of peace and love, his servants, love their enemies, do good to them, bless them, pray for them, feed them when they are hungry. According to the teachings of Christ, a Christian should not, will not, can not fight with carnal weapons. Under the law of Moses it was allowed to hate and kill an enemy, but when the Prince of peace came he changed the matter, saying, "Love your enemies." Matt. 5:43-44. When people tell us to kill our enemies they are against Christ. I cannot see how a man can be saved that falls when fighting in bloody

battle. In the Civil War some denominations had their brethren on both sides killing each other. That seems dreadful, and yet it is just according to the doctrine they preach. It is love that tells the world that we are Christ's disciples. "By this shall all men know that ye are my disciples, if ye have love one to another." John 13:35. There is no gospel ground for a child of grace to go to war, or to favor war, and we are in grave danger if we set aside the word of God and substitute human reason.

Modest apparel is another order from the Captain of our salvation that many denominations have lost sight of. "In like manner, also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array." 1 Tim. 2:9. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be * * * the ornament of a meek and quiet spirit." 1 Pet. 3:3, 4. How can a sincere Christian turn against these scriptures and claim it does not matter how they dress? Would you claim that "big sleeves," bird-winged and flowered hats, the awful bustles and many other superfluities of dress invented and cherished by the world are according to the scriptures just quoted? They are varieties, generally, by the outcast, degraded women of Paris and are just the opposite of "modest apparel." Many people say, "It don't matter what you wear if your heart is right." The heart is not right if we want that which we know is forbidden in the scriptures. "Wearing of gold," is forbidden and if the heart is right it will not want gold rings and other things simply for the adornment of the body. Rings, necklaces and bustles and fashions of all kinds first get on the heart and when they once get well fastened there the heart's desire brings them on the body. Those who have money then fix themselves up in such style that they do not want the company of those who are not so gayly clothed. Hundreds of millions of dollars are thrown away every year in the worship of the goddess of fashion that might be given to the hungry or used in spreading the soul-saving gospel of Jesus Christ. Many church members who are too proud to obey God's word in their dress seek all kinds of excuses. When the Lord says, "not with gold," they sometimes say, "I will wear this ring anyway to show respect to the one who gave it to me." The church member that loves and respects an earthly friend more than Christ and his word is not worthy of him. What proof have you that you can be saved if you love the fashions and follow them contrary to the scriptures?

For want of space we will not discuss the evils of lawing, teat-groing, dancing, card-playing, life insurance, etc. We have now briefly given three ordinances, feet-washing, the holy kiss and the devotional head-covering, and four restrictions, non-swearing, anti-secrecy, non-resistance and non-conformity to the world in dress. These are seven plain commandments coming from the Almighty King, yet most denominations ignore them partly or altogether. It is an awful risk. Surely it makes a difference which church we join, whether we choose a church home where we can keep these commands or whether we select one where these things are not kept. "What shall be the end of them that obey not the gospel of God?" 1 Pet. 4:17. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2:4. This is strong language, but it is God-given. If you think the writer of this article is too narrow, please show us where the gospel allows us to be broader.

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Not many years ago I visited an aged Mennonite brother and sister who had brought up a family of ten children, all of whom had left the parental roof to dwell in homes of their own. They had not taught their children that it is a fearful thing to disobey God, that it is necessary to deny ourselves and to be a "peculiar people," walking "in all the commandments and ordinances of the Lord, blameless." They told them to join any church they pleased, that it made no difference. The result was that they united with four or five different fashionable denominations, two even uniting with the Roman Catholics. The children and grandchildren numbered sufficient for a small congregation, yet not one of them united with the church of the aged parents. Liberty on gospel lines is a good thing, but let us not compromise with sin and give our sons and daughters to the world.

Dear parents, it is high time to wake up to rearing your children in such a way that they may desire to fear God and keep his commandments when they grow older. Call your family together, read to them these things from God's word, tell them that it does make a difference with God which church they join on account of keeping the commandments. If children are left to themselves they will almost every time choose a church in which they need to bear but few crosses for Christ. Although we are plainly taught that we cannot serve God and mammon, yet many try it anyway. Flowery beds of worldly pleasure will not take us to glory.

A sister recently left the church, changed her clothes to suit the fashions, and united with a church where fashionable clothing, secret orders, dancing, oath-swearing and war principles are tolerated and even advocated, and where feet-washing, the holy kiss and the devotional head-covering are not observed, and then she said, I love my church. Why she left the church and became so attached to a fashionable church, we leave the intelligent reader to decide. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2:15. Brethren, let us shake off our slumber and wake up all along the line to a better knowledge of the truth and to imparting that knowledge to our children that they may desire to walk the way of the Lord as perfectly as possible. You have it within your power to do more toward the salvation of your children than the ministers of the gospel.

Millersville, Pa.

For the Herald of Truth.

THOUGHTS ON II. COR. 6.

By Jacob M. Greider.

Paul in 2 Cor. 6 writes of his hope of immortal glory, and of his faithful ministry, and of the effects of godly sorrow. He says, "O ye Corinthians (or perhaps we should read, O ye Mennonite brethren), our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels (or compassions). Now for a recompense in the same be ye also enlarged. Be ye not unequally yoked together with unbelievers." (Unequally—not with like sentiment; yoked—joined, coupled; unbelievers—infidels, those who discredit the mission, character and doctrine of Christ).

"What fellowship has righteousness with unrighteousness?" or, what companionship is there between a pure heart, straight or righteous life, conformity of heart and life to the divine law, with a life of injustice and violations of the divine law?

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"And what communion hath light (or the gift of graces of a Christian) with darkness?" (a state of being intellectually clouded or ignorant). "And what concord has Christ (the anointed, or a consecrated life) with Belial?" (or an unprofitable, worthless, wicked life). "And what agreement hath the temple of God with idols?" An idol is an image of something that is perishable or artificial. "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." But what if we desecrate that temple to an idol by feasting it on the vanities of the kingdoms of the world; decorate it with the vanities or lusts of the eye or conformity of the world? Can we expect that God will dwell in it then, can we be his people? I fear not, for he says, "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Happy thought!

Salunga, Pa.

For the Herald of Truth. GOD CHOSE MY PATH.

By A. Metzler.

I thought my path was bright and clear,
My life a happy day,
Till God took what I counted dear
Close from my heart away.
My path thus darkened, drear, forlorn,
And brightest hopes all gone,
I knew not why God gave a thorn—
Why I should walk alone.

My only refuge was to lean
On Jesus' gentle breast
And ask him, "What does all this mean;
How now, can I feel blest?"
"Go, preach the gospel, work for me,"
The Savior gently said,
"There's work, there's gladness yet for thee,
Go, child, be not afraid!"

I went and found my happy day,
All I had lost, I found more;
I found a brighter, holier way
Than e'er I'd known before.
I praise him now because he knew
Just what was best for me:
These humble deeds for thee,
West Liberty, Ohio.

For the Herald of Truth. NOTES AND COMMENTS.

By Cephas.

XVI.

We bow, O Lord, submissively,
Because thou knowest that I am best;
The soul that fully trusts in thee
Finds perfect peace, and joy, and rest.

To be ungrateful is to be unhappy. Only those who "in everything give thanks" can "rejoice evermore."

Without the subjection of our wills to God, and the enthronement of his love in our hearts, it is impossible to live a life that is acceptable to him.

Life is a school; and if in some departments of this school harder lessons are given than in others, it may be some consolation to remember that lessons are usually assigned according to the standing and ability of the pupil. Surely our all-wise Teacher knows better what lessons we need and are able to learn than we do ourselves. If he expects much of us, it is because he has given much.

"The lives that praise the Lord's mercy are the lives that best proclaim that same

mercy. We help to preach the gospel simply by being grateful. A cheery, sunny child of God who goes singing through the days is a living epistle wherein men read the love of God. On the other hand, Christians who whine and complain, look gloom and altogether appear as if life were a desert waste, really detract from the power of the gospel. We do an injustice to God when we worry and grumble."—Sel.

As Christians we may not only read what Paul and his co-workers could say, "We know that all things work together for good to them that love the Lord," etc., but it is our privilege to know for ourselves that whatever troubles or trials have come upon us, "whether they be of body, mind or estate, could not have come upon us unless it had been the will of God that we should be so tried, and therefore we are bound to believe that it is good for us to bear every trial until it has accomplished its use, or for us, or for others through us, the object which God had in view in allowing it to come upon us." If we take this view of the matter, what excuse can we offer for murmuring or complaining? If this is not the proper view of God's dealings with us, how much of our religion is really worth having, or in what respect are we better off than those who live "without God in this present world?"

Denbigh, Va.

LOOKING TO JESUS.

The following excellent little article from the pen of J. N. Goddard, in the R. & B. A., may be profitable to many of our readers, and encourage them in looking unto God for help in every trial and temptation and in every difficulty in life, and cultivating a stronger faith in the good work for me.

We hope our readers will read it carefully and prayerfully.—Ed.
So many people today are looking at one another, and comparing themselves with others, and, in so doing, they fail to look to Jesus, and not only lose the blessings they would receive, but also what they already had, and thus find themselves in darkness. Some are looking to others because they have a better experience than themselves; but we can never get to a place of complete victory until we cease looking at others, and look to Jesus alone.

Peter had to learn the lesson of looking to Jesus alone. When he was walking on the sea with his eyes on Jesus, he was safe; but the moment he looked on the boisterous wind and raging sea, he began to sink, and had to cry out, "Lord, save me!" The loving Savior immediately stretched forth his hand and caught him, saying, "O thou of little faith! wherefore didst thou doubt?"

Beloved, let us keep our eyes on Jesus. He is our Guide, and if we are to be led by him, we must look to him for guidance. The moment we cease looking at him and look on the waves of trial and temptation, we will begin to sink as Peter did, and if we do not cry out for immediate help, we will go down.

If you have been looking at others all the time, cease to do it, and from henceforth look to Jesus. He says, "I will guide thee with mine eye"; and, if we must be guided with his eye, we must keep our eyes on him. Let us cease looking at ourselves and others, and look "unto Jesus, the author and finisher of our faith," who will take us through to the end, and, at last, receive us to himself. Hallelujah!

"Since my eyes were fixed on Jesus
I've lost sight of all beside;
So anchored my spirit's vision,
Looking at the Crucified."

HERALD OF TRUTH

March 10, 1904.

D. H. BENDER, Editor.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Round-schaw and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

Delinquent subscribers to Herald of Truth will receive, in this issue, a statement showing amount due, and remittance must be made at once.

J. A. Bell, Receiver.

The banks charge exchange on all outside checks. When you send us a personal check it costs us from 15 cents to 25 cents (and more, if the check is large) to get it cashed. On small items this exchange is more than the profit on the sale. Send your remittance in Chicago or New York exchange, express or post office money order.

MENNONITE PUBLISHING CO. FIRST MORTGAGE BONDS.

The Board of Directors of the Mennonite Publishing Company, authorized by the stockholders of the Company at a meeting held on the 11th of February, at which three-fifths of the stock was represented, have ordered the issue of First Mortgage Bonds to cover the indebtedness of the Company. These bonds are to be secured by a deed of trust on the plant of the Company, including fifty-five thousand dollars worth of real estate, together with the entire stock and equipment of the Company amounting to \$100,000.00. The bonds are to be issued as follows: Fifty thousand dollars in the denomination of \$25.00 each, and forty thousand dollars in the denomination of \$100.00 each. These bonds will mature in five or ten years, the Company reserving the right to pay off and redeem any of the bonds at any interest bearing period, which will often be an advantage to bondholders. These bonds will bear five per cent. interest per annum, payable on the \$25.00 issue annually and on those of \$100.00 every six months, and both bonds and interest are payable in gold, if desired.

This will make a good and safe investment, and we hope it will appeal to our people, and that many will be glad to purchase these bonds for the purpose of helping out the Publishing House, and also as a profitable investment for themselves.

We earnestly appeal to our friends who have an interest in the Publishing House and the cause of the church to consider this matter carefully and prayerfully and let us know very soon what you can do to help us in this

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time of need. Let us by all means uphold and maintain our Publishing House. We as a church and a people can surely not afford to let our publications and our publishing interests suffer. Such a thing would be a calamity from which the church would never recover.

Let all who can help us, write at once, and let us know how many of these bonds they are willing to take, and as soon as all the arrangements are made and the bonds are issued, we will send them to each subscriber. Kindly write soon. These bonds will be a safe investment, as they are secured by first mortgage on property worth double the amount of the bond issue.

Address, Mennonite Publishing Co., Elkhart, Ind.

CORRESPONDENCE.

West Liberty, Ohio, March 3, 1904.—*Pr.* David Lehman of Mahoning Co., Ohio, was with us last Sunday and filled several appointments at Bethel and Oak Grove. His visit was greatly appreciated. Bro. John Hartzler and family left for Larned, Pawnee Co., Kansas, this week. They expect to make their future home there. Bro. Jonas Yoder leaves today for New York, where he will join the party that sails for the Holy Land, March 8, to attend the Sunday school convention to be held in Jerusalem. He promised several letters for the Herald.

Cor.

Bowmansville, Pa., Feb. 28, 1904.—*Dear* Herald readers, Greeting in the worthy name of Him who died to save us. We rejoice that sixteen dear young souls denied the world and confessed to live for Christ. They were received into church fellowship by water baptism this afternoon by Bish. Benj. Weaver, and one was reclaimed. The house was filled in spite of the inclement weather. Bro. Joseph Wenger of Groffdale was also present and took part in the services. Dear Herald readers, pray that the choicest blessings of heaven may rest upon these young and tender hearts and that the Holy Spirit may guide them into all truth.

Our Sunday school met at 9:15 this morning. The attendance was, including scholars, teachers and visitors, 128. We have an evergreen Sunday school and hope that the interest will grow, that the church of Christ may be built up, and that souls may be saved. "I will therefore, that men pray everywhere, lifting up holy hands without wrath and doubting." 1 Tim. 2:8.

Wm. G. Good.

Windom, Kansas, Feb. 28, 1904.—*Last* Sunday, *Pr.* Jacob Zimmerman preached his farewell sermon here and on Thursday he and family moved to his farm near Harper, Kansas. Bro. C. Reber had sale last week and will also move to the Amish settlement west of Harper.

Yesterday Bro. David Yoder and wife returned to their home near West Liberty, Kansas, after an absence of nearly three weeks, which time they spent in Pennsylvania and Ohio. Bish. Geo. R. Brunk has gone to Mayetta, Jackson Co., Kansas, to hold a number of meetings.

R. J. Heatwole.

Weilersville, Ohio, Feb. 26, 1904.—*Dear* Herald readers, Greeting. The congregation at this place has enjoyed a spiritual feast recently. Bro. S. G. Shetler of Davidsville, Pa., came to us Feb. 11, and held a number of meetings with the Salem congregation, closing on the 24th. Seven precious souls became willing to accept Christ as their Savior. Many more were convicted of their

sins, but were not ready to forsake them. The meetings were very well attended and good interest prevailed. They have indeed proved a blessing to the community. We trust that God's people may put forth stronger efforts to reach unsaved souls than ever before. And may the church be brought into a more spiritual condition. Since we as God's people have been encouraged, we feel more keenly the responsibility resting upon us. Let us be awake to a sense of our duty, and drink deeply at the fountain of grace that we may be more fit to be used of Him. Bro. Shetler very ably instructed the converts in the ordinances of feet-washing and the devotional covering, and also gave a very pointed and effective warning against secret organizations, intimating that possibly they are finding their way into some of our non-resistance churches. He especially warned the ministers to stand against such unrighteous institutions. Bro. Shetler also preached in the Sonnenberg M. H. On the 27th meetings will begin in Medina Co. at the Bethel M. H. May God bless our dear brother in his labors wherever he goes. We ask an interest in the prayers of God's people.

D. H.

Roaring Springs, Pa., March 1, 1904.—*Greeting.* We are truly grateful to our heavenly Father for the many blessings we enjoy in life. During the extremely cold months of January and February the brotherhood has enjoyed good health in general.

We have preaching services every Sunday afternoon and evening alternately. Bro. J. H. Hershey chose for his text on Sunday evening, Feb. 28, 2 Tim. 3:14, basing his remarks on Assurance. Our Sunday school continues good in attendance and interest. We have organized a Bible class, which meets every two weeks, and use the lessons arranged by Bro. Hallman. There were 17 present at our first meeting and all were benefited thereby. Sunday school teachers' meetings are held weekly. Bro. A. D. Martin was with us some time ago and preached an interesting sermon. He also conducted a series of meetings at Martinsburg, Pa. Bro. A. Metzler, who has been laboring in other fields, is again in our midst, for which we praise God.

Are we advancing as we should, or are we retreating? From a letter in the Herald recently it appears that we are not advancing, as it seems according to the letter that Mennonites are not capable of doing their own business. This does not look well for the church, standing on the Rock, Christ Jesus. May all that we do be done to the honor and the glory of God, and the upbuilding of his kingdom among the children of men. May God's choicest blessings rest upon all his believing ones.

Jacob Snyder.

WORDS OF ENCOURAGEMENT.

South Bend, Ind., Feb. 18, 1904.—*Dear* Editor and all the Readers of the Herald, Greeting in Jesus' name. I will write a few lines in sympathy for the Publishing House. I have been a reader of the Herald for over thirty years and I would not be without it. I have a considerable distaste to our church, and can attend but seldom during the winter. The Herald is indeed a very interesting paper to me. It contains now many good articles and correspondences which we did not have years ago. It would indeed be a great loss if we should have to give it up and be denied the privilege of reading it.

Now, brethren and sisters, as that can do so, let us feel that it is our duty to help along with we find any one in trouble. We will not miss a dollar or two at the end of

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the year, and it would certainly be a great help to the Publishing House. Enclosed you will find \$2.00, which I give towards the debt resting upon the House.

Yours truly,

Encouragement.—A brother in Ohio writes: I noticed in the Herald of Feb. 18 and 25 an offer of bonds for sale. Should it be any help to the Mennonite Publishing Co., I will send you \$500.00 for bonds to mature in five years. Am ready to send the money by personal check or draft. I desire an early reply.

Yours truly, etc.

We hope others will follow the example of this brother and let us know soon how many bonds they will be able to take. We need their help and support, and shall be thankful to all who are ready to assist us in this way.

For the Herald of Truth.

Mennonite Pub. Co.

A LETTER FROM THE SOUTH.

Stuttgart, Ark., Feb. 25, 1904.

To Those of Like Faith, Greeting.

I arrived at this place safely in the afternoon of the 21st, after a tedious journey of two days and two nights. When I left Ohio the cold, raw winds assisted the zero weather in its work of retarding the traveling public and in disheartening the thinly clad and poorly fed, but by the time I reached this place, which lies in the same latitude as southern Oklahoma, northern Mississippi, and South Carolina, I found the weather much warmer and the climate much more to the taste of one who felt like he needed "thawing out." The robin and meadow-lark were out singing their morning praises to their Maker; the grass was shooting forth and the bees busy cleaning house and getting ready for another ingathering. At home we shivered around the stoves and fireplaces, here we met for worship at the church where doors were open and no fires. It made me feel as though I had been a long time from home; the change was so great.

The church at this place—Amish Mennonite—was organized in 1883 and now consists of about fifty members. Jacob Yoder is their elder, and John Augsbarger and Samuel Sumner are serving the congregation as ministers. The membership is composed of brethren who moved in here from Butler and Fulton counties, Ohio, from Tazewell Co., Ill., and Henry Co., Iowa. The family names — Noltzger, Schultz, Roth, Scheffel, and Rich — are familiar. The brotherhood conduct their services in the German language, but granted me the privilege to speak English at the evening appointment, to which they had invited their neighbors, who gladly attended and seemed much pleased and edified. I was kindly received by the brethren. They appreciate visits from those of like faith in the North, and seem to be thankful for encouraging words from our evangelists. This is a great encouragement to us also, and makes the way for us to call on these out-of-the-way congregations comparatively easy. The Lord keep and bless them.

I would say to those of our people who requested me to give a report of such localities in the South as I could recommend for settlement purposes that I find Stuttgart and vicinity combining more advantages for such as come from the North than any one section of the South I have ever seen. Time and space will not permit me to go into detail, but from what I could see and learn from reliable sources, I shall venture the suggestion that any one who seriously contem-

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plates a change to a warmer climate, and where inducements to those of limited means are sought, that this locality will be found worthy of investigation. The brethren at this place have done remarkably well, considering their means at hand when they arrived and the fact that the settlement is only twenty years old. Never expect to find the advantages in a new country that you leave in an old country, or you will be disappointed.

I am on my way to Iowa, La., and hope to have more to give in another correspondence. Bro. A. B. Kolb asked me to write for the Herald and encourage our new editor, Bro. Bender. I replied that I could not find time to compose an article, but might find time to send in a few lines descriptive of my trip south.

Fraternally,

M. S. Steiner.

For the Herald of Truth.

SEPARATION FROM THE WORLD IN ATTIRE.

By Lillie Keim.

"And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6:16-18.

Christ demands of his children a separation from the world, but it seems that the church of today is becoming more and more like the world. Especially is this true in the matter of attire. The seed of pride is sown in our hearts, and springs forth and is again planted in the hearts of our children. God gave to these human bodies greater beauty than man could ever conceive, and yet we think to make ourselves or our children more attractive by putting on many unnecessary things, thus cultivating wrong tastes and filling the heart with things that will crowd out the good. The trouble often lies in the fact that we look more upon the things around us and are carried along with the drift of the tide, instead of keeping in close touch with God's word and letting our lives be guided according to that standard.

Paul's words in his letter to Timothy are clear and to the point: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or costly array; but (which becometh women professing godliness) with good works." 1 Tim. 2:9. Peter says: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Pet. 3:3. How often have we known those who were once walking in the narrow way, to let the enemy of their souls lead them away, step by step, and he nearly always keeps them unconscious of the fact that they are being misled. Christian people are spending too much of the Lord's time trying to be like other people. We should not try to see how nearly we can come to be like the world and still be in the church, but rather, how nearly like our Savior we may become—how nearly like what he meant us to be.

It will not be long ere we shall be called to give an account of the talents, time and

money with which we have been entrusted. Happy and blessed shall we be if these have been used to his honor and glory.

While Moses and Aaron were leading the children of Israel toward the promised land, we remember how, when Moses left the throne and entrusted the care of the people to Aaron, they strayed away from God and worshipped the golden calf. But when Moses returned to them he did not partake of their great sin by going on and worshipping their idol with them, but caused them to forsake the idol and follow again the true God. It is just so with our ministers today. It is their duty to "preach the Word, be instant in season and out of season" in giving the true word to the Christian and to the sinner. They should never see us go into the wrong without a rebuke. If we are offended at what they tell us, let us beware lest we have wandered away so far that the truth offends us. God forbid that they should ever be found like Aaron, leading the people after their own carnal desires.

Let us all work together in keeping out the little things that creep into the church to draw us away from a deep spiritual life, whether they be things in our attire or other forms of worldly conformity. "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." Luke 13:24.

Springs, Pa.

ADDRESS TO CONVERTS.

By R. A. Torrey.

III.

WHAT TO DO.

Fourth Step.—Absolute surrender to God. Rom. 6:13, "Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." This is one of the simplest secrets of a blessed, useful, peaceful life is absolute surrender to God—going to God, and saying, "Heavenly Father, here I am; I bring all I have to thee; I give all I have to thee; send me where thou wilt." There was a day in my life, after I had been a Christian for years, and a minister of the gospel, when I was brought face to face with the question, "Will you surrender absolutely to God?" and I did. I believe I shall not cease praising God through all eternity, that I did. From that day he has flooded my heart with joy and my life with power.

Men and women, some of you who are converts, are afraid to do that; you are afraid God will ask something too hard of you. His demands are low. If a father, and if you surrender absolutely to him he will flood your soul with his joy, he will flood your life with his power.

Fifth Step.—Read the word of God. Study your Bible every day of your life. I want you to doubly underscore that. Desire to know the Word that you may grow thereby. You know perfectly well if a man is to be strong physically he must have the right kind of food, plenty of it, and take it at the right time. That is true spiritually as well as physically. The Christian who is to be strong, the Christian who is to grow, must have the right kind of food, must take plenty of it, and have it at the right time. The only food for the Christian is the word of God; that is the food of life. If you neglect your Bible you are bound to grow cold. I once called upon a member of my congregation and said to her, "How are you getting on in your Christian life?" "I am not getting on at all. My life is a disgrace to me, to the church, and to Jesus Christ." "How

Received during February 1904.—B. F. Plank, Bellefonte, Pa., \$12; C. F. Mirra, Liberty, O., \$1; J. D. Schrock, Goshen, Ind., \$10; Friend, Alama, Minn., 30c; a Friend, West Liberty, O., 50c; C. C. Christner, Wayland, Iowa, \$5; Sister, Rose Land, Neb. (sale of Sunday eggs), \$19.36; E. D. Yoder, West Liberty, O., \$13; Bethel Cong., Logan, Mo., 86c; Sons of Liberty, Liberty, O., 2c; O. C. O., \$2.74; O. Grove Cong., Champain Co., O., \$3.50; Henry Wilson, West Liberty, O., \$1; J. Smucker, West Liberty, O., \$1; Elmer Tussing, West Liberty, O., 50c; S. Hunsberger, Urbana, O., 50c; Sam. Warye, Urbana, O., 50c; Maud Miller, Scottsdales, Pa. (coll. for), 50c; W. Kaufman, West Liberty, O., \$1.50; Louisa Shively, Columbus Grove, O., 50c; Friends,

LANCASTER CO., Pa. \$9; John Hartzler, Kennard, O. \$1; a Friend, West Liberty, O. \$2; Mrs. D. Hartzler, West Liberty, O. 75c; from sale of property, \$7; Lydia Powell, Concord, Tenn. (solicited), \$1.25; Nancy Hartzler, Garden City, Mo. (solicited), \$3; a Brother, Bellefontaine, O. \$5; D. Lehman, Columbiana, O. \$1. Total, \$191.10.

Aaron Loucks, Scottsdale, Pa. 15c 10 prunes; John Hartzler, Kennard, O. clothing; Dorcas Sewing Circle, Alpha, Minn., 35 pieces clothing.

Johnstown, Pa.—Mary C. Blough, 7 hoods; Pollie Blough, 5 pairs stockings.

West Liberty, O.—Mrs. King, potatoes, butter; Joe Smucker, milk; Eli Stoltzfus, 2 gal. apple butter; H. Fulwider, coat; Mrs. I. P. Detweiler, 2 yards outing; S. H. Detweiler, 2 gal. mince meat; J. H. Kaufman, gal. lard, 2 cans fruit, sweet potatoes, 4 yards dress goods; Dr. B. S. Leonard, clothing, etc.; Mrs. S. E. Alliger, meat, sausage, 2 cans fruit, 15 yards muslin; Sisters' Sewing Circle, comforter; C. Reams, coat; D. Hartzler, meat, sausage.

In answer to numerous inquiries will say that both the furnace and water works are giving good satisfaction. Gratefully acknowledged.

A. Metzler, Supt.

West Liberty, O.

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March 10, 1904.

HERALD OF TRUTH

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Published Weekly.

ELKHART, IND., THURSDAY, MARCH 17, 1904.

VOL. XLII. No. 12.

EDITORIAL NOTES.

"There is a friend that sticketh closer than a brother." Prov. 18:24.

"When my father and my mother forsake me, then the Lord will take me up." Psa. 27:10.

True education has for its foundation the fear of the Lord; for its elementary aim, the general uplift of humanity, and for its ultimatum, the evangelization of the world.

"And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, . . . for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." Matt. 19:29.

According to a letter written at Pine Bluff, Ark., and published in the Bluffton (O.) Leader, fifty years is the period Bro. M. S. Steiner allots to Father Time in which to transform that country from a Negro waste to a White man's paradise. A true prophet deserves honor.

That death may come unexpectedly was again demonstrated when our Bro. Lewis Kulp was suddenly removed from time to eternity on Monday morning, March 7. Bro. Kulp was in his usual place at church during both services on Sunday. During the night he suffered some pain over the region of his heart, and in a short time the spirit took its flight to Him who gave it. "Be ye also ready." The stricken family have the sympathy of their many friends. Bro. Kulp was a faithful, devoted Christian and a Herald reader since its birth in 1854. His marriage was the first ever published in the paper, Bro. J. F. Funk's being the second.

Our Bond Issue.—No doubt all our readers have carefully read our offer on the fourth page, to sell bonds, and we are glad to say that at least several have already responded who wish to take some of them. Two, at least, want \$500.00 each, and now we shall be glad to hear from others who are willing to help the Publishing House in this way. Kindly send your orders soon, as we will not doubt be ready to issue them in a short time. These conditions have caused us a great deal of anxious thought and careful work, and we feel that it is the divine care and love that has kept us and led us

safely on thus far, and we are willing to trust also for the future. In the meantime, brethren and sisters, let each one of us do what we can to help the Publishing House.

Maud Ballington Booth of New York City, the founder and chief supporter of the Prison Reform movement, which has done so much to help the outcast convicts to a better life and bring them the gospel of Him who came to "set the prisoners free," spoke to a large and attentive audience at Elkhart on March 9. She is making a noble sacrifice, giving all her time, talent and income for the cause she has espoused. By her personal effort homes have been established in various parts of the United States where liberated convicts may find a place to stay until their bodies and minds may recuperate from the strain of prison life and suitable employment can be found. Here also the gospel is brought to them. These homes are known as "Hope Hall." Of the 84,000 convict prisoners now in the United States, about 6,000 have united with the Volunteer Prison League and started in a better life and for a brighter future. Mrs. Booth is much beloved by the prisoners and prison officials, to whom she is known by the title, "Little Mother."

The severest test that comes into the life and experience of the young Christian is to stand for Christ and the right in opposition to the wishes of family friends, especially if it be father, or mother. One of the hardest problems that confront the evangelist in his work of winning souls for Christ and the church is one like this: "What shall I do? I want to be a Christian and unite with the church, but my parents object." Many young people are troubled and hindered in taking a stand for the right, engaging in work for the Master, or obeying the voice of conviction, because members of the family are opposed. These are certainly trying and important questions and should be considered seriously and prayerfully. When in doubt, give the counsel of your parents and friends the advantage of the doubt. When your convictions are clear and in harmony with the word, there is but one course left to follow: "Obey God rather than men." The command is, "Obey your parents," but it is modified by "in the Lord." The Lord never forsakes those who trust in him and strive to obey him. It is always safe to take your stand with Christ, and never safe to take any other stand.

Where to Baptize.—In this issue of the Herald will be found an article under this caption. We have four rather well written articles bearing the above title on our desk and all of them present about the same line of thought. We publish the gist of Bro. Hostetler's, because the article in a former number of the Herald that brought these responses referred to a former article written by Bro. H. on this subject, and we give him the privilege to make "a fuller explanation." We believe, all agree that the first and most essential feature concerning baptism is the condition of the applicant; faith in the Lord Jesus Christ and his teachings, repentance toward God, and willing obedience to his commands, are of more vital importance than the place to administer the rite. It is certainly not unscriptural to go into the water to baptize (Acts 8:38). It is, however, nowhere in the word commanded that baptism shall be administered "in the water," and to hold to the latter idea exclusively has often been a detriment to the cause. There are occasions where the condition of the converts and the weather are such that baptism in the stream is out of the question, and to indefinitely defer it, many times involves serious consequences. We recall one young man who died lamenting to be baptized, but it was denied him because the family persistently rejected the validity of baptism in the house and to take the young man to the stream was impracticable if not impossible. A friendly discussion from a scriptural standpoint on this and other doctrines and practices of the church are profitable. Let us have more of them. Other articles on this subject are held over and may appear in later issues of the Herald.

PERSONAL MENTION.

Bish. D. J. Johns attended the funeral of Bro. Lewis Kulp at Elkhart on last Thursday.

Bro. C. K. Hostetler, editor of the Goshen College Record, gave us a pleasant call on March 7.

Pre. Peter Unzicker of Cullom, Ill., spent some time during the first part of March with the little congregation at Iowa, La.

Pre. Paul E. Whitmer of Columbiana, O., who is doing work at the school in Goshen, visited and transacted some business at the Publishing House on March 10.

ONLY A FEW LEFT

NEARLY THE ENTIRE EDITION OF

Six Months In Bible Lands

By Pre. A. D. Wenger

has been sold. We still have a few copies which may be obtained at the following prices, postpaid:

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Bro. L. A. Blough of Davidsville, Pa., spent part of the last week of February at Rockton, Clearfield Co., Pa. During his stay at Rockton he filled several appointments.

Bro. David Garber and sister, who had been called to their former home near Goshen, Ind., on account of the serious illness of their aged mother, left Elkhart for Nampa, Idaho, on March 8. They expected to reach home by March 11.

Word just reaches us that our Bro. Pre. S. A. Kurtz of Nampa, Idaho, who had been failing for some time, succumbed to the dread disease, consumption, and peacefully fell asleep in Jesus on March 5. Our sympathies go out to the bereaved friends and the congregation at Nampa, who lose one of their faithful ministers. May God comfort the sorrowing companion.

Bro. John Cassel of Junction, Lancaster Co., Pa., died on the 25th of February. His wife passed away only two days before him, and the funeral for both was held on the 27th. Bro. Cassel had reached a very advanced age, and for years has been much afflicted. Sister Maria Hershey, a daughter, and the wife of her brother John were not able on account of ill health to attend the funeral. May God comfort the sorrowing and suffering friends.

For the Herald of Truth.

BIBLE STUDY.

By E. S. Hallman.

LESSON XII.

The Book of Psalms (26th to 50th).

"Blessed are they that keep thy testimonies, and that seek thee with the whole heart." Psal. 119:2.

1. Name one of the most precious Psalms between the 26th and 50th.
2. Explain a plain path. Psal. 27.
3. In what way can we give unto the Lord glory due his name, and worship him in the beauty of holiness? Psal. 29:2.
4. What might the "pit" and "rock" be a type of in Psal. 40:2?
5. What two conditions must we observe and how, to receive the two promises in Psal. 37:3?
6. Explain Psal. 37:25.
7. What should we be reminded of in Psal. 39:4, 6?

REMARKS.—As the hart on a warm summer day panteth after the water brooks, so our souls should crave, not after the world or pleasure, but for the living water which alone satisfies the intense longings of our souls. The uncertainty of life, and certainty of death, is illustrated by the weaver's shuttle, a swift flying ship, to a handbreadth, to a vapor, to a step from life into the grave. Oh, may we all trust Christ and obtain eternal life!

This completes the first series of Bible Study as arranged by Bro. Hallman. We are glad for the satisfaction and helpfulness with which many of our people study them. In some places they were used in the regular Bible meetings, at other places special classes were formed to study the Word according to the outline presented in this

course. The great cry of the age is, "Back to the Bible."

As announced in the Herald some time ago, these twelve lessons are printed in neat pamphlet form and may be obtained for 10c each, 90c per dozen or \$6.00 per hundred, postpaid. Send all orders to E. S. Hallman, Lierlin, Ontario.

For the Herald of Truth.

FLASHLIGHTS ON POINTS OF CHRISTIAN DOCTRINE.

By Daniel Kauffman.

I. THE HOLY KISS.—Salute one another with an holy kiss. Rom. 16:16. Greet all the brethren with an holy kiss. 1 Tim. 5:21. Greet ye one another with a kiss of charity. 1 Pet. 5:14. All scripture is given by inspiration of God, and is profitable: 2 Tim. 3:16.

II. UNITY.—"Be of one mind," says Paul. Where men have tried to comply with this literally they have invariably failed. The same apostle who penned the above admonition, also wrote concerning "the unity of the Spirit," and "the bond of perfectness"; and in them we have the secret of Christian unity. There can be no lasting union of heads without a union of hearts.

III. COMPLETENESS IN BIBLE TEACHING.—No one can long be a student of God's word without being impressed with its perfect way of presenting things. The Bible is not a very large book; yet you cannot mention a subject of importance that is not directly or indirectly illumined from its pages. It is a perfect guide in morals. It is a complete exposition on righteousness as it applies to every department of life. It is a reliable history of the world from the creation, and foreshadows in prophecy all coming history of the world to the end of time. It embraces a plan of salvation, broad enough to include all creatures of every clime and age. "All nations," "every creature," are to hear the gospel, and observe "all things" commanded to be observed. "All scripture is given by inspiration of God, and is profitable." "He that overcometh shall inherit all things."

IV. GETTING RID OF THE PRAYER HEADCOVERING.—Its opponents agree on one point—that it shall not be worn—and differ on one—how to get around 1 Cor. 11:2-16. One class of critics would shove it out to one side, and call it the "long hair." Another class would shove it out on the other side and call it the "hat or bonnet." Still another class would accept it all till they come to verse 16, and make that abolish the whole subject. The effect of either of these versions is precisely the same as if the chapter had never been written. Strange that Paul could write so many things without meaning anything.

V. THE BIBLE DOCTRINE OF NON-CONFORMITY.—I saw a middle-aged man and woman on the train the other week. Their appearance made me think at once that they belonged to a "plain church." He wore a "doctored" coat collar, and she had something on her head that she evidently called a bonnet. Otherwise they were fashionably attired. They no doubt took some consolation from the fact that their appearance was peculiar, but there was after all a question in my mind whether they comprehended the important Christian principle which gives rise to plainness.

While a strict adherence to gospel teaching brings with it plainness and peculiarity in dress, yet this peculiarity is but a side issue to the main question. At the foundation of fashionable attire are pride, vanity,

love of display, lust, a desire to be like other people. The last of these is admissible to a certain point only, while all the rest are positively sinful and should have no part in any Christian's make-up. For Christian people to follow after worldly models fashioned from sinful motives, is out of the question. "Be not conformed to the world," carries with it a higher duty than "doctoring" one or two articles of our apparel, but means a complete divorce from worldly fashion. The man whose coat, hat, collar, and other clothing change in form with the tides of fashion, or the woman who likewise allows the breezes of fashion to change her appearance, has not fully comprehended what Paul means when he says, "Abhor that which is evil." Three rules: 1. "Be not conformed to this world." 2. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on * * * but let it be the hidden man of the heart." 3. "Submitting yourselves one to another in the fear of the Lord." These rules should be scrupulously heeded by all Christians. This done, and the question of form and order will take care of itself.

Versailles, Mo.

For the Herald of Truth.

WE KNOW.

By A. C. Kolb.

There is always satisfaction in being conscious of the existence of a fact which is congenial to us. In material things we seek to understand and become thoroughly familiar with the elements composing that of which we speak and are satisfied only when all doubt and questioning has been set aside and we can say unreservedly, "We know." We are naturally more or less inquisitive, for what mind is there which does not seek development in one line or another? By asking we learn, and by learning we develop. So in natural things our minds go out after knowledge and we learn to understand and comprehend as we develop our faculties. As we broaden out and assimilate the good that lies within our reach, our lives become more complete and useful. But we cannot reach out infinitely. Our powers are limited. As our vision reaches only to the horizon, so our capabilities are likewise bounded. The brightest mind, having only the light of nature, cannot go beyond this horizon. Study as we may, think as we will, every effort of our own is fruitless in determining what lies beyond.

In the economy of God, he has seen fit to thus limit us in the natural, but he never withholds from us the light which will make us wise unto salvation. All we need to do is to take it. With this light shed abroad in our hearts, a new world opens before us. God removes the scales from our eyes and we see clearly beyond the horizon which has hitherto bounded our vision. We see through God's word and with the inspiration of his Spirit that which was hidden from us, though we had a longing for something, but knew not what. Now we know. Blessed revelation! Our yearning, our thirsting, our longing is now satisfied. We were uneasy, because we felt unsafe about something, but now a quiet peace settles down upon the heart. WE KNOW. The glories of the wisdom of earth fade away into insignificance as we penetrate the gloom which has bounded our vision.

But what do we know? What have we learned? Are we sure we know, or do we simply imagine some vain theory? Ah, this is the song which bursts from the dormant heart now touched with the light that brings

March 17,

1904.

life, "I know that my Redeemer liveth." Hitherto there has been no living, wakeful life in that heart, but now even the countenance reveals what has taken place, and the lips declare in joyful words, "I know." Satisfaction, peace, contentment and repose abide. Doubts are gone. Fears are gone. Anxiety has taken its flight and the soul rests sweetly and undisturbed upon the sure word.

Is that all? No. There are yet heights which must be scaled, depths which must be fathomed, wide expanses which must be explored, for at every turn new glories meet our eyes. We seek after God, and, enjoying the companionship of his Son, we are told, "Where I am there ye may be also." New interests attract our attention and we set to work to investigate. Ah, yes, now we see clearly, for the truth reveals it all. "The mansions he has prepared" we can see by faith, hence "we know that if our earthly house of this tabernacle were dissolved we have a building of God, a house not made with hands, eternal in the heavens."

We know Jesus is there. We know he wants us there, for he has prayed to the Father for us. We know we shall be with him, for his Spirit beareth witness with our spirit that we are the sons of God, "and if sons, then heirs and joint heirs with Christ."

Blessed thought it is that we need not doubt, but that we can know all these things. Earth shall pass away and all that we may hold dear in this world shall come to naught, but we know that the soul that rests upon God hath the promise of all that heaven can give. Not only shall we have joy there, but we shall have glory, for Christ has said that we shall receive of his glory. "We shall see him as he is and we shall be like him." Then, when we awake with his likeness, shall we be fully satisfied.

Elkhart, Ind.

For the Herald of Truth.

EARNESTNESS.

By Lydia Stauffer.

"And when they could not come nigh unto him, for the press, they uncovered the roof where he was, and when they had broken it up, they let down the bed wherein the sick of the palsy lay." Mark 2:4.

These persons were full of faith, and their faith was connected with works. We see by their earnestness that there was not a bit of doubt in them. Unbelief is as much an enemy to the Christian as it is to the unconverted. It will keep back the blessing now as much as it did in the days of Christ. We read in one place that Christ could not do many mighty works because of their unbelief. If Christ could not do this, how can we expect to accomplish anything if the people of God are unbelieving? I believe that God's children are alone able to hinder God's work. When there is union, strong faith and expectation among Christians, a mighty work is always done.

What great love these persons must have had! When they could not come nigh unto him for the press, they did not go away discouraged, but with more earnestness sought some other way to bring the sick man to Christ. Love never faileth. To address men well, they must be loved much. Whatever they may be, if ever so guilty, or indifferent, or ungrateful, or however deeply sunk in crime—before all and above all, they must be loved. These men had but one thing in view—to bring this man to Christ. These four men were real workers. Let us as God's children be more in earnest. Let us as God do the work he has given us to do, and be as much in earnest as these men were, to bring the lost ones to Christ and lay them at his

feet. There is no class of people so hopeless or degraded but can be reached; but we must concern ourselves to reach them, for Christ is able to save to the uttermost. Let us have faith for those we bring to Christ. Let us believe for them if they will not believe for themselves. May our hearts be so filled with love that they can see that we have a burning desire for the salvation of their souls. What we need is the courage that will compel us to move forward. But only in the Spirit of the Lord. Perhaps by so doing we will have to go against those who are near and dear to us, but we must obey God rather than men. Let us not be discouraged when others are finding fault because the work is not just exactly as it was done in the past, or as they think it ought to be done; but let us go forth with more faith and perseverance, doing the work the Lord has left for us to do.

New Holland, Pa., R. F. D. No. 4.

For the Herald of Truth.

WHERE TO BAPTIZE—A FULLER EXPLANATION.

By Pius Hostetler.

Bro. Yoder in his article in Herald of Feb. 25 on this subject, says: "Is not Jesus our example and our pattern? Should we not follow his footsteps?" We answer, Most assuredly so, and if we said anything to the contrary in our article we were not saying just what we meant to say.

Again, Bro. Yoder says: "When Christ says, Follow me, he means that we shall imitate him in all things as far as possible." This is true only in a certain sense and may not be true in a literal sense. Jesus wants us to follow him in all things just as far as he meant for us to follow him. He did many things that he does not want us as his followers to do, and there are many things that he does that he did not do. We can no more claim that we must or should be baptized in the same way literally as he was, than that we must keep feet-washing just as he did, which was only once, at the close of his earthly life, and then he washed a number of them (eleven or twelve) at one time, and they washed not his feet. Jesus went about doing good, having no home nor place of abode. He kept the Passover feast every year. He kept the Sabbath—the seventh day. Shall we do likewise? Jesus baptized no one. Shall none of his followers baptize? In many of these things we could not imitate him.

Now we claim that when we go from the house, where water is available, to the river on purpose to baptize, just because Jesus was baptized in the river, we are not following him as he would have us follow him. Some may say, "How do you know?" When we go to the water in the way stated, we put stress on or importance in the place of baptism, and his teachings are against that. When the woman asked him whether on the mountain or at Jerusalem was the proper place to go to worship, he did not even say one place is as good as another, but that the true worshippers would worship in spirit and in truth, meaning that it leaves place entirely out of the question. By these and other scriptures, we believe that if Jesus were asked today whether in the house or in the river was the proper place to baptize, he would likely say, the true worshippers baptize believers upon confession of their faith, in the name of the Father, Son and Holy Ghost.

When I said in my former article that I thought it unscriptural to go from the house to the river on purpose to baptize in the river, I did not mean that in the river was not just as good a place to baptize as in the

house, but that it was putting stress or importance on the place, which Christ and the apostles did not do or teach. I believe Christ did not go to the river to be baptized, as a place of preference, or to be an example to his followers in this respect, but simply because it was the place where the Baptist was baptizing. Nor do we believe that John was sent into the wilderness expressly for the purpose of baptizing the people in the river.

Now in regard to John's baptism, when I said his baptism was not a Christian baptism, I certainly did not mean that it was not a valid baptism for the time. I believe John did just what God wanted him to do.

Circumcision, the passover, and other ordinances that might be mentioned were right, instituted by and acceptable unto God, but were not Christian services. It was not proper nor according to the will of God, to baptize in the name of the Father, Son and Holy Ghost until the plan of salvation had been fulfilled, which was not accomplished until Christ had died and risen again and the Holy Ghost had been poured out. We have two incidents given in the New Testament, bearing out this claim. Paul found certain disciples at Ephesus (Acts 19:1-5) who had been baptized unto John's baptism, and he had them re-baptized with a Christian baptism. Then we read of a certain disciple who was an earnest, zealous teacher, but knew only the baptism of John; so certain of the disciples took him and taught him the way more perfectly. (Apollas, Acts 18:24—Ed.)

I do not believe that this error of practice which it took years to plant into the church, can be corrected all at once; but I long to have all the ministers and teachers as far as possible to understand this subject and to teach it rightly. I have seen where converts were baptized in the house and some in the river on the same day in the same congregation, each convert taking his choice. This shows that they had not been made to understand fully that there is and can be no difference as to place of baptism. Besides, it is the will of God that we be all of one mind, and one of the greatest reasons that we are not, is because of some practices that have been brought in which some accept and others do not.

East Lynne, Mo.

For the Herald of Truth.

SIMPLICITY AT FUNERALS.

At a funeral which the writer recently attended, he was especially impressed with the simplicity, or plainness, as our people are accustomed to say, of everything connected with it. It was the funeral of an aged sister, whose years had gone beyond the four score. The corpse was arrayed in the same simple style of dress she wore while living, and which our sisters of forty and fifty years ago wore altogether, and which the most devoted of our people still wear today. The coffin was neat and plain; there were no flowers, there was no choir; old-style hymns and tunes were sung, and the whole proceedings were carried through without display of any kind. The writer felt that such a funeral was worthy of a special notice, and we would recommend to our people at their funerals especially to observe that gospel simplicity which harmonizes so beautifully with our profession and claims. A Mennonite funeral conducted with a display of flowers and other worldly vanities, and which requires a choir and several sets of books to select the hymns from, is certainly not in harmony with the profession of our Mennonite people. Brethren and sisters, let us be consistent and practice more simplicity.

HERALD OF TRUTH.

March 17, 1904.

D. H. BENDER, Editor.

Entered March 4, 1900, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau und Herold, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

The Wenger History is still on sale. Those wishing to get books should send in their orders soon to C. G. Wenger, Caledonia, Mich., R. R. No. 59, or to D. S. Wenger, Weaverland, Lancaster Co., Pa.

Now is the time to send in orders for Sunday School Supplies for the second quarter. Order early, so as to be sure to have your supplies for the first Sunday in the new quarter. Be sure to sign your name and address to all orders.

The Herald of Truth and Young People's Paper will be sent to one address for \$1.50 per year. The Herald and Words of Cheer for the same time to one address for \$1.35. Words of Cheer and Young People's Paper, \$1.10, and the three papers together for \$2.00. This, however, does not apply in the case of those who are taking commission on subscriptions for any of the papers.

MENNONITE PUBLISHING CO. FIRST MORTGAGE BONDS.

The Board of Directors of the Mennonite Publishing Company, authorized by the stockholders of the Company at a meeting held on the 11th of February, at which three-fifths of the stock was represented, have ordered the issue of First Mortgage Bonds to cover the indebtedness of the Company. These bonds are to be secured by a deed of trust on the plant of the Company, including fifty-five thousand dollars worth of real estate, together with the entire stock and equipment of the Company amounting to \$190,000.00. The bonds are to be issued as follows: Fifty thousand dollars in the denomination of \$25.00 each, and forty thousand dollars in the denomination of \$50.00 each. These bonds will mature in five or ten years, the Company reserving the right to pay off and redeem any of the bonds at any interest bearing period, which will often be an advantage to bondholders. These bonds will bear five per cent. interest per annum, payable on the \$25.00 issue annually and on those of \$50.00 every six months, and both bonds and interest are payable in gold, if desired.

This will make a good and safe investment, and we hope it will appeal to our

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people, and that many will be glad to purchase these bonds for the purpose of helping out the Publishing House, and also as a profitable investment for themselves.

We earnestly appeal to our friends who have an interest in the Publishing House and the cause of the church to consider this matter carefully and prayerfully and let us know very soon what you can do to help us in this time of need. Let us by all means uphold and maintain our Publishing House. We as a church and a people can surely not afford to let our publications and our publishing interests suffer. Such a thing would be a calamity from which the church would never recover.

Let all who can help us, write at once, and let us know how many of these bonds they are willing to take, and as soon as all the arrangements are made and the bonds are issued, we will send them to each subscriber. Kindly write soon. These bonds will be a safe investment, as they are secured by first mortgage on property worth double the amount of the bond issue.

Address, Mennonite Publishing Co., Elkhart, Ind.

CORRESPONDENCE.

Farmersville, Pa., March 7, 1904.—Greeting. "Let brotherly love continue." Let us walk fearlessly by faith before God and his church; let us resolve not to depart from the Lord, nor from his love, which he shed upon us so abundantly through the Holy Ghost. On Feb. 21 Bro. John Brillhart of Snyder Co., Pa., was with us at Metzler's. Bro. Noah H. Mack is with us regularly, again since Feb. 14. His little girl, Anna, feels well again. May God bless the dear, faithful ministering brethren who so earnestly admonish us. The counsel meeting was held at Metzler's today; next Sunday, the Lord willing, it will be held at Groffdale. The readers will rejoice with us to know that three precious young souls have recently come out on the side of the Lord. The Lord bless them and us.

Lizzie M. Wenger.

South English, Iowa, March 9, 1904.—One person was received into the church at South English, Iowa, Bro. S. G. Lapp officiating. It is encouraging to see the young come into the church.

Rockton, Pa., March 4, 1904.—Greeting to all Herald readers. On Feb. 26, Bro. L. A. Blough and the writer's father and sister of Somerset Co., Pa., came into our midst. While here Bro. Blough preached four practical sermons. On Tuesday morning, March 1, they left again for home. We appreciated their visit very much and were loathe to part with them. We ask all followers of Christ to remember the work at this place.

J. N. Kauffman.

Baldwin, Md., March 7, 1904.—Greeting in Jesus' name. On Jan. 27, 1904, Bro. Jos. H. Byler of Allegheny, Pa., was here and preached two sermons. Feb. 24, Bro. John E. Kauffman of Mattawana, Pa., visited us and delivered two sermons.

Mary Hertzler.

Weaverland, Pa., March 7, 1904.—To the editor and Herald readers, Greeting. On Feb. 22 Bro. John A. Brillhart, of Snyder Co., came into our midst and filled three appointments. Owing to the unpleasant weather these meetings were not so largely attended, but those present received a blessing. Sickness, sometimes, excuses us to be absent in body, but if we are filled with the

spirit of love for one another, we will be present in spirit. If the ministering brethren from a distance show their love for us by coming to labor in our midst we should lay all work aside to assist and encourage them in their labors. We know that much good will result in this way, and we should also remember how glad we were some years ago for help from other brethren when the flock was widely scattered, with only one shepherd here to care for them. Oh, what sympathy and love was manifested then among brethren! The call went forth, "Lord, help us, lest we perish!" The Lord heard our cry, the brethren responded everywhere and came from Canada and many parts of the United States. Peace and prosperity were restored and the churches edified and strengthened. The Lord wants us to wake up and throw out the life-line to others.

Today we had with us Bro. A. D. Wenger of Millersville, who kindly admonished us in the Sunday school. He also preached from Matt. 18 and taught plainly and forcibly the doctrine of humility and love. Come again, brethren.

D. S. Wenger.

Souderton, Pa., March 9, 1904.—Greeting to every Herald reader in the worthy name of Jesus. There are nine precious souls who have enlisted under the banner of Jesus and been baptized on Sunday. Pray for them that they may become true and faithful soldiers of Jesus Christ.

A Brother.

Terryton, Kansas, March 2, 1904.—Greeting in the Savior's name to all the Herald readers. I have read the Herald for nearly eight years and it seems I could not do without it, for we see so many good and helpful articles in it, and we desire to have it continued for many years to come as a truthful and helpful church paper. There are seven members here in all. Bro. Michael Shank is our minister, but on account of his feeble condition he is not able at present to preach to the little flock as he did in former days. Let us also remember the new editor in our prayers that God may give him much grace.

Sophia Nettrouer.

High River, Alta., Feb. 28, 1904.—Dear Herald readers, Greeting in His worthy name. We are still engaged in the Master's work. We organized a Sunday school at Mt. View last summer, electing Bro. Wm. A. Wideman, Supt.; Bro. E. C. Bowman, Ass't Supt.; Bro. Isaac Miller, Sec. We reorganized this year with the same officers. We praise God for the interest taken and trust he will bless the seed that is sown that it may prove helpful to the salvation of souls. There is plenty of room here for work, also plenty of room for workers; the harvest truly is great and the laborers few. Pray the Lord of the harvest to send forth laborers into his harvest. May God help us who have named the name of Jesus, to be firmly grounded upon that solid Rock, Christ Jesus, so that our light may shine wherever we are and be the means of rescuing souls for his kingdom. We request the prayers of all God's people that his work may be carried on according to his will and that souls may be brought to him.

W. A. W.

Goshen, Ind., March 4, 1904.—Dear Herald readers, Five persons were received into church fellowship at this place on Sunday by water baptism and one by confession. Bro. David Burkholder officiated. He preached an edifying sermon on the subject of baptism, in which he produced abundance of Bible evidence on all the various phases of the subject.

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1904.

Bro. S. F. Coffman spent a few hours at the school and favored us with an instructive address on "Finding the Truth."

Wednesday evening we had a business meeting of the church, to more completely organize the work. One brother was elected as general secretary for the congregation and three brethren on a "finance committee." It shall be the duty of these brethren to take care of the secular affairs of the church.

Our Young People's Meeting is one of the most active phases of our Christian work here. Our leaders serve six weeks at a time and are elected six weeks before their term begins. During this time they serve as assistant leaders. Most of our meetings are open meetings. Very little of the work is assigned to individuals. All are asked to spend Sunday afternoon in meditation and prayer, and judging from the way many respond in the meetings they must have been complying with the suggestion. The talks during the last few evenings show also that the Bible was consulted in the study of the subject. The Spirit will always accompany God's word with power. If we wish to move the world we must use the "sword of the Spirit," which is the Word. Yours in his service,

Rudy Senger.

Dalton, Ohio, March 4, 1904.—Greeting to the Herald readers. On Sunday, Feb. 21, Bro. Shetler came over from the Salem Cong., where he was conducting meetings, and filled the regular appointment at the Martin M. H. He spoke from the words, "Thy speech bewrayeth thee." Matt. 26:73. The thoughts were mainly directed to church members, and we give the downward steps of Peter's fall, as presented by the dear brother, hoping that it will help some to stand for their Master, even in times of peril. The first step of Peter towards denying Christ, was trusting in himself. 2. Sleeping in times of peril. 3. Smiting with the sword. 4. Following Jesus afar off. 5. Sitting with Christ's enemies. 6. Denying his Lord by lying and cursing. The brother touched many of the doctrines of the church, as also the popular follies in which many dear brethren are entangled. We hope that it will help us all to walk close to Jesus.

On Feb. 26 there was an appointment for Bro. Shetler at the Sonnenberg M. H. He spoke briefly in the German language from Luke 14:30. The thoughts were: Building the spiritual house; Christ the foundation; the four walls are Faith, Obedience, Hope and Charity. The roof he left for the congregation to put on themselves. What is it? May God give our brother boldness to warn wherever sin is threatening the church.

Henry Horst.

Dalton, Ohio, March 4, 1904.—On Feb. 25 and 26, Bro. S. G. Shetler of Davisville, Pa., preached at our (Sonnenberg) M. H. He spoke very impressively. I trust much good has been done by it. May God bless and keep the ministering brother and all of us in the narrow way which leads to glory. We thank Bro. Shetler very much for his visit. We are always glad for such visits.

We are sad to inform you that Reuben, son of Dea. J. J. Moser, is to be taken to a hospital in Canton. Bro. Moser and family have the sympathy of many friends, especially as we sympathize with the young brother, who is an active worker in our Sunday school. May God again bless him with health.

On Monday evening a young man aged twenty-three years was instantly killed by lightning. This is again a loud call. "Be ye also ready, for ye know not what hour your Lord doth come." Cor.

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Archbold, Ohio, Mar. 1, 1904.—Our Bible meeting was held at Sister Mary Nafziger's, Feb. 28, 1904, and was conducted by Bro. Frank Blaich of Indiana, who was in our midst for a short time. Our opening lesson was in Isa. 43:1-13. Text words, "bless" and "blessed." Essay by Sister Minnie Schmucker on nonconformity to the world. The meeting was well attended. We certainly believe that God was with us during our meeting. Let us all try and live a better Christian life than we did up to this time. Many things were mentioned that are a hindrance to the Christian life—saloons, fashions, play parties, etc. I think we could live a little better Christian life than we do if we would be a more separate people from the world. Let us not be like those trees that bring forth no good fruit, for in Matt. 7:19 Jesus says, "Every tree that bringeth not forth good fruit is hewn down and cast into the fire." We sisters in Jesus Christ and workers in the church should be careful, so we can gather the lost ones into the fold. We should lay aside our fashionable dress and be more like Jesus. I think there would be many poor children made glad if they could wear what we sisters have too much. We could make our dresses just as good and leave off those pleats, ruffles and velvets. Brethren and sisters, let us all try to be more like Jesus every day, so that those who are away from Christ may be brought into the Lord's vineyard and become workers for him. Five made confession during the meetings held by D. D. Miller. Our next Bible meeting will be held at Bro. Peter Lantz. Let us all pray for him that God may use him as an instrument in his hands for good.

A Sister.

QUERY DEPARTMENT.

1. What is the difference between nature or "natural affection," as used in the Bible, and "the flesh"?

2. In anointing with oil, according to Jas. 5:14, should prayer be offered unreservedly for the restoring of the sick, or should we yet say: "Thy will be done"?

Daniel Shenk.

For the Herald of Truth.

JOHN 20:23.

By John F. Funk.

"Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

These are very solemn words, both for the men to whom this commission was given, and to those who are affected by the fulfilling of the commission.

The forgiveness of sins is one of the fundamental principles of all orthodox religion, or better said, of all orthodox Christianity, and we do not find in divine teaching, nor yet in the belief of Jews or Christians, that any would assume or would even believe that any one would, or could, forgive sins except God alone. Even when Jesus, the Son of God, who was the Word and who was with God from the beginning and who was God, assumed the exercise of this, his divine prerogative, the Jews were offended and said, "Who can forgive sins except God?"

John the Baptist came to preach remission of sins, but he never assumed to forgive sins, leaving that with God who had sent him. When Jesus said to Peter (Matt. 16:18), "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it," and added, "I will give unto thee the keys of the kingdom

of heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven," it was not intended to delegate to Peter or any of his disciples or followers the power in the absolute sense to forgive sins or to retain sins, because that would, in a sense, place man into the position which God and his word must retain for himself alone—judge of the spiritual condition of man. Even the intelligent Catholic does not claim and is not taught to claim that any priest or spiritual potentate can forgive sins, but that the priest is simply an instrument of intercession, and that through this intercession God will be induced to forgive. If this were universally taught by the Catholic teachers and priests to all the people, they would not be so very far from the true teaching of the gospel.

How, then, shall we understand the passage last referred to (Matt. 16:19)? And how shall we understand Matt. 18:18, and again the words of our text (John 20:23)?

Let us here bear in mind that God alone, with Jesus Christ, his Son, can forgive sins. In Matt. 16:19 the Savior says, "Upon this rock (i. e., the confession or belief that Christ is the Son of the living God) will I build my church, and the gates of hell shall not prevail against it." The idea is, not on Peter, but upon his confession, the church shall be built.

In Matt. 18:18 he again refers to the church. "If he (the transgressor) hear not the church, let him be to thee as a 'heathen man and a publican'"—have no fellowship with him—exclude him from the communion of the saints—and then, "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven," etc. This authority is grounded and established in the church, delegated to the rulers, overseers, or elders of the Church, but only with and through the united voice of the church. (The majority rule which some conferences and congregations have adopted in recent years, is in conflict with the gospel and true church discipline.) In any other way the order of God's house is corrupted and the temple defiled. Though in Matt. 16:19 the authority seems to be given to Peter as an individual, when we come to harmonize this with Matt. 18 and with the general tenor of Christ's teaching we must accept this interpretation that Christ assumed in this address to Peter that not only Peter, but all the disciples and all the followers of Christ in the coming generations, shall possess this prerogative, not as individuals, but as a church, and this is the more clear, because he speaks also here of the church, "On this rock will I build my church." This united counsel, or voice, of the church, in which (not a faction, but) the whole spiritual body agrees, forms the key to the kingdom of heaven, and we see here what a wonderful responsibility is laid on the church when it shall be their privilege as it were to sit on thrones to judge the tribes of Israel, or to judge their brethren—so to loose a penitent transgressor from his sins, or retain the sins of an impenitent, hard-hearted, unforgiving member, with the full assurance that what is done shall be ratified of God in heaven. But this, in order to receive the seal of heaven, must be done without hatred, without envy, without partiality, without hypocrisy, but in pure love, in uprightness, with an eye fully and entirely single to the glory of God, otherwise our judgments and decisions will be rejected as "vain oblation" and will never be recognized by Him who judgeth not after the outward appearance, but after the heart, and for such a judgment he will bring us also under his righteous judgment and we shall not be able to answer one in a thousand.

Knox—Sarah Jane, daughter of John and Phoebe Eldridge, was born in Eden Twp., Lacranger Co., Ind.; died at Logansport, Ind., Feb. 24, 1894, aged 22 years. She was married to John H. Knox, of Henderson, Mo., on Nov. 22, 1870. Four children were born to this union, one departing this world in infancy. She is survived by her husband and one daughter (of this place) and two sons (one in the U. S. Army, one in the U. S. Navy). Her sisters and one brother. In the year 1865 she joined the Lutheran church at Fish Lake, and later united with the Mennonite church at Clinton, of which she remained a member until death. Her father, Phoebe, died in Sullivan Co., Mo., by John and David Garber, from Feb. 9-27.

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Metzler.—On Feb. 27, 1904, near Kinzer, Lancaster Co., Pa., of appendicitis, Elsie R., daughter of Isaac Metzler (deceased) and Mary A. Metzler, aged 11 y., 11 m., 11 d. During her sickness she asked to see the minister and desired baptism. She also was much interested in the salvation of her associates. She earnestly pleaded with them until she had the promise of her only brother, one sister and three of her cousins, and we believe her influence will reach far, as more are coming in. Elsie was a bright, obedient and loving girl. She leaves a sorrowing mother, one brother and two sisters to mourn their loss. Interment at Hershey's M. H. Services by J. B. Senger at the house and M. H. Senger at the meeting house. Text, Psal. 136. Isaac Elsie at the meeting house. Text, Psal. 72:15.

By a Cousin.

Clemens.—John G. Clemens died at his residence at Landale, Pa., aged 77 y., 6 m., 8 d. Deceased was born on the old homestead "Clemens" in Townships Twp. on the Allentown road. His first wife was a daughter of Dea. Abram Clemens. His second wife was Mary Fisher, who survives him. He leaves no children. One sister, the wife of Pre. Michael Meyer, also survives. Bro. Clemens was a quiet, conscientious Christian. He was interested in his church, a regular, faithful member at the services of the Mennonite congregation at Townships. He was buried Saturday, March 5, 1904, at Townships M. H. where a large number of friends had gathered to pay a last tribute of respect to the departed. Services were conducted at the house by Pre. Henry Godshall and at the meeting house by Christian Althoff.

Alderfer.—Feb. 24, 1904, at the residence of her son, Levi S. Alderfer, just deceased, Susan M., 1 d. Her maiden name was Swartz. She was the mother of ten children, of whom nine survive. Sister Alderfer was a good woman, a kind neighbor, a life-long member of the Mennonite church at Salford, where she was regular in attendance at divine worship. Interment at the Lower Salford Mennonite M. H. by the side of her husband. Peace to her ashes.

Kratz.—Feb. 29, 1904, at his home between Kulpsville and Mainland, Pa., Henry K. Kratz died suddenly of apoplexy, aged 49 years. Soon after retiring his wife heard him breathing very heavily. On speaking to him and receiving no answer Mrs. Kratz proceeded to his room. She was quick to realize her husband's condition and had hastily sent for a physician, but before he had reached the home death had done its work. He was the son of the late Henry D. Kratz. He is survived by his wife, his aged mother, Mary Kratz, and one brother, William K. Kratz. The funeral was held on Monday and was conducted by Christian Althoff and Wm. S. Gottshall. Interment at the Lower Salford Mennonite M. H.

ITEMS.

Ohio takes the initiative against the toy pistol. A bill has just been passed in the state legislature, making it a misdemeanor to sell toy pistols as well as cartridges, caps and cannon firecrackers containing dynamite or nitroglycerine. Many lives have been sacrificed and thousands of little boys maimed for life by the use of the deadly toy pistol. John Alexander Dowle of Chicago is meeting with reverses in Australia. The opposition became so virulent in Melbourne that he was obliged to close his meetings there. Lodging at a fashionable hotel was even refused him.

MENNONITE OLD PEOPLE'S HOME.

Report for February, 1904.

RECEIPTS.

Feb. 1, balance on hand, \$3.29; eggs, \$1.82; but-ter, \$2.20; A. J. Zook, Topka (Ind.) Cong., \$25.88; Mrs. F. Ran, 6c; "Drug Habit" and Atlas, 35c; borrowed, \$10; Peter Conrad, Treas., Rittman, O., \$100. Total, \$154.65.

DISBURSEMENTS.

Postage, 50c; S. S. McCormick, 37c; dry goods, \$1.22; printing, envelopes, \$1.25; freight, 25c; lamp chimneys, 40c; feed, \$15.26; groceries for Jan. and Feb., \$21.72; coal oil, \$6.89; coal, \$38.33; Sarah Stutsman, 10c; Susie Stutsman, 13c; Lydia Stutsman, \$1.13; Lizzie Wenger, labor, \$45.75; bal. on hand March 1, \$21.35. Total, \$154.65.

Gratefully acknowledged,

Rittman, Ohio. J. G. Wenger, Supt.

WELSH MOUNTAIN INDUSTRIAL MISSION.

Financial Report for February, 1904.

RECEIPTS.

Contributions.—A. Slater, Ohio, \$5; Lichty's S. S., \$2.36; Iravay Hollinger, \$1; S. H. Musselman, \$1.22; a Brother, New Holland, \$3; Mission Friends, \$4.58. Total, \$17.16.

Received for Mdse., \$293.93; for labor, \$2.05. Total receipts for Feb., \$312.14; previous receipts, \$339.37; total, \$653.11.

EXPENDITURES.

Paid for Mdse., \$272.40; for labor, \$25.96; for sundry expenses, \$8.53; orders redeemed, \$5; total, \$311.89; previous expenditures, \$348.18; total, \$660.07.

SUPERINTENDENT'S REPORT.

Goods Contributed.—Henry M. Sensesel, prov., \$7.00; Samuel O. Martin, prov., 40c; S. H. Musselman, gasoline, \$1.04; Paradise Sewing Circle, clothing and carpet rags, \$4.20; Lizzie Wenger, clothing, 40c; Letitz Friends, provisions, \$1.90. Total, \$5.

Gratefully acknowledged,

Noah H. Mack, Treas. and Supt.
New Holland, Pa.

FINANCIAL REPORT

Of the Mennonite Evangelizing and Benevolent Board for the Month of February, 1904.

RECEIVED.

Evangelizing.—Zion Cong., Morgan Co., Mo., \$3.85; Scottdale Cong., Pa., \$5.55; Morrison Cong., Ill., \$12.25. Total, \$21.65.

Chicago Mission.—Stringtown Singing Class, Ia., \$2; Scottdale Cong., Pa., \$4.05; Children's Meeting, South Danvers, Ill., \$3.65; Chr. Ehrisman, \$2; Rudy Senger, \$2; J. D. Conrad, \$1; Lydia Huber, \$3.75; Jennie Ebersole, \$2; Mary Horst, 50c; a Sister, Iowa, \$1; Missionary Class, Liberty, Ia., \$3.25; Jacob Yoder (Arkansas), \$5; Mrs. John Fry, \$1; John Brenneman, \$2.25; Fannie Good, 75c; Mr. Miller, Planagan, Ill., \$2; rents, \$29. Total, \$65.20.

Chicago Mission Building Fund.—Collected by L. J. Yoder, \$7.75.

India Mission.—Scottdale Cong., Pa., \$14.25; a Friend, Elkhart, \$1; from Eagle Grove, Ia., \$4; Cullum Cong., Ill., \$21; Cullum S. S., Ill., \$5; East Union S. S., Ia., \$6.50; State Hill Cong., Pa., \$16; David Burkholder, \$50. Total, \$117.77.

India Orphans.—C. C. Shinn, \$15; Goshen College Y. P. C. A., \$15; Moses Hoover, \$15; Peter Kennel, \$90; Roanoke Cong., Ill., \$15; L. J. Lehman, \$15; Geo. R. Brunk and wife, \$15; H. V. Althoff, \$15; Young People in Mt. Zion Cong., Mo., \$16; a Friend of Missions, \$10; White Oak C. E. S., Ill., \$15. Total, \$236.

Old People's Home.—Scottdale Cong., Pa., \$4.70.

Orphans' Home.—Scottdale Cong., Pa., \$1.60.

Sent Direct to Mission in India.

Sent Direct to Mission in India.

M. R. Pretz, \$30; Christian Herald, \$5; Roseland S. S., Neb., \$18.95; Government, for lepers, \$50; B. F. Hartzler, \$30; a Brother, \$5; Government, for lepers, \$50; from Edinburgh, Scotland, for lepers, \$194.66; White Hall S. S., Mo., \$16.00; J. L. Mast, \$24.32; Sycamore Cong., Mo., \$16.02; A. Schiffer, \$15; Amanda Ninsley and Mrs. Hughes, \$30; B. B. Metzler, \$60; Marietta Lehman, \$15; East Washington Cong., Ill., \$20; Edinburgh, Scotland, for lepers, \$48.66; Government, for lepers, \$50. Total, \$679.21.

Sent to India by A. A. Resaler, Ronks, Pa.

General Mission.—C. Rutz, \$2; "In His Name," \$15; Cash, \$1; Conestoga S. S., \$15.55; Habecker's Cong. and S. S., \$39.60; Cash, \$1; Rohrerstown S. S., \$20. Total, \$94.51.

General Orphans.—D. N. Lehman, \$5.

Specified Orphans.—Anna Epler, \$15; Jacob Hartz, \$15; Paradise S. S., Pa., \$16.55; Lizzie Rutz, \$15; H. S. Musselman, \$7.50; Mattie Rutz, \$7.50; Rebecca Burkhard, \$7.50. Total, \$84.05.

For Educational Purposes.—S. S. Mission, \$100.

PAID.

Evangelizing.—P. E. Brunk, for workers in Ohio, \$20; Amos Mumaw, trip to Michigan, \$11.87. Total, \$31.87.

Chicago Mission.—Domestic, \$6; coal, \$13.50; clothing, \$5.25; express, \$5.25; laundry, \$4.60; car fare, 45c; stationery, \$2; gas, \$1.40; charity, \$1.80; sundries, \$4.50; living, \$20.80. Total, \$69.55.

India Orphans.—American Mennonite Mission, \$240.

Gratefully acknowledged,

NOTE.—The money collected by Bro. Eby for the India Mission will be reported later. Gifts for this cause can be handed either to Bro. Eby or sent direct to the Treas. of the Ev. Board.

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HERALD OF TRUTH

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Published Weekly.

ELKHART, IND., THURSDAY, MARCH 24, 1904.

VOL. XLI. No. 13.

EDITORIAL NOTES.

There are about a dozen applicants for church membership in the Forks congregation, Lagrange Co., Ind. Baptismal services will be held on Sunday, March 20. May the rich blessings of God rest on these precious souls.

In order to prevent possible complications in mail matters at this office, all matter for the Herald, or the editor, should be addressed, D. H. Bender, Elkhart, Ind., Box 311, and all business communications, Mennonite Publishing Co., Elkhart, Ind.

The program committee of the S. S. Conference for the Indiana-Michigan district requests that Sunday schools and S. S. workers throughout the district suggest questions and topics to be discussed at the next conference. Send your subjects to Bro. Jonathan Kurtz, Liongion, Ind., not later than April 5, as the committee meets soon after that date.

A brother from Lancaster Co., Pa., sends an order for twelve copies of the March 3 and twelve copies of March 10 number of the Herald. These a lady in his town wishes to distribute among her friends. We are gratified to know that the contents of these issues are sufficiently valuable to merit special orders and general distribution. May God bless their mission.

Preachers and the Scattered Members.—Sister Lucinda Zimmerman resides three miles from Randall, Kansas, and would be very glad to have Mennonite ministers visit her and preach the gospel to the people in that neighborhood. Any one coming should write in advance and a conveyance will be sent to bring the brother to their home. This, of course, would be a matter for the local Evangelizing Board of Kansas. Bro. R. J. Heatwole will no doubt have the kindness to see that these lambs of the flock are provided with the gospel and so fed with the bread of life.

The article in this issue of the Herald on The World's Fair is given in dialogue form and is interesting reading. The questions asked are such that would most likely rise in the minds of many Christian people and others who contemplate attending this great World Show. The manner in which these questions are answered give evidence that Bro. Kauffman has given the subject care-

ful thought and due consideration. The fairness with which the subject is treated and the pointed and forceful manner in which the evils attending such a celebration are presented should appeal to all God-fearing, purity loving, consecrated men and women. Let us rather spend our money, time and energy and direct our influence to helping the needy, the saving of the lost and the glory of God, than in selfish, carnal gratification.

Short Sermons. Bro. S. F. Coffman of Vine land, Ont., is the first to respond to our call for short sermons. We hope many more will "do likewise." These sermons should not occupy more than a column and a half to two columns of space. A Herald column contains from 700 to 800 words. This will serve as a guide to measure the length of your sermons. We do not wish any to "quench the Spirit" when prompted by Him to speak the truth at greater length, or put your thoughts in fewer words; let the Spirit lead, but the present size of the Herald does not admit of many long articles in any one issue and we believe a short sermon rich in spiritual facts, bristling with practical points, glowing with the fervor of a heart filled with the love of God and quickened by the power of the Holy Ghost will do more good than a lengthy one devoid of some of these essentials. We also ask the forbearance of those of our brethren who do not look favorably upon written sermons, as these sermons are not so much for the benefit of those who write them as for the edification of those who read them.

Delinquent Subscriptions. The Publishing House has of necessity been making rather persistent efforts to late to collect back subscriptions on the Herald and other publications sent out from this office, and it is gratifying to us to be able to report that through the prompt response with which many met the statements sent them, more than half of the arrearages on the Herald (which was over \$5,000) have been paid. There still remains over \$2,000 due on Herald subscriptions alone. We are sorry that there were misunderstandings about some of the statements sent out that caused some offense. We are still more sorry that a few of our subscribers who had been receiving the Herald for from ten to fourteen years without paying up, felt hurt and ordered the paper discontinued, because they were asked to pay their dues. It is not a pleasant task to "dun" people for money,

but the financial condition of the Publishing Company makes it necessary to collect bills due. Dear friends, we appreciate your kindness and support and trust you will have forbearance and that all our old subscribers and many new ones will continue to read the Herald with profit and edification.

Lent. The word itself means spring.

The Lenten season covers a period of time from Ash Wednesday to Easter, usually about forty days. Lent has been observed as a season of fasting, penitence and self-denial by the Roman Catholic and some other churches for more than a century. This practice is referred to even by Socrates, Tertullian, Gregory and some of the most noted ecclesiastical fathers. The purpose of this observance is to perpetuate the memory of the last days of Christ on earth with special reference to his sufferings and death. As regards the manner of observing Lent, various degrees of strictness have prevailed in the church. Perfect abstinence from food on every fasting day until evening, is at least in theory required, while daily attendance at religious services, frequent communion, increased almsgiving and deeds of charity was enjoined; all public amusements, stage plays and theatricals are prohibited and birthdays and marriages were considered unsuitable. Many of these practices and customs have degenerated into mere theories, while others have been entirely obliterated. The Roman church still clings to some of these practices, at least in a formal way, especially that of mass attendance and abstinence from eating meat. There was a time when he who ate meat on one of the great fast days of Lent was punished with the loss of his teeth, or was forbidden the use of meat for the rest of the year; milder modes of punishment were adopted in later years. Our Moravian brethren lay much stress on the spirit of Lent, making it a season of "spiritual culture and personal devotion to God." The editor of The Moravian closes an editorial on Lent with these words: "It is the most blessed season of the church year, not because of any elaborate ceremony, but because of the simple solemnity with which we picture to our hearts the sorrow of the loving Jesus in his great work of redemption. In spirit we listen to his gracious words of love, we see his shame and agony, and thereby are stirred to depth of love and devotion and are filled with the joy of salvation."

While we do not advocate outward Lenten ceremony, it is certainly a healthy exercise

to the soul to solemnly and prayerfully contemplate the great work wrought by the Man of Sorrows for man and his redemption.

PERSONAL MENTION.

Bro. A. D. Martin of Scottsdale, Pa., recently held meetings in Washington Co., Md.

Bro. Samuel Yoder of Elkhart preached for the congregation at Middlebury, Ind., on Sunday, March 13.

Bro. A. B. Kolb of Austell, Ga., reports spring advancing around his southern home with verdant fields and budding flowers. He concludes: "The Herald is very precious to me."

Bro. J. S. Hartzler of Goshen, Ind., filled the appointments at Barker Street, Mich., on Sunday, March 13. He stopped at Elkhart on his way home and gave a talk at our Y. P. meeting in the evening.

Bro. Abram Metzler of Martinsburg, Pa., preached the funeral sermon for the child of Bro. and Sister Charles Hansaker at Mason-town, Pa., on March 12. He remained over Sunday, the 13th, and preached twice for our congregation at that place.

Bro. Chas. D. Yoder, in company with Bro. R. J. Heatwole, both of Windom, Kans., started March 11 on an evangelizing trip to southern Kansas and Oklahoma. May God's blessing and the saving power of the grace of our Lord Jesus Christ accompany them.

Bro. M. S. Steiner, who conducted a series of meetings at Lake Charles, La., returned to his home in northern Ohio on March 9. He found it rather unfavorable to rheumatism to change so suddenly from the balmy spring atmosphere of the South to the cold and snow of the North.

Ephraim Hunsberger, an aged and much beloved minister of the (General Conference) Mennonite church, died at Wadsworth, Ohio, during the last week in February. As long as health permitted, he was actively engaged in serving the church of his choice in her various capacities.

Bro. D. J. Johns ordered the Sunday school supplies for their congregation in person on March 17. He informed us that the meetings which were postponed on account of high water a few weeks ago will be continued, the Lord willing, at the Clinton (A. M.) W. H., by Bro. D. D. Miller, during the week beginning March 27.

Bro. J. F. Funk and wife visited with Dea. John A. Hoover of Clinton township on Sunday, March 13. Bro. and Sister Hoover are both well advanced in years and growing feeble, but are still vigorous in mind and desire to live out the principles of the "faith once delivered to the saints" unto the end. The Lord be their help and stay.

HERALD OF TRUTH.

Bro. J. S. Lehman returned from Georgia by way of Lancaster, Pa., from which place he was accompanied by Sister Lehman and his daughter Grace, who spent a number of weeks visiting friends in that locality. On Sunday evening, March 5, Bro. Lehman preached to a full house in the Mennonite meeting house in Lancaster City. They arrived home on Saturday, March 12.

THOUGHTS ON THE APPROACH OF SUMMER.

By D. M. Wenger.

"For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell." Cant. 2:11-13.

The fact that the winter is about past and that spring is at hand, which also heralds the approach of summer, was forcibly brought to my notice this morning as the sweet strains of the singing of early birds floating over the air. My thoughts were then brought to bear on the expression of the wise man with regard to the approach of summer as the above words show.

While the spring rains may not yet be over and no flowers have yet appeared, we are sure that the time of the singing of birds is come, as birds were seen and heard for the past few days. The voices of other creatures as well as the domestic animals which remain with us through the winter, also seem to burst forth glad strains of the approach of summer. The fruit trees, however, have not yet put forth their fruit; but an increase in the size of the buds which bring forth these delicious fruits may already be seen and in a very short time the air may be filled with their fragrance.

Christ also makes mention of some of the signs of the approach of summer, as recorded in Matt. 24:32; Mark 13:28, and Luke 21:30. It is evident, therefore, that the change of seasons, as taking place at present, also took place thousands of years ago. Yea! we are taught, by reading Gen. 8:22, that they took place from the beginning of the earth and shall last as long as it remaineth. Genesis means generation or beginning, and in Gen. 8:22 we read, "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Also read Gen. 1:14. This stands, therefore, as a fact established by God, and yet we hear some say that, in course of time, we may have no winter at all. We are well aware of the fact that winters may be different in their degrees of severity, but to say or try to advance the idea that winter may cease at some future time while the earth remaineth, one might as well say that God's covenant with David, his servant, was never fulfilled. Read Jer. 33:20, 21.

We have just passed through a long and cold winter. Some of us never had the experience of such severity of coldness, and before another winter, similar to the one just closing, may again be at hand, many of us may have passed from hence to our reward. Be this as it may, let us remember from God's word that winter with its cold and summer with its warmth will continue as long as the earth remaineth.

Spring is a time when the warm rays of the sun cause the dormant life of plants and some animals to wake up from its slumbers; also the time when new life and vigor are

imbued into the activity of animals as well as the restoration of those persons whose health was affected by the cold winter. As spring advances and summer comes on, the life thus imbued may bring forth a plentiful harvest. This harvest is then stored away during the summer and fall for use during the winter when the life of plants and some animals ceases from activity and no harvest is to be gathered. We then learn, even from the ant, as Solomon says, to gather our food in the harvest and provide for the winter, lest we be in want when the winter comes. Read Prov. 6:6-11.

Are we careful to observe these times of planting and ingathering? As a general rule we are. But there is also a spring when spiritual planting must be done, a summer and autumn when souls ought to be harvested, and a winter when our activity must cease. Are we, as Christians, giving these seasons for spiritual planting and harvesting our first and most careful attention? Fear may be expressed that we may sometimes spend too much time in planting and harvesting that which is perishable, to the neglect of the planting and harvesting for the kingdom of God. In Jer. 8:20 we read, "The harvest is past, the summer is ended, and we are not saved."

Oh, when the harvest of souls is ended and we are not saved, who is to blame? Let us, therefore, awake from our slumbers and follow the lowly Jesus, so that when our winter shall come and our activity shall cease that we may be found safe in the arms of Jesus.

New Holland, Pa.

THE WORLD'S FAIR AT ST. LOUIS.

By Daniel Kauffman.

'Are you going?

No.

Why not?

It is not the place for me.

Why not?

There are many reasons. In the first place, it is, as its name implies, the world's fair. It is therefore not for those who "are not of the world" (John 17:14).

Could you not tell more of its evils if you would go there and see for yourself?

That is not necessary. I know enough from the testimony of its friends to convince me that it is no place for me.

But is not the testimony of its friends one-sided?

Decidedly so. You can expect them to paint it up in its bright colors. But enough leaks out on the other side to convince me that the other side is the most worthy.

Would you mention a few of these points?

Yes. First, the enormous expense. How many millions of dollars were contributed by the United States? By the city of St. Louis? By Missouri? By the other states? By foreign countries? How many millions of people will visit the fair during the summer? Multiply this by the average expense of each individual going and coming and while at the fair; add this to the sums already mentioned. Then ask yourself whether that is the best way of spending that amount of money. Think of the enormity of the sum. How many poor could be helped to homes with it? How many hospitals and missions would it build and maintain? How many Bibles and other useful books would it print? How many souls could be reached, were this sum available for the evangelization of the world?

It is generally conceded that if it were not for the hope that its chief promoters have for winning money and glory, that such

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things would never be started; and if it were not for the artificial means for raising excitement among the people, resorted to by persons and corporations financially interested, they would never be extensively patronized.

Such places are always famous for the presence of tramps, pickpockets, thieves, thugs, gamblers, scarlet women, and vile people of every description. Frequently the unsuspecting public is warned against having anything to do with strangers. Many girls are hired by flattering offers of high wages for work, only to find themselves drawn into a net and ruined for life. Many are the innocent people who go into exposition cities during such times, and leave with stained characters.

Do you charge the exposition with being responsible for such results?

Indirectly only, but the results are there, nevertheless. The exposition draws the masses of innocent boys and girls, and this gives an opportunity for a great harvest for vicious classes of all descriptions.

But here are a few things for which the exposition is more directly responsible. In making room for exhibits along various lines some things are allowed which are at least questionable and others decidedly sinful. I cannot tell you of what all is allowed at their pleasure resorts, for I have never been there. Neither shall I dwell upon the fact that much of their classic art is decidedly indecent. Nor shall I say very much about the recent discussion as to whether the saloons there shall be licensed according to the laws of the state or the rules governing the exposition. All these things, however, are a part of the exposition.

Some time ago, having heard some things about the "Midway" at the Pan-American Exposition at Buffalo, that were not very complimentary, I asked a man who was not heard so much about these fairs. Most churches condemn horse-racing. Move the race track within the fair ground, and they look on with evident delight. They condemn the saloon; but tolerate it when it becomes a part of a popular institution. They condemn the dance, but tolerate it on picnic grounds. It may seem "narrow" to stand against places where such things are provided for and allowed, but how can we do otherwise when God's word especially enjoins it upon us to "have no fellowship with the unfruitful works of darkness"? We recognize many features in these places that may be allowed and some things that are upbuilding. We are not charging the exposition managers with being vicious or criminal. We believe that there will be many people there whose characters are as unspotted as our own. Yet when we think of the enormous expenses that might be put to better purposes; when we think of the spirit of worldliness which always permeates such gatherings; when we think of the congregated vice that is always brought together on such occasions; when we think of the objectionable features that are incorporated as a part of the exposition itself, it makes us feel like calling the attention of all the faithful to these things, and submitting them for their prayerful consideration.

HERALD OF TRUTH.

the spirit of commercialism, the spirit of levity, to say nothing of other influences that are decidedly harmful. Here is one of the greatest objections I have to such gatherings; for, recognizing that large crowds are inspiring, when I know that they are moved by a spirit of worldliness, it makes me tremble for the innocent people there, for how can they mingle in such a crowd without imbibing more or less of the same spirit? But what about the evangelistic efforts to be made there?

It depends upon what basis that work will be conducted. If it will be conducted upon a gospel basis, then the evangelists will wrestle against "spiritual wickedness in high places," and begin on the exposition managers for tolerating such things as saloons and other evils. Certainly they cannot cooperate with or patronize an institution that has these things as a part of its being, for "what fellowship has righteousness with unrighteousness? What communion hath light with darkness?"

In refusing to go to St. Louis this summer, are you not missing the chance of a lifetime?

That is what they say; but the fact is, this World's Fair business is getting to be quite common. Several times has this "chance of a lifetime" been within reach. I can remember the Centennial Exposition at Philadelphia in 1876, the World's Columbian Exposition at Chicago in 1893, the expositions at Charleston, at New Orleans, in Paris, at Omaha, at Buffalo, and several other places. Already they are planning several others ahead. Each one is more grand and costly than its predecessors.

The fact is, if it were not for such influences which most Christians condemn in the abstract, together with the hope of gain on the part of its chief promoters, we would not hear so much about these fairs. Most churches condemn horse-racing. Move the race track within the fair ground, and they look on with evident delight. They condemn the saloon; but tolerate it when it becomes a part of a popular institution. They condemn the dance, but tolerate it on picnic grounds. It may seem "narrow" to stand against places where such things are provided for and allowed, but how can we do otherwise when God's word especially enjoins it upon us to "have no fellowship with the unfruitful works of darkness"? We recognize many features in these places that may be allowed and some things that are upbuilding. We are not charging the exposition managers with being vicious or criminal. We believe that there will be many people there whose characters are as unspotted as our own. Yet when we think of the enormous expenses that might be put to better purposes; when we think of the spirit of worldliness which always permeates such gatherings; when we think of the congregated vice that is always brought together on such occasions; when we think of the objectionable features that are incorporated as a part of the exposition itself, it makes us feel like calling the attention of all the faithful to these things, and submitting them for their prayerful consideration.

Versailles, Mo.

BALANCING LAST YEAR'S ACCOUNT.

By a Sister.

Another year has gone into eternity, and whatever opportunities may have been given to you and me for developing our talents, for bettering our spiritual experience, for benefiting our fellowmen, and for glorifying

our God, they have now passed away, and we shall have those same opportunities no more. There is both a glad and a sad side to this fact.

The sad side will be realized most by those who have allowed the precious time, talents and chances to drift away without any full effort having been made to use them to a proper advantage; by those who, like the foolish virgins, have not taken the trouble to buy oil or to put themselves to any inconvenience whatever to "trim their lamps and be ready." The new year, I fear, will not dawn upon such with a great deal of brightness and joy. How could that be possible where conscience has been silenced and flagrant neglect and folly have been practiced?

The glad side will be happily experienced by those who can truthfully and conscientiously look back upon the moments of the past year as having been spent in earnest, devoted service to the cause of Christ, in loving toil for the salvation of lost ones, in strengthening, encouraging and helping others of his dear children. I trust you may be among those who have experienced the glad side, and may the present year be the brightest and happiest and most useful and successful year of your life, as I purpose by God's assistance and grace that it shall be to me. And if by any word or act or influence of mine I can help you to faster advance in your soul's experience in usefulness and success in this glorious work, you may be very sure that I shall be grateful to do it.

At the close of each successive year it is customary among business men to total up their income and expenses, to take an invoice of their goods, to calculate their profits and losses, with a view of finding out to what extent they were benefited or have suffered by the year's work, and in order that they may strengthen the weak places in the business.

Now, if we have not already done so, I would suggest, may I would urge, that we take a similar course, and make as correctly as we can a balance-sheet of the past year of our standing before God. The way to go about this would be to set apart a suitable time and place where, alone with God, upon bended knees, you would draw a line down through the center of your page, and on one side write what advances you have made in your own soul, being careful to remember the little things, calculating carefully your experiences and comparing them with the present. On the other side estimate with equal care the points wherein you may have failed, passing not by the things you have neglected. Forget not to consider whether your undertakings were weighed in the light of your conscience and under the conscious gaze of God's countenance. Then and there present yourself anew to Him who died for you on Calvary's cruel tree, and claim the efficacy of his cleansing blood and the power of his all-conquering Spirit, determining in the strength of that blessed Comforter and Guide, that you will in 1904, by the grace of God, avoid those dangers which in the past may have weakened your faith in trying times.

May God help up in this year to be more earnest in our supplications to him, and more watchful of our lives, never looking back as did Lot's wife, but press onward, ever praising God for his blessings.

Chicago, Ill.

There are many religious services where the poor Lazaruses are shut out and the rich Dives are welcomed in, but thanks be to God, at the eternal service of praise in the future world, the poor who are rich in faith, will be heartily welcomed.—A. D. Wenger.

HERALD OF TRUTH.

March 24, 1904.

D. H. BENDER, Editor.

Entered March 4, 1902, at Elkhart, Ind., as second-class matter, under Act of Congress, Oct. 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

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5. Canada.
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9. Indiana, Amish (Springs).
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11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

Now is the time to send in orders for Sunday School Supplies for the second quarter. Order early, so as to be sure to have your supplies for the first Sunday in the new quarter. Be sure to sign your name and address to all orders.

The Herald of Truth and Young People's Paper will be sent to one address for \$1.50 per year. The Herald and Words of Cheer for the same time to one address for \$1.35. Words of Cheer and Young People's Paper, \$1.10, and the three papers together for \$2.00. This, however, does not apply in the case of those who are taking commission on subscriptions for any of the papers.

MENNONITE PUBLISHING CO. FIRST MORTGAGE BONDS.

The Board of Directors of the Mennonite Publishing Company, authorized by the stockholders of the Company at a meeting held on the 11th of February, at which three-fifths of the stock was represented, have ordered the issue of First Mortgage Bonds to cover the indebtedness of the Company. These bonds are to be secured by a deed of trust on the plant of the Company, including fifty-five thousand dollars worth of real estate, together with the entire stock and equipment of the Company amounting to \$100,000.00. The bonds are to be issued as follows: Fifty thousand dollars in the denomination of \$25.00 each, and forty thousand dollars in the denomination of \$100.00 each. These bonds will mature in five or ten years, the Company reserving the right to pay off and redeem any of the bonds at any interest bearing period, which will offer an advantage to bondholders. These bonds will bear five per cent. interest per annum, payable on the \$25.00 issue annually and on those of \$100.00 every six months, and both bonds and interest are payable in gold, if desired.

This will make a good and safe investment, and we hope it will appeal to our people, and that many will be glad to purchase these bonds for the purpose of helping out the Publishing House, and also as a profitable investment for themselves.

We earnestly appeal to our friends who have an interest in the Publishing House and

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the cause of the church to consider this matter carefully and prayerfully and let us know very soon what you can do to help us in this time of need. Let us by all means uphold and maintain our Publishing House. We as a church and a people can surely not afford to let our publications and our publishing interests suffer. Such a thing would be a calamity from which the church would never recover.

Let all who can help us, write at once, and let us know how many of these bonds they are willing to take, and as soon as all the arrangements are made and the bonds are issued, we will send them to each subscriber. Kindly write soon. These bonds will be a safe investment, as they are secured by first mortgage on property worth double the amount of the bond issue.

Address, Mennonite Publishing Co., Elkhart, Ind.

CORRESPONDENCE.

Iowa, La., March 10, 1904.—To the Herald readers, Greeting. On Feb. 26, Bro. M. S. Steiner of Columbus Grove, Ohio, came into our midst and conducted a series of meetings until March 7. We were very much encouraged. Three souls confessed their Savior and one made application to unite with us from another church.

Bro. Peter Unzicker of Cullom, Ill., who had been spending part of the winter here, preached his last sermon on Tuesday night and left for home the next day. We are always glad to have our ministers from the North to visit us. We are so far away in the South that we are not frequently visited by our brethren. May the Lord bless the seed sown by our dear brethren that it will bring much fruit. We ask an interest in the prayers of God's people that we as a little band of soldiers here in the far South may be faithful and so let our lights shine that at least some who are yet in darkness may be led to the true light, Christ Jesus, and receive everlasting life. John Shrock.

Allen, Pa., March 14, 1904.—During the meetings held at Churchtown some time ago, one soul confessed the Savior and became willing to unite with the people of God. May God bless the efforts put forth that many more may become willing to forsake the world for Christ. Our counsel meeting was held on March 13; all expressed peace and harmony and a desire to participate in the communion. J. B. Zimmerman.

Elkhart, Ind., March 19, 1904.—Our Sunday school and church services last Sunday were well attended and much interest manifested, as was also the Young People's meeting in the evening. Bro. Bender was the only minister present. He chose for his theme the character of "Cornelius" (Acts 10:1). Bro. Yoder filled the appointment at Middlebury, Ind., Bro. Lambert had gone to Pennsylvania, and Bro. Funk was visiting some aged people in Clinton township. The subject for Young People's meeting was, "Ideals for Young People." A number of brethren gave talks on the subject, holding up the only true ideal—"perfection"—as characterized in the life of the Christian's only model—Jesus. Cor.

Woodside, Pa., March 14, 1904.—Bro. Abr. Metzler of Martinsburg, Pa., preached the funeral sermon for the child of Bro. and Sister Charles and Etta Hansaker on March 12, at the Masontown M. H., using for his text Job 1:21.

Bro. Metzler also filled the pulpit at our morning and evening services, Sunday,

March 13, choosing for his morning text, Psa. 51:12, 13, and in the evening, 2 Kings 6:16. The brother left some good and lasting impressions upon the hearts of many. May he be the means of converting many souls and gathering them into the fold of Christ. Justus B. Bare.

Milnor, Pa., March 10, 1904.—We desire to express our thanks through the Herald for the word delivered to us. Bro. A. D. Martin of Scottsdale, Pa., being with us Saturday evening, Feb. 27, spoke from Luke 19:10, "For the Son of man is come to seek and to save that which was lost." On Monday evening, March 8, he preached from John 1:29, "Behold the Lamb of God," and Tuesday evening following, from Matt. 22:42, "What think ye of Christ?" We were much encouraged, and we hope others that have not taken the necessary and important step, were made to think. The meetings were well attended. We feel that the field here is open for work, "they are white already to harvest." Many souls leading cold and thoughtless lives we believe could be reached by the prayers and efforts of those who are interested in the salvation of the lost, and we, therefore, beg to be remembered by those who have a love for the cause and a desire to see his work go on. Preaching has been announced for Sunday evening, March 27, and, if the Lord wills, every four weeks thereafter. We would appreciate visits from brethren of other districts as well as the kindness shown by the ministering brethren here. Yours for the Master, Martha L. Martin.

Waynesboro, Va., March 16, 1904.—On Sunday last the Spring Dale Cong. met to reorganize their Sunday school. All passed off nicely. The following brethren were chosen as leaders in the work: A. W. Esleman, Supt.; D. E. Weaver, Ass't Supt.; F. A. Driver, Chor.; G. S. Etter, Sec. and Treas. The school will open with the next quarter. Hope that all who attend may be encouraged in the all-important work. If all work together harmoniously and attend well we will have an interesting school. May all be done for God's glory.

We were glad to notice in the last Herald that our editor has been so well supplied with articles for the paper, which is very encouraging for him in his new position.

Our former editor is often remembered, and we hope his health will be much improved and that we may often hear from him through the Herald. (Bro. A. B. K., take notice.—Ed.) Cor.

Maugansville, Md., March 16, 1904.—Greeting to all in Jesus' name. Winter is not over yet and the fields are white with snow at this writing. The brotherhood in this county enjoyed a visit from Bro. A. D. Martin of Scottsdale, Pa., who spent some time visiting the different congregations and preaching the word. May God richly bless the efforts put forth by the dear young brother. In company with my brother we spent one week with the brethren in Franklin Co., Pa., filling six appointments and meeting many dear brethren and sisters whom we had not met for a number of years. Three precious souls have confessed a willingness to leave the world and live for the Master. May heaven's blessing rest upon all, is the prayer of your brother in the faith, M. E. Horst.

Reid, Md., March 14, 1904.—Dear Herald readers, Greeting in Jesus' name. "Hitherto hath the Lord helped us." It was through love from the Lord toward us to help us in our spiritual warfare, that Bro. A. D. Martin

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of Scottsdale, Pa., was again permitted to be with us for a season. He preached at the Paradise school house, Franklin Co., Pa., on Saturday evening, Feb. 27, and on Sunday morning and evening at the Union M. H., Maugansville, Md. From there he went to the Stauffer M. H. and commenced meetings on Tuesday evening, March 1, continuing there until Sunday evening, the 6th. From here he again returned to the Paradise school house and preached in the evening of the 7th and 8th, and at Clearspring the 9th and 10th. We hope the Lord will bless the efforts that were put forth by the brother in behalf of those who are willing to be led by the divine Leader. May the Lord bless the brother in all his labors wherever he may go, and may the Lord grant that he and many others may visit us from time to time. Though they bring us nothing new, only the "old, old story," we truly believe it is one of God's ways to show the love that we as his church here below should have for each other. Oh, let us not be so narrow-minded as not to welcome those who for love's sake would come and give us a few words of encouragement, and thereby bring us as sister churches into closer relations. We sometimes need a Paul to convince us of our lack of zeal, and sometimes a Peter to convince us of our lack of boldness. May the Lord bless all as is our prayer. Benj. B. Weber.

Perkasie, Pa., R. F. D. No. 4 (Bloomington Cong.)—Dear readers of the Herald, Greeting in the worthy name of Jesus. I concluded to write a few lines again. I am glad that the Herald has also secured a correspondent from the Souderton Cong., as I would be glad if every part of the great harvest field would occasionally report what the Lord is doing there. I am glad to say that the new officers in our Sunday school are making an earnest effort to secure punctuality and more regularity in attendance, and their efforts are not in vain. May the Lord bless and guide them always so that the Sunday school may be a valuable aid to the work of Christ. On Sunday, Feb. 21, Pre. Aaron Freed of the Line Lexington Cong. was with us. May God's blessing ever rest upon all his faithful servants and may he call forth many more able and willing workers to labor in the various parts of his great harvest field, is my earnest prayer.

And may the good Lord bless and help and guide the new editor that he may be a blessing to many through the Herald, is my heartfelt wish. Amen. (The Lord grant it.—Ed.) Cor.

For the Herald of Truth.
SATAN ENTERED INTO HIM.

A Short Sermon by S. F. Coffman.

"And after the sop Satan entered into him." John 13:27. In many places in the scripture we read of people being possessed of devils. We are told of two different kinds of such people. Jesus and his disciples cast out devils. These people seemed to have a sort of madness or malady which would overcome them and make them act very strangely, and sometimes their conduct was such that they injured themselves and others. Of this class we have many instances in the scriptures at the time of our Savior and afterward during the ministry of the apostles. Mary Magdalene had seven devils cast out of her. The Gadarene had a legion of devils cast out of him. At Ephesus, Paul cast out such an evil spirit (Acts 19). At Philippi he also cast out an evil spirit, a (fortune teller) Acts 16. Just how or when

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these evil spirits entered into and possessed these people we do not know. But that they were of the wicked one we know, because they were cast out by the power of God in the name of Jesus. Jesus is opposed to the kingdom of sin and darkness; he is not divided against himself.

Of the other class into whom Satan enters, it is not said that they are possessed of devils or that unclean spirits are in them. They are not violent, demented or strange in their conduct. They may be and do seem to be perfectly rational, but their works and life are not in harmony with the Word and Spirit of God. Of this class we have an example in King Saul. He was at one time controlled by the Spirit of God, so much so that the spirit of prophecy came upon him. But when once he disobeyed the commandment of God to destroy the Amalekites, the Spirit of God departed from him. It was then that Satan entered into him. After that, Saul's life was changed. He became a persecutor of God's chosen king. He was envious, jealous, hateful, murderous and subject to fits of passion, in one of which he sought to thrust David through with his spear; at last he slew himself. Satan surely had entered into him when he forsook the counsel of God.

Those into whom Satan has entered are the children of the devil. John the Baptist calls the unrepentant Jews a "generation of vipers," that is, the offspring of serpents, or of the serpent, the devil. Jesus says in plain words, "Ye are of your father, the devil, and the lusts of your father ye will do." Thus we see that men are not only possessed of the spirit of evil, but are the children of the devil.

On the other hand, "As many as are led by the Spirit of God they are the sons of God." It is a terrible thing to let Satan have any power over us, if by so doing we become members of his family. Satan sometimes enters into men through the influence of others who have not the right spirit. Jesus says (Matt. 23:15), "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." There is a suggestion that it is possible for some people to be blind to the fact that they are filled with the spirit of the devil. The scribes and Pharisees did not seem to know they were wrong. In a number of places in Matt. 23 they are called "blind guides." When Satan enters into men they become spiritually blind. In 2 Cor. 4:4 the apostle says, "In whom the god of this world hath blinded the minds of them which believe not." This is for the purpose of keeping the light and knowledge of salvation from them.

There are a great many people in the world today into whom Satan has entered. All who are living in sin are of the devil (1 John 3:8). "He that committeth sin is of the devil." As Christians we speak of ourselves as being in Christ, and this is true, but we find the statement, "At that day ye shall know that I am in my Father, and ye in me, and I in you." Even so it may be said of the children of this world (whose god is Satan, "the god of this world"), for the scripture says in 1 John 5:19, "The world lieth in the wicked one" (Revised Version).

This is a sad and terrible condition. In so many instances we see that people are doing the lusts of their father, the devil, and seem not to realize it. If they do realize it they seem not to care; their hearts are hardened and they go on in sin and often end in destruction.

Satan has many ways of getting an entrance into people's hearts. First through temptation, as he tempted Adam and Eve and tried to tempt Jesus. Then by deceitful statements, making people put a wrong interpretation on what God says. Again, he makes sin appear to be all right; he appears as an angel of light. He would also threaten with great persecutions those who would not serve him. He will do anything in order to get control of the hearts of men. He has many devices and wiles, and we are cautioned to be on our guard, lest we be overcome or ensnared.

Some people think that the thousand years are here in which Satan is bound and does not deceive the nations. But let such take warning from the many injunctions given to us by the apostle to "be sober, be vigilant"; give no place to the devil; "overcome the wicked one"; "put on the whole armor of God that ye may be able to stand against the wiles of the devil." For it is a fact that he is yet going about as a roaring lion and appearing as an angel of light.

We are sure that the Lord gives us the victory over him and is able to cast him out of our hearts and give us the armor that will vanquish him, but so long as he is yet going about, there is a possibility of his getting into some one's heart.

Vineland, Ont.

For the Herald of Truth.

THE GRACE OF GOD.

By M. D. Allison.

May the grace of God that passes all understanding rest and abide with all of God's people now and forever. Dear Christian friends, we do not realize the grace that our Lord is bestowing upon us until we get into trouble and he helps us out. It is then we can begin to see what our Lord has done and is doing for us all the time. Oh, could we just get the people to know that God's grace is always with us and will be sure to carry us through all trials and troubles. We read in 2 Cor. 1:3-9 that Christ tells Paul that his grace is sufficient for him, and if Christ's grace was sufficient in Paul's day it will be sufficient for us in our day. In Heb. 13:8 we have another verse that tells us that Christ and his grace are the same forever and ever, and that being so, let us ask the Lord for more of his grace to carry out his plans, for we know that if we ask we shall receive, that is, if we believe when we ask. So let us, dear Christian friends, start out anew and see if we cannot make a better success of our future life than we have of our past life. Let us be out and out for Christ and his cause, and whenever we can see an opportunity to do good let it not slip by, for in improving our opportunities we may win a soul for Christ which is worth more than the whole world. I will further say to those who are outside of Christ and the church that God's grace is sufficient for you, and all that you have to do is to take Christ and ask him to lead, guide and direct you, and he will send his grace to carry you through life's journey, and then, when you have accomplished the purpose for which he has created you, he will receive you unto himself so that you may share in the joys that he has prepared for one and all of his followers.

South English, Iowa.

Kindness, gentleness, consideration for all with whom our earthly lot is cast—these form the practice ground for the ultimate satisfaction of the communion of saints in heaven.

For the Herald of Truth.
THE HOLY GHOST OUR ABIDING COMFORTER.

By Catharine E. Miller.

"I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." John 14:16. We cannot fully realize what Jesus did for us in this that he sent the Holy Ghost. He suffered and died for us, and besides all this he sent the Holy Ghost, the third person in the Trinity, the sanctifier of souls, to be our abiding comforter. We call a man holy when his heart is conformed in some degree to the image of God and free from all sinful affections. All the believers who are partaking of a holy principle of grace whereby the soul is renewed may be called holy, they having received the earnest of the Holy Spirit, and are called saints. To this class of people the Holy Ghost will manifest himself to be an ever-present comforter. Now, what good do we derive from him? Will we say we have not so much as heard whether there be any Holy Ghost? If we then, being evil, know how to give good gifts unto our children, how much more shall our heavenly Father give the Holy Spirit to them that ask him? See, beloved, here is another promise. We should not be strangers to the Spirit. A comforter must be one who understands our sorrows and our troubles, one who sympathizes with our sufferings. We appreciate his presence more in dark times than we do in bright times. It is then that we feel the need of a comforter. He comforteth such that are cast down and upholdeth them that are of a broken spirit. He will not leave us when storms of trouble arise and men on our side, even our friends, turn us a cold shoulder. Then he whispers to us words of infinite love, and the soul is comforted and rests in peace. This is some of the good the saints derive from Him whom the world cannot receive nor know.

Paul was so filled with the Holy Ghost that through him he was able to endure the most severe hardships for Christ. In writing to the Romans he says, "The Spirit itself beareth witness with our spirit that we are the children of God" (Rom. 8:16). He was not afraid to stand for the right; he was persecuted for preaching Christ, and in telling his experience to the Thessalonians he says, "The gospel which was preached of me is not after man, for it came not unto you in word only, but also in power of the Holy Ghost." The gospel first came in word, backed up by the promise of the Holy Ghost to come and dwell in the heart as an abiding comforter to reveal the things of God and guide the believer into all truth. Paul's preaching after hearing the voice of God calling him by name was no longer with enticing words of man's wisdom; from that time on he was done with the traditions of men, because he was filled with the Spirit. His religious conviction was no longer the result of education.

Would to God that all professors of religion might receive the power of the Holy Ghost! But, oh, how many have anything more than a human faith! Multitudes are taught to fear God by the doctrines and traditions of men, which cannot reach the heart to make a new creature. Thank God, this is not so with the Christian, for he has his Redeemer enthroned in his heart and the Holy Ghost always accompanies the presence of Christ. So much as our bodies are the temple of the Holy Ghost so much ought we to exercise ourselves in his work. We are sometimes so narrow-minded that the Spirit cannot do his work through us. When-

ever the Holy Ghost takes the lead in a man's life we will see him exercise himself in spiritual work, his conversation will be such as becometh the gospel of Jesus Christ; we will see him stand for the right, for the cause of his kingdom, for the purity of the church. One special work of the Holy Ghost among the believers was that they spake with tongues. This we believe was all for the comfort and welfare of the church. So will he who enjoys the gift of the Holy Ghost use his talent along this line in the way that he can do the most good. He will become a pillar in the church for good. We hear sometimes where the church is drifting more and more, and to which we give our prayers for the power of the Holy Ghost to rescue her out of the snares of the deceiver. But the drifting may be seen in this that one is of Paul, another of Apollos and still another of Cephas. To the early Christians Paul used rather strong language to show them their error, and so vividly admonished them to be perfectly joined together. How do we see the church drifting today along this line, and may be, all for want of the Holy Ghost? His office is to minister unto the church all her needs; but sad to know he is so often resisted. The Holy Ghost from the day of Pentecost has occupied an entirely new position; the whole affairs of the Christian church since that day devolved upon him, and Christ declares, "Whoso blasphemeth against him it shall not be forgiven him in this world nor in the world to come." Notice the office he holds. There is but one other great event to which the scripture directs us to look and that is the second coming of Christ. Till then we live in the Pentecostal age and under the rule of the Holy Ghost. The power that enables the lost soul to leave the broad road and take the straight and narrow way to life must come by the revelation of Jesus Christ and through the agency of the Holy Ghost. We should always be thankful for the blazing light of the Holy Ghost dispensation. When the early Christians had any church matters to settle, they called a conference, and the Holy Ghost being present, the result was short but good: "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things" (Acts 15:28), and the church rejoiced for the consolation. The Holy Ghost must needs be supreme manager in all our conference meetings and teachings. Then, and then only, can the church be edified through the conference work, and be joined together as one family—rejoicing in the Holy Ghost as our abiding comforter.

Spring, Pa.

For the Herald of Truth.
LIFE INSURANCE.

By G. B. Helmuth.

Through misrepresentation by a life insurance agent and my own weakness, I had a taste of life insurance. After I read the policy and looked into the situation, I decided that it is misleading and had it cancelled.

While I notice at present several agents making an active effort to convince brethren in our church to take life insurance, I feel it my duty to give my experience in this line. We are aware that life insurance is not in accordance with our church doctrine, which we at one time promised before God and many witnesses to obey, and if we now do not try to obey and build up, we certainly tear down. We cannot be at a standstill and cause annoyance to the church, and not only disobey men, but both God and men.

"By one man's disobedience many were made sinners." Rom. 5:19.

I took a policy upon the statement that in case I die it would entitle my family to a certain amount of money, which would be a provision for them after my death. This seems as though we would rather than trust in God, gain money through disobedience. It further shows a lack of confidence in God. "He that cometh to me shall never hunger, and he that believeth on me shall never thirst." John 6:35.

The life insurance agent says, "Take a policy, and you have your money at a place where it cannot be taken from you in case you run into debt." This would show dishonesty; if we are honest we need no such provision, but will pay our debts if possible. "I can see no harm in life insurance; it is no more harmful than insuring stock and buildings." We should certainly not liken men to stock and buildings; if we do, we might as well say man has no soul. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. 3:16.

"I took a policy because it is a safe place to lay up money, a small amount each year, and at the expiration of the policy I have a sum of money saved and in such an easy way, I never needed to pay any attention to it." With such a motive we are neglecting our duty to a great extent. We should remember that we are not handling our own money. "The earth is the Lord's, and the fulness thereof." 1 Cor. 10:26. Therefore we should be anxious and willing to pay attention to all that God entrusts in our hands; also consider for what purpose our money is used, and not assign it to some organization beyond our control, which might invest it and help to uphold some gambling pit or theater, where God is continually mocked.

Another point on which the life insurance agent talks, is claiming it is our duty to provide for our families. I agree with them and believe it is our duty to provide; but we shall commit ourselves and all our affairs to God's will, and work and provide accordingly. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. He will then guide us to a quiet and peaceable life which cannot mix with evil.

Millersburg, Ohio.

For the Herald of Truth.
THORNS AND ROSES.

By Clem.

Grit and grace are important factors in convincing the gainsaying. Covetousness and boastfulness are first cousins.

Love may chastise severely, but it never leaves scars.

Deeds of charity are not always deeds of mercy. Mercy never considers what men may say of the deed done, but seeks God's approval.

Habitual religious (?) groans are not proofs of piety.

It is not so much what men think of us as what God knows of us.

In giving testimony for God, he is not so much interested in what rolls off the tongue. His eye looks to see what comes from the heart.

Hypocrisy may do as a cloak for sin, but never as a covering.

The full salvation of the saint depends on what he is doing for the salvation of the sinner.

WITHOUT A DEACON.—WHO IS RESPONSIBLE?

By Bro. H.

While there are, perhaps, a number of small congregations of the Mennonite faith scattered throughout this country who for just reasons are not supplied with a deacon, there are also a few of the larger congregations who are not supplied with one, and who have a good supply, perhaps, of young brethren possessing the necessary qualifications for that office.

Why this is so, we will leave the reader to meditate upon. In some of these churches there seems to be something almost akin to an aversion to having a deacon among some of the members. An army that is not well officered is not considered in the best condition to withstand the enemy, so also a congregation that is not supplied with the necessary officers and leaders is not in the best condition to withstand the enemy of souls.

That the office of a deacon is an important one from a scriptural standpoint is evident from the fact that Paul, in describing to Timothy the necessary qualifications for a deacon and his wife, makes them almost identical with those of a bishop and his wife, while he does not say very much about the diversity of qualifications of a minister or teacher. Again, Paul in the opening of his letter to the Philippians addresses it "to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons," making special mention of only the two classes of officers of the church, from which we could infer that he considered the official standing of the deacon as second only to that of the bishop. Outside of Christ's own teachings, probably the longest sermon recorded in the New Testament (Acts 7) was delivered by Stephen, one of the first deacons. As to whether the office of deacon was considered of importance to the church by our forefathers, the martyrs, allow me to quote a little from the ninth article of our faith, which says, "That they should also see diligently to it, particularly each among his places he well provided with deacons (to look after and care for the poor), who may receive the contributions and alms, in order to dispense them faithfully and with all propriety to the poor and needy saints."

The first deacons were appointed for the primary purpose of looking after the neglected Grecian widows and providing for their wants. Several times it has come under our notice that it was reported that poor widows, members of our faith, had to receive aid of outsiders because there was no one in the church whose particular office it was to look after their needs.

In a congregation, then, that is without a deacon, but which has a bishop and also ample material for an efficient deacon, on whom rests the responsibility? In our opinion the chief responsibility rests with the bishop, especially where the bishop has his proper influence over the church and the voice of the church generally falls to the side he favors.

Garden City, Mo.

Never venture a single inch into any business, however lucrative, or any speculation, however attractive, or any social circles, however fascinating, if you cannot carry Christ with you and a clean conscience. Remember that Christ is our life and without him "no man can keep alive his own soul." Cuyler.

MISSIONS.

A SUCCESSFUL "TIGER" HUNT.

By J. A. Ressler.

Last summer when I was home on a "visit" quite a good many of my friends smiled at my first experience with a tiger, because I had shot at him and, having made a slight mistake in pointing the gun in the darkness, missed the beast. It has fallen to the lot of Bro. Lapp to redeem the reputation of the mission on this subject.

For some time our people have been reporting that animals come at night so near as to disturb their repose. Wild animals were even seen in the early twilight and sometimes in broad daylight. The nature of these animals varied according to circumstances. It certainly was not always the same animal, but it is equally certain that there was a possibility of the imagination of the witnesses playing an important part in the description of the animals, especially regarding their size.

Day before yesterday the report came that two large tigers had been seen the night before not far from Bro. Lapp's home at Rudri. As we are looked upon as the protectors of the people who are not allowed to carry arms, we felt it a duty to make an effort to kill the animals before they began the work of killing. We are too busy with more important work to devote much of our time to such work, but when they come too close to us we must do something.

Just before sunset Bro. Detweiler, Bro. Lapp and I went out with an old goat to the vicinity of the place where the "tigers" had been seen. We arranged the native beds on trees near each other high enough to be out of reach of any prowlers and tied the goat to a low bush so that the two beds and the goat were at the three angles of a triangle. We let Lapp and the cook in one tree and Detweiler and I got on the other bed. We did not have to wait long, for about seven o'clock, just after the moon had risen, we heard footsteps and saw some animal come creeping along, stalking the goat. He was once in good position for us to shoot, but I had once made the mistake of shooting too quickly at important game, and we waited. Besides, Lapp had the rifle and we thought he should have the first shot. The animal seemed suspicious. He moved off and then came back nearer Lapp's tree. He crouched down ready to spring at the goat when the sharp peal of the rifle rang out. There was a moment's silence and then came a series of growls and half barks such as we had heard described as coming from a wounded tiger. The wounded animal rushed around in a circle and then lay down and remained still. Was it dead? A wounded tiger or leopard is dangerous. Bro. Lapp dropped ample material for an efficient deacon, on whom rests the responsibility? In our opinion the chief responsibility rests with the bishop, especially where the bishop has his proper influence over the church and the voice of the church generally falls to the side he favors.

It was not a Royal Bengal. It was not a panther, nor a leopard. It was only a good-sized hyena, or striped wolf. But he was a good animal to kill at any rate, for these animals sometimes get so bold as to carry off small children. We tried to drag the body home, but that did not suit us. At last a man picked it up and carried it across his shoulders. It was all he could carry. The girls had a big time pinching its ears and examining it all over. The goat seemed to share the triumph and went up to the body and smelled at it and seemed perfectly contented.

No doubt as the girls lay down to rest that night many of them thanked God for having permitted the beast to be killed that had so often caused them to fear. And Bro. Lapp was pleased, because this was the first real work that the rifle sent by his brothers in America had done. Perhaps some people might not think this mission work, but we are here for the good of the people and we feel it our duty to give them protection from these wild beasts.

Dhantari, C. P., India.

OUR SAVIOR'S LAST COMMAND.

By J. S. Coffman.

"Go ye into all the world, and preach the gospel to every creature."

I ask you as a friend a few personal questions: Are you a Christian? If not, why are you interested in sending the gospel to your brothers and sisters who have never heard the precious story of the cross? Do you believe that God's word means what it says? Does your life show that you do really believe it? Do you observe and help to observe the "all things" whatsoever the Lord commanded his disciples? Or do you after all believe only a part of God's word? How do you use the money God has entrusted in your care? Do you spend as much or more for display, or for a filthy habit, or to satisfy the carnal appetites and desires, than you do for the support of the gospel? Dear friend, if you are not a lover of the dear Savior, stop and think! Where will you spend eternity? If you have accepted him as your Savior, work earnestly for him, as there are millions of souls going down, DOWN, to eternal misery. Among these may be your father, mother, son, daughter, companion, brother, sister, neighbor, or some kind friend, and what are you doing to help rescue them?

Oh, that a burning desire for saving souls may kindle in every heart, as our stay on earth is short, and we know not whose eternal destiny may hinge upon our words or actions this hour.

(Written shortly before Bro. Coffman's death.)

When in doubt as to whether subjection to a command of parents would be obeying them "in the Lord," always give the command the benefit of the doubt.—J. S. Hartzler.

MARRIAGES.

Weidy—Weidy.—On the 12th of March 1904, at the residence of Bro. Michael Landis in Elkhart, Ind., by John F. Funk, Martin D. Weidy and E. Weidy. May the Lord bless and prosper these young people in the pathway of life.

Smith—Landis.—Feb. 25, 1904, at the home of the officiating minister, Martin D. Weidy, of Smith of West Donegal and Ellen B. Landis of Bainbridge.

Longenecker—Demmy.—Feb. 27, 1904, by the same minister and at the same place, Elmer E. Longenecker of Conewago and Katie Demmy of Londonderry Twp.

Longenecker—Garber.—Feb. 28, 1904, by the same minister and at the same place, Elmer E. Longenecker of Mount Joy Twp. and Ellen E. Garber of West Donegal Twp.

DEATHS.

Correction.—In giving the age of Sister Ramer of Markham, Ont., in last Herald, we should have said 63 years instead of 39 years.

Obituary of Pre. Samuel A. Kurtz.

Samuel A. Kurtz was born in Wayne Co., Ohio, and died near Nampa, Idaho, March 5, 1904, aged 31 Y., 2 M., 22 D. Bro. Kurtz went to Nampa a little over four years ago, where he was ordained to the ministry, Dec. 9, 1899. He was of a mild,

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month Brethren in Christ church. During her last
days she taught greatly and longed to be at rest.
The funeral, which was largely attended, was held
at the M. B. C. church, conducted by her pastor,
Pro. Utter, assisted by Pre. A. A. Miller. She had
chosen 2 Tim. 4:6-8, as the text to be used. In-
terment in Butler cemetery.American Gardener's Assistant. By T. Bridgeman.
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line write us, and we will send you a description
and prices. Or send for a catalogue, from which
you can select what you desire. Address, Menno-
nite Publishing Co., Elkhart, Ind.budded on earth to bloom in heaven. Services
were held at the Bird-in-Hand M. E. church by
J. F. Kingsley and Christian Brackbill. Interment
in the adjoining cemetery.Good—Lydia Good was born in Perry Co., Ohio;
died March 5, 1904, at the home of her son, Abe
Stemen, aged 76 Y., 7 M., 6 D. She was the
mother of nine children; two having preceded her
to the better world, leaving four sons and three
daughters, 50 grandchildren, 15 great-grandchild-
ren and a host of friends to mourn her departure.
The children were all present except two daugh-
ters, Mrs. Eli Huddle of Gresham, Ore., and Mrs.
John Hayes of McCune, Kansas. She became a
Christian in early childhood and lived as such all
her life. She was a faithful member of the Men-
nonite Brethren in Christ church. During her last
days she taught greatly and longed to be at rest.
The funeral, which was largely attended, was held
at the M. B. C. church, conducted by her pastor,
Pro. Utter, assisted by Pre. A. A. Miller. She had
chosen 2 Tim. 4:6-8, as the text to be used. In-
terment in Butler cemetery.Christner—Jacob Christner was born in Bavaria,
Germany, in 1836. He came with his parents to
Canada in 1847 and moved to Iowa in 1858. He
was married to Barbara E. Odell in 1858. Bro.
Christner died March 6, 1904, aged 67 Y., 8 M., 15
D. He leaves a wife, seven sons and two daugh-
ters to mourn his departure, one son having pre-
ceded him to the spirit world. Buried in the
Sugar Creek cemetery, Henry Co., Iowa. Services
by S. Gerig and D. Graber in German and S. M.
Musselman in English from Phil. 1:21 and Thess.
4:13-18.

ITEMS.

By careful computation it has been shown that
the Spanish-Philippine war has cost the United
States the enormous sum of "one thousand million
dollars." This amount would more than have paid
all our bonded indebtedness. This war has also
raised the pension (taxes) nearly one dollar per
capita to every inhabitant of the country.During the coming year the government pro-
poses to spend \$75,000,000 on army equipment and
\$100,000,000 on the navy. And yet we claim to
be ruled under the banner of the Prince of Peace.A General Peace Congress, composed of the
various peace societies throughout the United
States, will be held at Boston during the first
week in October. The object of this congress is
to devise means and muster all the influence pos-
sible to bring about mutual arbitration and uni-
versal peace. Such prominent men as Andrew D.
White, Andrew Carnegie, Edward Everett Hale
are connected with the movement. We welcome
the day of "universal peace."

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or call on W. C. Rinearson, G. P. A., Cincinnati, O.gentle disposition and fully consecrated to the
Master's service. His attendance at the services
was prompt and regular so long as health per-
mitted him to be present. He was actively en-
gaged in his ministry and when he could no longer
preach he faithfully admonished those with whom
he came in contact. His life was a constant re-
proof to sin. Although the last few weeks of his
earthly life were spent in great suffering, yet not
a murmur was heard to pass his lips. He was
willing to suffer for Christ's sake here, but had
a desire to depart and be with him. He was mar-
ried April 2, 1902, to Sister Sarah Troyer of
Holmes Co., Ohio, who survives him. Beside his
sorrowing companion he leaves a father, two
brothers and a sister to mourn his early departure.
The congregation at Nampa realizes that it has
lost one of its most faithful members and workers,
but we are assured that our loss is his eternal
gain. Funeral services were conducted on the 6th
at the Antioch M. H., in the presence of a large
concourse of people, by the brethren D. Hilly and
A. M. Shenk. Text, Phil. 1:21-24. J. P. B.Lefever.—On Feb. 16, 1904, at Paradise, Lancas-
ter Co., Pa., Bro. Samuel Lefever died very sud-
denly, aged 82 Y., 6 M., 26 D. He was married to
Elizabeth Ebsenbach in 1849, with whom he lived
happily until Nov. 5, 1900, when she was taken
home. Since then this life had lost much of its
pleasure. He was long and waiting for the time
when he, too, could go to his eternal home.
He was of a quiet disposition, always ready to
lend a helping hand and a regular attendant at
church, even to the last Sunday of his earthly
life. On Tuesday morning he arose as usual, but
feeling a little weak. At 4:30 o'clock he sank to
the floor and was assisted to an easy position by
his daughter, but in a moment the spirit had taken
its flight. God restfully spared him suffering.
He leaves an aged brother, one daughter, eight
grandchildren and two great-grandchildren. Ser-
vices were conducted at Paradise by Bro. Isaac
Eby. Text, Rev. 22:7. Interment in the Stras-
burg burying ground.Shantz.—Near Waterloo, Ont., Russel Stanley,
beloved son of William and Hannah Shantz, aged
7 Y., 9 M., 22 D. Only a few days previous his
little brother Howard Ira had been summoned by
the angels, and now these two little brothers are
where their sufferings are at an end. May their
parents find consolation in God, "our refuge." The
remains were laid to rest on Feb. 29, 1904, in the
Waterloo Mennonite cemetery, where services
were conducted by S. Hallman (text, Job 1:21)
and E. S. Hallman (text, Sam. 12:23). A hymn
sung, which brought much consolation to all, was
"Safe in the arms of Jesus."Brubacher.—Near Bridgeport, Ont., Hannah
Musselman, beloved wife of Frank Brubacher,
aged 50 Y., 6 M. She seemed to be an earnest
worker for her Master. The remains were laid to
rest in the Berlin church cemetery on March 3,
where services were conducted by Samuel S. Bowman
in German (text, Luke 10:28) and D. B. Sherk
in English (text, Rev. 14:13).Bricker.—Near Washington, Ont., on March 5,
1904, Sister Snyder, beloved wife of Isaac Bricker,
aged 70 Y., 9 M., 26 D. She suffered for about two
weeks until the death angel relieved her. She
leaves a husband and eleven children, some of
them living in the West and Northwest, one
daughter in Pittsburgh. The remains were laid to
rest in the Bismarck cemetery, where services
were held by Menno Cressman (text, Rev. 14:13)
and E. S. Hallman (text, 2 Cor. 5:1 and Eccl. 3:19).Shantz.—Near Waterloo, Ont., Howard Ira, be-
loved son of William and Hannah Shantz, aged 3
Y., 9 M., 13 D. Medical skill, the ministrations of
tender parents and uplifted prayers could not
withhold the messenger of death. "Thus we believe
the Lord's will was done, which is far better than
human will and skill." The remains were laid to
rest on Feb. 26 in the Waterloo Mennonite cem-
etry, where services were conducted by H. S.
Hallman (text, Matt. 18:1-4) and E. S. Hallman
(text, 1 Sam. 20:3).Gongwer.—On Mar. 8, 1904, in Olive Twp., Elk-
hart Co., Ind., of kidney trouble, Albert Gongwer,
aged 46 Y., 9 M., 21 D. Bro. Gongwer was born in
Ashland Co., O. He leaves a wife and six children,
besides a host of friends, to mourn their loss.He united with the Mennonite church three years
ago and remained a faithful member until death.
In his death the family lost a devoted husband
and father and the church a faithful member.
Funeral at the Olive M. H., March 11, where a
large concourse of relatives and friends gathered
to pay their last tribute of respect to one they
loved. Services by J. S. Hartzler from John 6:28,
29. Peace to his ashes.Umble.—Robert Lantz, son of Isaac K. and Stin-
nie Umble of Bird-in-Hand, Pa., died Feb. 26, 1904,
of la grippe, aged 7 Y., 5 M., 29 D. He is greatly
missed at home and by his schoolmates, as he was
a cheerful and loving little boy. His parents, two
sisters and one brother survive. He had only

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Published Weekly.

ELKHART, IND., THURSDAY, MARCH 31, 1904.

VOL. XVI. No. 14.

EDITORIAL NOTES.

"The Lord is risen indeed."

The first Easter Sunday came on April 9.

A joyous Easter greeting to all our read-
ers."If ye then be risen with Christ, seek those
things which are above."We call attention to the "Special Notice"
Bible offer on the fourth page.Sinful crucifixion occasions spiritual resur-
rection; the one is not possible without the
other.The Spring Conference for the Lancaster
Co. (Pa.) district was held in the Rohlers-
town M. H. on Friday, March 25.Six precious souls were received into the
church by water baptism at Kokomo, Ind.,
on Sunday, March 20. The Lord bless and
keep them.The Christian has two resurrections, and
they are both joyous, while the sinner has
but one and that is "the resurrection of
damnation."Twelve persons made the wise choice and
came out on the Lord's side during the meet-
ings held near Wadsworth, Ohio. Let the
church rejoice.Our Query Department has been a rather
one-sided affair up to this time. This de-
partment is intended not only for those who
ask questions, but is open to those also who
will answer them. It is easier to ask good
questions, but more edifying to properly an-
swer them.There is no more thrilling and to the ex-
clusively human mind, implausible account
in all history than the resurrection of Jesus.
At the same time, there is no historical fact
better attested and more clearly proven than
this, that Christ on the morning of the third
day after his burial came forth from the
tomb and walked upon the earth, in the same
body in which he was interred. He ap-
peared at least ten or eleven times to his dis-
ciples and companies of people, convincing
not only his doubting followers, but also his
enemies, even the stubborn Pharisees, that
he had really risen from the dead.Ordination services were held at the Home
Mission, 145 West 18th Street, Chicago, Ill.,
on Sunday, March 27, when our brethren, I.
W. Royer and Geo. J. Lapp were ordained
to the ministry. That wisdom from above
and the Holy Spirit's power may especially
qualify them for the work awaiting them in
this responsible calling, is our earnest
prayer.We are informed that the impression is
out in some portions of the brotherhood that
the editor of the Herald of Truth is also the
Business Manager and the General Director
of affairs about the Publishing House. This
is a mistake. The present editor is simply a
"hired hand" whose duty it is to edit the
paper and is not responsible for the business
transactions of the Mennonite Publishing
Co., beyond the scope of his personal in-
fluence and the limit of his authority to con-
trol the contents of the columns of the
Herald.Worthy of a number of brethren of the
Imitation. Conference district, being
moved to make an effort to raise \$1,000 in
the district, to be used in cancelling the debt
now resting on the Chicago Mission Build-
ing, met in the Stahl M. H., Somerset Co.,
Pa., March 15, and apportioned this amount
throughout the various congregations. All
the members will be given an opportunity to
assist in this noble work by voluntary sub-
scriptions. The cancelling of this debt would
mean a great saving in the way of interest
and would relieve the Mission of a long-felt
burden. The Lord bless his work.To the Friends Since our last mention,
of the Herald, a number more have
paid up their arrearages
and many have paid from one to three years
in advance, so that now the advance sub-
scriptions nearly offset the delinquents, for
which we are truly thankful. A number
who were unable to pay in full paid what
they could, and in a number of instances,
where the House was acquainted with the
circumstances and it was so requested, credit
was given in full. While the money is
needed and the publishers insist that all who
are able shall pay their dues, yet they do not
wish to be harsh or ungrateful, and as long
as the poor are willing to do what they can,
they will be dealt with in mercy and receive
kindly consideration. We wish also to say
in answer to many inquiries as to whether
the Herald will perish in case the PublishingHouse should fail, that we see no need for
such a calamity, but feel certain that should
the worst overtake the House, of which we
are assured by the managers there is no im-
mediate danger, its friends and the church
would not allow the Herald to die, but that
its publication would go on and its mission
continue.To Our Contributors.—We wish to thank
the brotherhood for the very liberal manner
in which the Herald is being supported with
good, interesting and helpful reading matter.
We would like to have the congregations
represented a little more generally in the cor-
respondence department. We are all anxious
to learn of the work being done throughout
the church; it brings us in closer touch and
sympathy with each other. We will furnish
paper and envelopes free to regular corre-
spondents. Matter for any issue of the Her-
ald should reach us not later than Friday of
the week previous, as the forms are usually
made up on Saturday and the paper goes to
press on Monday.Easter tide. This annual festival ranks
second, if not first, in promi-
nence and importance throughout all Chris-
tendom. The name "Easter" has its origin
from at least two different sources: 1. From
the Jewish Paschal or Passover feast, called
in the German "Ostern," or "Osterfest,"
which feast, because of the offering up of
the Paschal lamb ("Osterlamm"), was typi-
cal of the offering up of Christ Jesus on the
cross as a "Lamb slain" for the sins of the
whole world. 2. In the English language
the word "Easter" traces its origin to the
old Teutonic mythology, and is derived from
"Eostre," the Anglo-Saxon goddess of
Spring, to whom the fourth month, cor-
responding to our April, was dedicated.
Neither of these origins bear directly on the
Resurrection in memory of which Easter is
today celebrated.When the Easter festival was instituted,
about 68 A. D., the Christian church was
not a unit as to its real purpose, or the time
of its celebration. The Jewish Christians,
whose leading thought was the death of
Christ as the real Paschal Lamb, held their
feast on the 14th day of Nisan, or "moon
month," corresponding to the Passover
feast, regardless of the day of the week upon
which it might fall; while the Gentile Chris-
tians, who were unfettered by Jewish tradi-
tion, kept the first day of the week to iden-
tify it with the day of Christ's resurrection,
and the preceding Friday in commemoration

of his crucifixion. This dissension led to a serious church dispute in the second century, during which Victor, then Bishop of Rome, excommunicated those adhering to the former practice. Finally the Council of Nice in 325 A. D., established the Gentile usage for universal observance throughout all the churches.

Easter, being controlled by the moon, is a movable feast, and in turn controls a number of other ecclesiastical festivals. It always comes on the first Sunday after the first full moon after the 21st of March or vernal equinox. Thus it may come as early as March 22d and as late as April 25. This is, however, a holiday established by man and not so ordered by Christ or the apostles. It should therefore be observed not so much in reference to the day as in memory of its representation, the resurrection of our Lord Jesus Christ and his triumph over sin, death and the grave by which he not only wrought our salvation, but perfected our justification with the Father.

PERSONAL MENTION.

Bro. S. G. Shetler began meetings near Beach City, Holmes Co., O., on March 19.

Change of Address.—Daniel Burkhardt, from Ayr, Neb., to Roseland, Neb., R. F. D. No. 1.

Bro. A. D. Wenger of Millersville, Pa., held a few meetings at the Welsh Mountain Mission, Lancaster Co., Pa., last week.

Bro. Levi J. Miller of Garden City, Mo., closed a series of meetings at Roseland, Neb., on March 15. Six persons made the good confession.

Bro. David Lehman of Columbiana, Ohio, who is on a trip to the churches in the West, was taken ill at Peabody, Kansas, but we are glad to report that he is convalescing. We sincerely hope he may speedily recover and that the Lord will give him strength, both physical and spiritual, to preach the Word with power.

Later,—Bro. Lehman started for his home on March 22.

Bish. L. J. Heatwole of Harrisonburg, Va., has just completed a five months' term of public school. He expects soon to start on a ministerial trip to the congregations in West Virginia. On this trip he will be accompanied by his daughter. We trust that the pure water and invigorating air of the "West Virginia Hills" will prove beneficial to our brother's health and that the Lord will give him much grace to preach the Word to the flocks scattered among the mountains.

"The chord that vibrates most musically, is itself unseen when it vibrates. There are many lives, unnoticed and unknown by men, that are contributing by their quiet deeds of self-sacrifice and devotion the sweetest tones in the harmonies which praise our God."—MacLaren.

RESURRECTION.

By William Reed Dunroy.

Out of the soul of discontent
Spring lilies of peace with hearts of gold,
Out of the night of deep despair
The hope-white wings of dawn unfold.

Out of the storm and stress of hate
The meek-eyed dove of calm is sent,
Out of our senseless rage and grief
Is born at last a deep content.

Out of the wrinkled and withered husk
The germ of life seeks warmth and light
Out of the noisome house of death
The soul takes wing for its endless flight.

For the Herald of Truth.

THE RISEN LORD.

By Ed Miller.

"He is not here; for he is risen, as he said." Matt. 28:6. The scene at the sepulchre on the first day of the week, the third day after the crucifixion of Jesus, was one of much interest. The chief priests and Pharisees made sure that the body of Jesus be kept in the grave; but in vain did they seal the great stone that was rolled to the door of the sepulchre, and in vain did they set a watch over him; for as the earth quaked, and the angel of the Lord descended, whose countenance was like lightning and his raiment white as snow, the keepers of the tomb did shake and became as dead men.

We now see three women coming to the tomb, with spices and ointments, that they may once more pay a tribute of love unto their Lord whom they learned to love while he was in this life. The women were questioning among themselves who would roll away the great stone from the door of the sepulchre, but as they reached the sacred spot they found the stone already rolled away, and the angel said unto the women, "Fear not ye; for I know that ye seek Jesus who was crucified. He is not here; for he is risen as he said." The angel recalled to their minds the words of Jesus while he was with them. Jesus had often taught his disciples concerning his death and resurrection, but they did not understand (Matt. 12:40; 16:21). Even Peter, who was so impulsive to form a conclusion at once, and John, who often speaks of himself as "the disciple whom Jesus loved," had as yet not understood that Jesus should arise from the grave (John 20:9).

The thought of the resurrection of Jesus should fill the heart of every Christian with more devotion to him, more zeal to labor in his service, and a brighter hope for the world to come; for "now is Christ risen from the dead and become the first-fruits of them that slept." So when we think of his resurrection we think also of the time when he shall call forth all those who love and serve him here below.

The resurrection also signifies the newness of life in which the Christian shall walk (Col. 3:1; Rom. 6:4; 8:11).

We no longer look into the tomb for a dead Savior, but we look up for a Redeemer who has triumphed victoriously over death and the grave, and has manifested his power to the extent that many who were not willing to believe in him, and even some who helped to put him to death said, "Truly, this was the Son of God." Too many people today like Mary who looked down into the tomb to find the Lord, instead of looking up where the Savior may be found. They think of stooping to a Christian life, while it is a lifting up into a life of more glory, more blessings, and more true happiness, the highest life that may be lived without Christ.

Jesus comes forth from the tomb with a message of more active service, and a mes-

age that is filled with the missionary spirit, for he said, "Thus it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem; and ye are witnesses of these things." Luke 24:46-48.

May we who are his witnesses be witnesses not only of his death and suffering, not only of his resurrection, but witnesses of the real newness of life in his followers, showing it forth in our daily walk and conduct.

Spring, Pa.

For the Herald of Truth.

ANCHORED.

By J. H. K.

At the approach to an harbor, far out in the ocean, there are placed large floats, called buoys, to indicate the safe passage into port. The seamen always welcome with glad hearts these guide-posts of the deep. They are always at their places, regardless of storm and waves, because they are anchored, and the force of the elements, instead of weakening them, simply tends to make their anchorage more secure.

We love to meet brethren and sisters who have spent many years in the service of the Lord, and whose unwavering faith has made them to their fellowmen what the anchored buoy is to the navigator—guide-posts on the way of life. They are faithfully performing their duties and living consecrated lives with singleness of heart and purpose form, regardless of circumstances and changeable popular opinions, because they have found their anchorage in the Rock, Christ Jesus.

Beloved, do you wish to be anchored, do you desire to be at rest? Christ says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Matt. 11:28, 29. One definition of "meekness" is flexible strength. Did you ever observe the powerful springs inserted between the wheels and trucks of our railway cars? It is because of them that you can travel speedily to your destination without jar or inconvenience. This is a faint illustration of the life hid with Christ in God. He imparts to your life flexible, non-resistant strength, to ease the jarring, to overcome worry and fear, and be at rest. Yes, truly, his yoke is easy, and his burden is light.

At the blessed Eastertide we are forcibly reminded of the mission and object of Christ's coming to this world. He came that we may "have life, and have it more abundantly." This life is yours, beloved. Do not seek him at the empty sepulchre, for the angel told the women, "He is not here; he is risen." He is near you now and asks permission to transform your lives, to give you rest. Grant that permission now, and learn of Jesus the lesson of a simple, childlike life of trust. You will be amazed at the transformation he will bring about in your life within a short time. "Consider the lilies * * * how they grow."

Happy indeed is the life that has found its anchorage! "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf shall not wither, and whatsoever he doeth shall prosper." Ps. 1:3.

Elkhart, Ind.

Some one asked George Mueller if he did not have giant faith when he began his work, to which he replied, "No, I had a giant God."

THE CROWNING FACT.

Our Lord's resurrection from the dead is the crowning fact of human history. Given the incarnation, the sinlessness of the person of Christ, his voluntary sacrifice for the sins of the whole world, through obedience unto death, without the resurrection, the gospel would be without power to save and the world without hope and without help. Upon his own resurrection depends the value of all that Jesus said and did. Had Christ not risen, the Bible would have lost its standing as the book of divine revelation. He rose "according to the scriptures," and thereby carried divine revelation to its climax.

Christ was the central theme of all prophecy. Coming to earth, he began at the very fringe of humanity. The world knew him not and even his own received him not; but despite the worst that men and devils could do, he stands today the central figure of the present, past and future. The fact of his resurrection from the dead casts a brighter and farther reaching light over the path of human hope and destiny than anything else we know. His resurrection puts the seal of divinity upon all else that he did and said, and assures the triumph of the gospel. It opens unlimited possibilities and incomprehensible prospects for our future. "It doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is."

In the light of the resurrection of our Lord and the workings of faith in the history of the world on this side of Calvary, the crucifixion, at first so depressing, has come to have a most stimulating meaning to the household of faith, and we join with the apostle, saying, "God forbid that I should glory save in the cross of our Lord Jesus Christ." But had the Lord not risen, the cross would be held as a monstrous folly and Christ would have gone down into history as a stupendous impostor.

It is the resurrection of Christ that gives the story of the cross its attractive and world conquering power. The fact of the risen, everliving Lord puts Christianity upon a foundation which no other faith or religion presumes to approach. Take that cornerstone of faith and doctrine out of the gospel, and the whole system, with all its other virtues, moral strength and beauty, would fall, as must an argument based upon false premises.

Christianity, founded upon Jesus Christ, the Son of God, crucified, risen from the dead and alive forevermore, is the incomparable religion, once for all and forever, and is destined to fill all the world with the knowledge of the Lord, and Christ shall reign supreme.—Evangelical Messenger.

For the Herald of Truth.

SUPPORT IN TRIAL.

(The following clipping was found among the relics of John A. Butler after his death. It was a comfort to his lonely mother, and may find its way into some other lonely family.—By Request of Mary Butler.)

The Christian has his trials even as others. He knows of no exemption from the common experiences of humanity. But he has the promise of divine strength and comfort at all times. "The eternal God is thy refuge, and underneath are the everlasting arms." No matter though the way be rough and toilsome. "Thy shoes shall be iron and brass, and as thy day so shall thy strength be." Dent. 33:25.

Many find trials hard to bear, and often sink beneath the burden, because they have no faith in God; their trust is in the arm of flesh. Mere human strength often proves in-

sufficient, and all human comfort is a broken reed in time of bereavement and sorrow. "Even the youths faint and are weary, and of God who has learned implicitly to trust him leans upon an almighty arm; he experiences the truth of the promise, 'I will never leave thee, nor forsake thee.' Though 'cast down' he is not destroyed." "The Lord upholdeth him with his hand."

The Savior, too, is an ever-present friend and helper. "In all their affliction he is afflicted." He has been tempted, or tried, "in all points, like as we are." He is "ouched with the feeling of our infirmities." Through the infinite nature which he possesses, conjoined with his humanity, he knows all the varied experiences of each one of his people, and he feels for them as for his own. (Whatever may befall us, we know that Christ knows it; that it is as if he suffered it; that whatever touches the least of his members touches him. If, for wise reasons, he does not remove the burden, the trouble, the "thorn in the flesh, his word of cheer and encouragement is, 'My grace is sufficient for thee.'") When borne down by suffering, racked with pain, oppressed by care and anxiety, how comforting the thought that Christ was once "a man of sorrows and acquainted with grief"; that he bore human ingratitude and coldness; that he hungered and thirsted; that he sat wearied on the well of Jacob, and slept with fatigue in the storm.

Reading the record of our Savior's life, seeing how he endured scorn, revilings, buffetings, how he had not where to lay his head, how he was often pained by the dullness of his disciples, betrayed by one, denied by another, forsaken by all; how we are made to feel that

"He leads us through no darker room
Than he went through before."

The rugged path which we climb is the same which he pressed with wayworn, bleeding feet. The same cup which we drink was given first to him. Are you harassed by the evil one? Jesus was "tempted of the devil." Are you filled with sadness? Jesus "grieved in spirit and was troubled." Are you mourning over the grave of some loved one? "Jesus wept." You may carry your sorrows and trials to him, assured that you will find sympathy and help. When trials come upon you, afflicted believer, when earth loses its charms, when darkness gathers upon your pathway, when some dear friend is taken from you; do as the disciples of John did: They "took up the body and buried it; and went and told Jesus." What better thing could they do? They knew that Jesus would pity, that Jesus would comfort, that Jesus would help. You have the same friend, whose ear is ever open to hear, whose arm is ever ready to support, whose heart is full of compassion and tenderness. His strength is made perfect in weakness; his comfort is an antidote to distress; his presence makes the darkest cloud of earthly calamity "a smile of glory wear."

Wakarusa, Ind.

For the Herald of Truth.

ROLLING AWAY THE STONE.

By Sallie L. Miller.

"And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away." To the bereaved and sorrowing women, who came to anoint the body of Jesus, and as they journeyed were troubled because they knew not who should roll away the stone, this must have been a glad surprise, for

upon them this first Easter dawned as a harbinger of comfort and hope.

Surely, they could not help but realize that this day has thrown into the grave a light that will drive out the darkness and dread, and relieve death of its sting. Have we not then abundant reason to be glad for this day and to think of it as the birthday of hope for the souls of humanity?

When we look around us and see how nature comes forth from its sepulchre and, throwing aside the white robes, is clothed with robes of a richer color, we think this is a glorious resurrection. Yet how much greater than the revival of nature, how much grander than the resurrection of verdure in vegetation, was the resurrection of Him who was victorious over death!

The cross of unbelief, the seal of heathen darkness have been broken, and the angel, sitting on the stone which he has rolled away, calmly answers the inquiring ones. "He is not here, for he is risen." As Christ arose, so shall we arise; as he conquered, so shall we conquer; as he laid aside the grave-clothes, so shall we lay aside the garments of sin, and rising to a new life in him, we shall be filled with life and light and liberty that will grow into deeds of love and usefulness in the Master's service. That the grave might not seem too cruelly sealed, Jesus brought three back to life and to the hearts of their loved ones. One brother he gave back to his sorrowing sisters, and in so doing he taught that we need faith to do his bidding. When they told him it was too late to call him back, Jesus said, "Take ye away the stone." Then he cried with a loud voice, "Lazarus, come forth." And he that was dead came forth. He also restored one daughter to the tender care of her father, and one son was given to his widowed mother.

And yet, since the first one was laid away to rest, how have the hearts of sisters and fathers and mothers longed for their lost brothers and daughters and sons! But in Christ's resurrection every stricken heart may find the promise of its own resurrection. He who for himself conquered this last enemy holds victory in his hands for us. Let us then welcome the Easterday, and make it a day of real rejoicing for the heart, for it is the celebration of a victory over our soul's enemy, won at the cost of "him who gave his life for us."

Let us hope, trust and pray that the Lord Jesus, who broke the bonds of death and the grave, may send his angel to roll away the stone of unbelief, selfishness and disobedience from the door of many hearts now dead in sin, so the Holy Spirit may enter and triumphantly bring forth to new, noble and better life the souls for whose ransom Jesus died and for whose justification he arose from the dead.

How can we help but mingle our voices in praise to Him who gave his Son that our lives might be one long glad Easter day!

Spring, Pa.

No Christian can afford to get away from the cardinal truth of his religion—that he is a sinner saved by the grace of Jesus Christ. If we were to come back oftener to this point, our lives would have more power as well as more peace and charity. Our attitude toward our fellowmen and toward God himself is altered vastly by the remembrance that we have no virtue of our own, but only the imputed and imparted merit of the Savior of the world.

God permits the temptation, Satan does the tempting, and we receive our joy, or yield to our sorrow.—D. Kaufman.

HERALD OF TRUTH.

March 31, 1904.

D. H. BENDER, Editor.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Frankonia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

Now is the time to send in orders for Sunday School Supplies for the second quarter. Order, early, so as to be sure to have your supplies for the first Sunday in the new quarter. Be sure to sign your name and address to all orders.

The Herald of Truth and Young People's Paper will be sent to one address for \$1.50 per year. The Herald and Words of Cheer for the same time to one address for \$1.35. Words of Cheer and Young People's Paper, \$1.10, and the three papers together for \$2.00. This, however, does not apply in the case of those who are taking commission on subscriptions for any of the papers.

MENNONITE PUBLISHING CO. FIRST MORTGAGE BONDS.

The Board of Directors of the Mennonite Publishing Company, authorized by the stockholders of the Company at a meeting held on the 11th of February, at which three-fifths of the stock was represented, have ordered the issue of First Mortgage Bonds to cover the indebtedness of the Company. These bonds are to be secured by a deed of trust on the plant of the Company, including fifty-five thousand dollars worth of real estate, together with the entire stock and equipment of the Company amounting to \$700,000.00. The bonds are to be issued as follows: Fifty thousand dollars in the denomination of \$25.00 each, and forty thousand dollars in the denomination of \$100.00 each. These bonds will mature in five or ten years, the Company reserving the right to pay off and redeem any of the bonds at any interest bearing period, which will often be an advantage to bondholders. These bonds will bear five per cent. interest per annum, payable on the \$25.00 issue annually and on those of \$100.00 every six months, and both bonds and interest are payable in gold, if desired.

This will make a good and safe investment, and we hope it will appeal to people, and that many will be glad to purchase these bonds for the purpose of helping out the Publishing House, and also as a profitable investment for themselves.

We earnestly appeal to our friends who have an interest in the Publishing House and

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the cause of the church to consider this matter carefully and prayerfully and let us know very soon what you can do to help us in this time of need. Let us by all means uphold and maintain our Publishing House. We as a church and a people can surely not afford to let our publications and our publishing interests suffer. Such a thing would be a calamity from which the church would never recover.

Let all who can help us, write at once, and let us know how many of these bonds they are willing to take, and as soon as all the arrangements are made and the bonds are issued, we will send them to each subscriber. Kindly write soon. These bonds will be a safe investment, as they are secured by first mortgage on property worth double the amount of the bond issue.

Address, Mennonite Publishing Co., Elkhart, Ind.

SPECIAL NOTICE.

Since issuing the descriptive circular of the new Red Letter Bible advertised in this issue of the Herald, we have made arrangements which enable us to furnish them at lower prices than those given in the circular, as follows:

- No. A, postpaid \$2.25
No. B, postpaid 2.75
No. C, postpaid 3.25

Special rates when four or more are ordered at one time.

This is an exceedingly comprehensive and useful Bible and should have a very large sale. All orders will receive prompt attention.
Mennonite Publishing Co.,
Elkhart, Ind.

CORRESPONDENCE.

Columbiana, Ohio, March 22, 1904.—Dear Herald readers, Greeting. A few lines from this place may be of interest to some of the readers. The friends of Pre. David S. Lehman of this place will be glad to learn that he has been lying very sick at Peabody, Kansas, for the past week. He was, however, by the last report, getting some better. We hope for his speedy recovery, so he may be able to return to his home again, which he left over three weeks ago on a trip through the West.
Peter Metzler.

Roseland, Neb., Mar. 21, 1904.—Bro. Levi J. Miller of Garden City, Mo., came into our midst on Mar. 2 and remained with us until the 15th, during which time he conducted a series of meetings at our church. Six souls confessed Christ during these meetings, and one had confessed a few weeks before, so there are now seven that will be received into church fellowship by baptism in the near future. On the 15th Bro. Miller went to the Antioch school house, about sixteen miles from here, where he preached three sermons, and on the 18th he started for home.

The undersigned has lately changed his address from Ayr, Neb., to Roseland, Neb., R. F. D. No. 1, but has not changed his residence.
Daniel Burkhard.

Weaverland, Lancaster Co., Pa., Mar. 20, 1904.—Bro. Editor and Herald Readers, Greeting. Bro. Samuel Witmer preached at Weaverland today from 1 Tim. 6:6. Again we have reason to rejoice that the Lord's work is manifested. Six precious souls came out on the Lord's side of late, and will be baptized and received into the church, if the Lord wills, on Sunday, April 3, at 2 p. m., at the Goodville M. H. "Oh, how happy are they who their Savior obey, and have laid up their treasure above." D. S. Wenger.

March 31,

Kokomo, Ind., Mar. 21, 1904.—Greeting to the Herald readers. On Sunday, Mar. 20, baptismal services were held, our resident bishop, E. A. Mast, officiating. Baptism was administered to six applicants. We trust they will make valiant soldiers in the service of the Master, and also find much joy and peace in his divine guidance.

Our Young People's meeting has been closed for some time on account of bad roads and inclement weather. We hope to soon resume this phase of the work again.

We again lose several families of our congregation. Five families have decided to locate in Manistec Co., Mich., leaving about the first of April. A few families of this place located there previously, among them being Pre. Joseph Horner, formerly a minister of this place. We trust our loss will be the means of establishing a church of our faith in their newly acquired homes. We wish them well both in spiritual and temporal things. May God's choicest blessings rest on all his chosen ones.
Ira Mast.

Peabody, Kansas, Mar. 23, 1904.—Editor of the Herald of Truth and all those that love the Lord Jesus "in sincerity." Greeting. That "Man proposes and God disposes," has been sufficiently demonstrated to us again in the case of Bro. David Lehman of Columbiana, Ohio, who left his home and family a few weeks ago for a trip to the West, for his own benefit and instruction, as well as by the grace of God encourage and build up the several congregations in Kansas and Nebraska, where he might happen to visit, and thus draw the bonds of fellowship and Christian love closer together in the faith "as it was once delivered to the saints." But the Lord saw different and as Paul and Silas were forbidden to preach the Word in Asia, so Bro. Lehman could not preach the Word in Kansas (Acts 16:6, 7). On the evening of the 16th inst. he came to the home of the writer in usual health and the next morning as he was leading the devotional exercises he was taken with a chill and that day he went down with a severe attack of what the doctor called gastric fever, so that he was confined to bed for about nine days before he was able to sit up again.

It is needless to say that we and the other congregations where he was expected, were much disappointed, but what is beyond our control we had best say, "Thy will be done."

We have reason to believe that God blessed the natural means and devout wishes and prayers used in his behalf, so that he was able again to take the afternoon train on the 22d for his home. May the Lord bless the brother that he may reach his home in due time and may we also learn to observe the admonition of Jas. 4:13-15.

There is much sickness in the country around, but so far as I know the brethren and sisters are well. We are having ideal spring weather. All nature is alive again and showing God's loving care to all his creatures. "Oh, that men would praise the Lord." Caleb Winey.

QUERY DEPARTMENT.

Have we any scriptural authority for calling the first day of the week "Christian Sabbath"? If so, where? J. M. Brunk.

Is there any difference between a member being set back from communion and communion, or being excommunicated?—Benj. B. Weber.

Some men are always talking about how much work they do; but there are other men who work so hard they don't have time to tell about it.

1904.

WHERE ART THOU?

By Levi Sauder.

"In the beginning God created the heaven and the earth." Gen. 1:1. When God had created all things, he said, "Let us make man," and man was created and had dominion over all the earth. He was placed in the garden of Eden with all things needful. Every tree bore its fruit, every beast was subject to him, and yet he did not see how bountifully he was blessed until after he had taken the forbidden fruit. Then his conscience smote him and he and his helpmeet hid among the trees of the garden. It must have grieved the Lord that man so soon and so willfully disobeyed him, and so he speaks to him gently in the form of a question, "Where art thou?" Gen. 3:9.

"And he said, I heard thy voice in the garden and I was afraid because I was naked; and I hid myself." Here man saw himself as he was. What a blessing it would be if we would see ourselves in like manner! When we are finding fault with our brethren, as Adam found fault with Eve, we should stop and ask ourselves this question, "Where am I?" Let us as brethren and sisters be more fully resigned to His will and we will have less of self to overcome in our daily walk in life. Some may say that this question was spoken to the disobedient and not to the "obedient," and so it was; but "there is none righteous, no one perfect," and consequently it is necessary for us to live according to Phil. 3:14.

God often calls sinners gently, but they heed not his calling. Then he calls them harshly, perhaps by calling a loved one home. A few weeks ago a young sister, but twelve years of age, was called home before she expired she asked those around her to pray for her brothers and sisters. Those of us who have stood at the bedside of loved ones when they passed from time to eternity can more fully realize the need of a Savior than those who never had similar experiences.

How pleasant thus to dwell below
In fellowship of love;
And though we part, 'tis bliss to know,
The good shall meet above.

Sinner, "Where art thou?" Christian,
"Where art thou?"
Roaring Spring, Pa.

RELIGION.

By Jacob Woolner, Sr.

I often think about religion and church affairs, and the question arises in my mind: What is religion nowadays as compared with the true religion of Jesus Christ and the apostles?

We see and hear a great deal of professed religion, but fail to see the fruits. Jesus says, "By their fruits ye shall know them." In looking over the different churches or denominations and considering the ordinances, modes and customs practiced by them we are made to exclaim: Where is non-resistance, where is nonconformity to the world? Nearly all the denominations in my young days believed in and practiced plainness, especially was this true of the old Wesleyan Methodists. Their ministers were very plain, both in their conversation and appearance. The sisters in nearly all the denominations at that time wore the prayer head-covering, but how are their heads decorated in the churches today?

What is true of other denominations, is, we are sorry to say, to a large extent true

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of our own dear Mennonite people. Should menno Simons come back today, do you think he would own us all as his brethren? It is a question in my mind whether he would. There is certainly a great lack in carrying out the doctrines taught by Christ and the apostles and practiced in the early history of the church. Conformity to the world is creeping into the church and even into the pulpit; we hear it said that Mennonite ministers once could be known wherever they were seen, but now many could not be recognized even in the pulpit. We cannot deny the truth. Think of the condition into which the transgression of our first parents brought all men (Rom. 5:12). "Remember Lot's wife!" Luke 17:32. Jesus said to the Jews that believed on him, "If ye continue in my word, then are ye my disciples indeed." John 8:31. We must do more than simply accept Christ, we must continue in his word, that is, obey it; then we shall know the truth and the truth shall make us free (John 8:32). If we are the children of light (Eph. 5:8, 9), and have no fellowship with the works of darkness.

May these few words prove helpful to the cause of Christ.
Kossuth, Ont.

EASTER LESSONS.

By John E. Hurlbut.

Across my selfish, useless life,
As clouds across a Winter's sky,
There drifts the gloom of passion's strife,
As unto self and sin I die;
Yet crucified with Christ I rise
To life enriched with love's surprise.

For talents that I had not known,
Like seed concealed in snow-clad earth,
With Spring to fruit and flowers grown,
Come forth to new and wondrous birth;
For crucified with Christ I rise,
To life beneath love's Summer skies.

And places come where I can lift
My struggling self and human soul,
As sunshine through the storm-cloud's rift
Will always waiting flowers find;
For crucified with Christ I rise,
To see the world through Jesus' eyes.

Thus one with God through Christ, my Lord,
My life a song of praise shall be,
No jarring note, no broken chord,
Can mar or end the melody;
For crucified with Christ I rise
To life with Him who never dies.

THOUGHTS ON GIVING.

By Lucy A. Yoder.

"Better is a little with the fear of the Lord, than great treasures, and trouble therewith." Prov. 15:16. This is given to us as an admonition, warning us not to be worldly minded or to trust in worldly riches. But does it not seem that men would rather have it said unto them, "Better is great treasure and trouble therewith, than a little with the fear of the Lord"? Men all around us try to accumulate great treasure (money), some we fear for only a selfish purpose, and thereby cause themselves trouble. Do not even Christian professors go into the world to gather treasure for themselves in unrighteous ways, which are so numerous that we are not able to enumerate them? We will simply refer to one which surely is very unrighteous for a Christian to indulge in, that is, to raise and sell tobacco (which is not bread) for merely money's sake, and thereby get great treasure. Must we not all admit that tobacco (with all its filthy habits, be used to the honor and glory of God? If not, how then can a Christian raise and sell it to the consumer to the honor and glory of God?

The Bible says, "They that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." And it goes on and tells us that the man of God shall flee these things, and follow after righteousness, godliness, faith, patience, meekness. And again it says, "Riches profit not in the day of wrath; but righteousness delivereth from death." "If that trusteth in his riches shall fall," but the righteous shall flourish as a branch." The Psalmist says, "I love thy commandments above gold, yea, above fine gold." I wonder if we can say this as truthfully as he. If we were a little more charitable and would give a little more of our (?) treasure (money) to the cause of Christ, would it be necessary for brethren to leave home and visit the churches to solicit for the different institutions of the church? And would not more of our money reach still farther than just the home church? Would not more of it be sent to foreign lands to spread the blessed gospel there and to save the starving and lost from going to Christless graves?

We hear it often said that our land has most liberally responded to the pleading call of starving India, for which we feel to praise God; but can we not still do better? Have we yet made any real sacrifice for Christ's sake, or have we been only giving of our surplus? Readers, let us examine ourselves to see if we love the Lord's commandments better than gold, and if we do, let us show it by our actions, and not hold up treasure for self, but for the Lord. Christ says, "Lay not up for yourselves treasures upon earth, where moth and rust corrupt and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

But as this is a very progressive age of the world, man is so entangled with world and worldly treasures that much of the troubles nowadays are caused by seeking this treasure (money). Man even risks his life (and often loses it) to gather a great treasure (?), thinking he will then be happy. Truly, he would be if he would use it with the fear of God, and not for self, as is often the case with those who have great treasure. Even when the cause of Christ is in need of their means they have none or very little to give, justifying themselves by saying, I have had and have yet so much trouble in accumulating this MY treasure, that I now shall use it for self, and I also have sons and daughters whom I wish to give a good start in the world. Therefore I cannot give to the cause of Christ just now; perhaps I can spare a little at a more convenient season. Must we not believe that such men have trouble, and such trouble that the Lord cannot help to bear?

God tells us in his word, "He that giveth to the poor shall not lack; but he that hideth his eyes shall have many a curse." "He which soweth sparingly shall also reap sparingly, and he which soweth bountifully shall also reap bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." 2 Cor. 9:6-7. "If thou wilt be perfect, go sell what thou hast and give to the poor, and thou shalt have treasure in heaven." Matt. 19:21. And remember that "a little with the fear of the Lord is better than great treasure and trouble therewith."

Rittman, Ohio.

THE WORLD'S AWFUL TRINITY.

By David Burkholder.

"For all that is in the world, the lust of the flesh, the lust of the eyes and the pride of life, is not of the Father, but is of the world." 1 John 2:16. "The sources of evil are three," says a pagan writer, "Love of pleasure in matters of corporeal enjoyment. Love of money in matters of gain. Love of glory in points of pre-eminence over our equals and companions." And to one or the other of these sources nearly all the evils of the world can be traced.

1. "Lust of the flesh." That is the lust which has its seat and source in our lower animal nature. Satan tried this temptation on Eve, and the woman saw "that the tree was good for food." He also tried this same temptation first on Christ when he was hungry. "Command that these stones be made bread."

It is astonishing, yea, awful, how this same arch-enemy is controlling and deceiving the people in these last days, and how they are obeying his commands. For instance, when he tells them to turn barley into beer and then commands them to drink it. In passing through Chicago some time ago I noticed where he had this sign painted on the side of a brick building with conspicuous letters, taking up nearly the whole side, so it could easily be read several blocks away: "Drink the Schlitz Beer." And the people are not slow in obeying.

He also commands us to turn eye into whiskey and is successful in making the people believe that a person needs it when it is cold to keep him warm, and when it is warm to keep him cool; that he needs it when it is wet and when it is dry; and to use not a little for his stomach's sake. Is it not awful to think for a moment of the 100,000 worshippers of this Bacchus, the god of wine, who annually die a drunkard's death, fill a drunkard's grave, and go to a drunkard's hell!

Again, this same tempter persuades the people to turn the Virginia weed into cigars, and cigars into smoke. Notice along the railroad his sign: "Smoke the Creams." And those who cannot afford this can be accommodated with the cigarette. To this filthy habit boys are especially addicted and to it many have given their ladies a dead sacrifice, unholy and well pleasing to the tempter, which is most assuredly an unreasonable service.

And those who do not fancy the above methods of turning the nasty stuff into smoke will have the privilege of putting it into an old pipe and thus gratify their lust or else chew it and spit it. (I hope the reader will excuse me if I am rather radical on the tobacco question this time, because I have written many articles already for the Herald and never touched it before and perhaps will not again for a long time to come.) Ah, yes, some one will say, "God has created this plant. It is here for a purpose. Doctors have advised people to use it for different ailments and they were greatly benefited." We will admit this, but then on the other hand we are safe in saying that the immoderate use of it has also caused the death of some of the most prominent men of our nation, governors, statesmen and even presidents. The smell and taste of this obnoxious weed is so odious and disgusting to me and many others that when a brother meets them with a pipe or a chew in his mouth, it is quite a cross to greet him with the kiss of charity. The opium eater comes under this heading, too. And last, but not least, the gum chewer. The tempter has everything nicely and conveniently arranged. We notice his

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machines in nearly every railroad depot with the inscription: "Fine chewing gum," and the full direction: "Put a penny in the slot and push in the button," and out drops the much desired article which soon finds its way into the mouth of its proprietor, where it undergoes a process apparently with a vengeance. No wonder that some people ask and receive not, because they ask amiss, that they may consume it upon their lips. "Last when it has conceived bringeth forth sin, and sin when it is finished bringeth forth death."

2. "Lust of the eyes." The avenue through which outward things of the world, riches, pomp and beauty, inflame us. The second point in Eve's temptation, "pleasant to the eye"; also Satan's temptation on Christ when "he showed him all the kingdoms of the world, and the glory of them." David and Achan fell by this temptation—they "saw." This seems to have been the primary cause of bringing destruction upon the antediluvian world. "The sons of God saw the daughters of men that they were fair." It also occasioned Lot so much trouble. "He lifted up his eyes and beheld all the plains of Jordan," making his religion a matter of second importance.

The only good of worldly riches to the possessor is the beholding of it; it keeps people out of the kingdom of God. Notice, "I have bought a piece of ground and I must needs go and see it." The 600 people who wanted to see the foolishness in the Froquois Theater in Chicago perished in that fatal place. Thousands of people from all nations of the earth are making preparations to see the World's Fair in St. Louis this coming summer. Others have a desire to see the fat stock show, the board of trade, and others to see the latest styles of fashion and follow them. Oh, think for a moment how lamentably the cares and pleasures and amusements of the world, and the deceitful words of lies, as well as the allurements of flesh and blood, are choking the good seed sown by the great Sower, Jesus Christ, and his apostles!

3. "Pride of life." Arrogance, assumption and vainglorious display. Satan's third point in tempting Eve. "A tree to be desired to make one wise." And Satan tried this temptation on Christ when he said, "Cast thyself down." Pride was Satan's sin when he fell. It caused Peter's fall. "I am ready to go with thee into prison and into death." Also Nebuchadnezzar's. "Is not this the great Babylon that I have built with the might of my power?" It kept the Pharisee out of heaven. "God, I thank thee that I am not as other men are."

We also notice the world's awful antirity, the same three foes, in the three classes of soil on which the divine seed fell: 1. The wayside hearers, the devil; 2. the thorns, the world; 3. the rocky under-soil, the flesh. The same three foes were trying to prevent Nehemiah from building the wall around Jerusalem: Sanballat, Tobiah and Geshem; the Arabian; the devil, the world and the flesh.

Nappanee, Ind.

GOD'S LOVE TO THE INDIVIDUAL.

By Lizzie D. Wimer.

In the parable of the lost sheep the shepherd goes out to search for one sheep, the very least that can be numbered. So if there had been but one lost soul, Christ would have died for that one.

The sheep that has strayed from the fold is the most helpless of all creatures. It must be sought for by the shepherd, for it cannot

find its way back to the fold alone. The soul that has wandered away from God is as helpless as the lost sheep, and unless divine love comes to his rescue he can never find his way to his God.

The shepherd who discovers that one of his sheep is missing does not say, I have ninety and nine, and it will cost me too much trouble to go in search of the straying one, let him come back and I will open the door of the sheep-fold and let him come in. No. No sooner does the sheep go astray, than the shepherd is filled with grief and anxiety. He counts and recounts the flock. When he is sure that one sheep is lost he slumbers not, but leaves the ninety and nine within the fold and goes in search of the straying one. The darker and more tempestuous the night, and the more perilous the way, the greater is the shepherd's anxiety, and the greater effort does he make to find the lost one.

With what anxious joy he hears in the distance the first faint cry, climbs the steep height, goes to the very edge of the precipice at the risk of his own life! Thus he searches while the cry grows fainter and more plaintive, telling him that his sheep is almost ready to die. But at last his effort is rewarded. The lost is found. Then he does not scold because it has caused him so much trouble, he does not drive it with a whip, he does not even try to lead it home. In his joy he takes the trembling creature on his shoulder; if it is bruised or wounded he gathers it into his arms, pressing it close to his bosom that the warmth of his heart may give it life.

Thank God for his infinite mercy in presenting to our imagination such a beautiful picture of a sorrowing shepherd returning with his sheep.

The parable does not speak of failure, but of success and joy in the recovery. Here is the guarantee that not even one of the straying sheep of God's fold is overlooked, not one is left unsecured. Every one that will submit to the Shepherd will be ransomed, will be saved from the briars of sin.

When the straying sheep is at last brought home the shepherd's gratitude finds expression in melodious songs of rejoicing. He calls upon his friend and neighbor, saying unto him, "Rejoice with me, for I have found my sheep which was lost." So when a wanderer is found by the great Shepherd of the sheep, heaven and earth unite in thanksgiving, even the angels sing songs of rejoicing when his own are gathered into the fold.

Ephrata, Pa.

THORNS AND ROSES.

By Clem.

To have a high ideal is one thing; to attain to it is quite another. Some people seem not to try much.

There are preachers who doubtless do more harm than good—not because what they preach is wrong, but because they either do not believe what they preach, since they do not observe their own teaching, or else they try to teach something of which they know nothing.

True repentance makes restitution. Did you say you have repented? What are you doing to your brother?

Faith brings us to God; hope holds us to God; love makes us like God.

The heart becomes a fruitful garden only when it is made fertile by the crushing of sin by grace, and is watered by the tears of penitence, love and joy.

What a relief it will be to the soul that reaches heaven!

March 31,

TEN DAYS IN LOUISIANA.

By M. S. Steiner.

I arrived at Iowa, La., Feb. 26, and remained with our people over two Sundays, holding services every evening and several day meetings. There were those present at the meetings who felt the need of casting their lot in life with Christ and his people, and who have applied for membership with the little congregation of our faith at this place. The church, numbering some fifty members, is under the care of Pre. Jonas Nice, who lives about fourteen miles from the settlement (near Lake Charles), and Dea. John Schrock. Bro. Peter Unzicker and family of Cullom, Ill., have been spending the winter near Houston, Texas, and with the people here. He preached for them a number of times and all seemed much encouraged. Bro. C. C. Schrock, of the Shore Cong., Lagrange Co., Ind., was one of the first to locate here. He seems to be prospering himself, and has done considerable in assisting others to come to homes also.

They have a neat and comfortable house of worship, conduct a promising Sunday school and seem concerned to build up a church that exemplifies the teaching and doctrines of our Savior. I was especially pleased to see how they all take part in the song services, and in the number of children they have and are endeavoring to "bring up in the nurture and admonition of the Lord." Where there are children to attend the services there is hope for building up a church.

I heartily endorse the article in the Herald by A. D. Wenger, in which he encourages parents to hold onto their children for Christ and his church. In these isolated churches this fact is to be commended. They often do better along this line than some of our older congregations.

But the enemy is at work also in Louisiana. On account of disturbances several members withdrew from the church and are now seeking fellowship with a faction that pretend to be "altogether righteous"; there is, however, hope for our people in this that those who remained true have again taken a united stand for peace and church fellowship. Why is it that no congregation wherever they be can long exist without some trials of some kind? The "chastening" of Heb. 13 may be an answer. I wish, however, that you would read also Heb. 10:23-25.

So far as climate and the natural resources of the country are concerned, Bro. Unzicker and myself agree with them, that they have one of the desirable locations in the South. Their seasons are about what ours in Ohio. What did Christ do on the Sabbath? He went about all Galilee, teaching in the synagogues, preaching the gospel of the kingdom, and healing all manner of sickness and all manner of diseases among the people. Some of the people that saw him do these wonderful things, said he was working on the Sabbath. "What saidst thou?" Christ said to them. "What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath day will he not lay hold on it and lift it out?" (Matt. 12:11.) And if it be right to do good to a sheep, how much more so to do good to man?

God says, "Remember the sabbath day, to keep it holy." Christ means just what he says. It breaks his commandment, and is displeasing to him whenever we forget that it is a holy day. He does not forget it; and although he may not punish us at once, it is written down and we shall hear from it again at the judgment. His name and his day are sacred, and he will not hold him guiltless who takes his name in vain or forgets the day he set apart for himself.

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warm climate affording advantages to good health. It is, taken all in all, the most desirable location I have ever yet seen in the South. There are, as a matter of fact, also several things not to everybody's liking. The country is new; the ditches need to be deepened and widened, the roads laid out in places and graded (they have, however, good roads with but little attention), the public schools to be built up, trees to be planted, and in short, the country to be made. The main crop to be depended on to do it with is the cultivation of rice. For diversified farming I would advise Stuttgart, Ark., but for health and climate, I would advise Lake Charles, La. Either locality offers opportunities to men of limited means, quite as promising as those newer settlements of our northern states. I hope to see the day when our people will have large and flourishing churches in the South—that in the ages to come the teachings of the Sermon on the Mount may convincingly demonstrate the fact to all who come in touch with a people who are taught to exemplify that faith, that it is a grand and practical and most blessed faith to live.

Columbus Grove, O.

For the Herald of Truth.

A COVENANT.

By Ina V. Berry.

In Ex. 31:14 we find these words: "Ye shall keep the Sabbath therefore; for it is holy unto you: every one that doeth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people."

Moses, in speaking to the children of Israel, is telling them how the Sabbath should be kept. It is not the giving of a new law, but the reviving of an old one. It may be while they were living in Egyptian bondage they failed to observe the Sabbath day in the way it should have been observed. Therefore it was necessary for them to be told of their duty towards God. In keeping the Sabbath day holy, we do not take that day for work, or for pleasure; but spend the time in worshipping God, in reading his word, in thinking and talking about his kindness to us, and in doing good to others. "The Sabbath was made for man, and not man for the Sabbath." All unnecessary work should be laid aside at the close of the day preceding the Sabbath or the day of rest. This would include such things as extra cleaning and cooking, salting cattle, shaving, washing buggies, and many other things.

What did Christ do on the Sabbath? He went about all Galilee, teaching in the synagogues, preaching the gospel of the kingdom, and healing all manner of sickness and all manner of diseases among the people. Some of the people that saw him do these wonderful things, said he was working on the Sabbath. "What saidst thou?" Christ said to them. "What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath day will he not lay hold on it and lift it out?" (Matt. 12:11.) And if it be right to do good to a sheep, how much more so to do good to man?

God says, "Remember the sabbath day, to keep it holy." Christ means just what he says. It breaks his commandment, and is displeasing to him whenever we forget that it is a holy day. He does not forget it; and although he may not punish us at once, it is written down and we shall hear from it again at the judgment. His name and his day are sacred, and he will not hold him guiltless who takes his name in vain or forgets the day he set apart for himself.

He does not always immediately punish persons who break this commandment. He sometimes reserves the punishment until after death. But to show how displeasing it is to him to have the holy day made a scene of pleasure, he often permits the most serious judgment to fall upon those who forget or disobey his command. Dear Christian friends, how are we spending our Sabbaths? Harrisonburg, Va.

For the Herald of Truth.

SPIRITUAL GROWTH.

By H. B. Keener.

"But grow in grace and in the knowledge of our Lord and Savior Jesus Christ." 2 Pet. 3:18. Every natural thing that is, has its time in which to grow. It is born into the world, grows for a season and passes away. Man is born into the world a babe, innocent and helpless. And by parental care he begins to receive strength and in course of time he grows to manhood.

Even so it is spiritually. When we are regenerated we are as new-born babes in Christ, and as the apostle Peter says, "should desire the sincere milk of the word," as we are unable to digest anything more. Oh, that then our spiritual growth might not be hindered! How much we are interested when our natural bodies become disabled, when the growth of our children is checked by some defect, or when we are not growing in wealth as we would like! How much more should we be engaged in the interest of this spiritual body that its growth might not be hindered and that it might reach maturity, that pureness from heaven, its final resting place!

Dear young people, let us not let our spiritual growth be hindered by the fashions, the pleasures, and the vain things of this world, but let us seek to be diligent, "that we may be found of him in peace, without spot, blameless." And older ones, let not "the cares of this world, and the deceitfulness of riches," and the lusts of other things, enter in you and choke out that spiritual growth as you are nearing the time of maturity.

Oh, let us, one and all, work for the Lord and keep on working "till we all come in unity of the faith and of the knowledge of the Son of God, into a perfect man, into the measure of the stature of the fullness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lay in wait to deceive; but speaking the truth in love, may grow up into him in all things which is the head, even Christ."

Paramount, Md.

MARRIAGES.

Steiner-Whitmer.—On March 19, 1904, at the home of the bride's parents, near North Lima, O., by Bish. John Burkholder, Bro. A. J. Steiner of Haddon, Ohio, and Sister Martha Whitmer of Lima, O., May the Blessings of God attend them throughout life's journey.

DEATHS.

Steward.—March 16, 1904, near Elda, Allen Co., Ohio, of erysipelas, Mahalia, wife of James Steward (maiden name, Good), aged 57 Y. 5 M. 12 D. Her health had been failing for about two years, the disease being of such a nature that it affected her mind. She suffered a great deal during her sickness, but bore it patiently, being resigned to the will of God. In early life she was converted and united with the Mennonite church and remained steadfast until the end. She leaves a bereaved husband, an aged father and one sister, besides a host of relatives and friends to mourn her departure; but we mourn not as those who have no

hope, believing that she is now at rest and is free from all pain and suffering. Let us prepare to meet her in heaven. Buried on the 12th at Salem where funeral services were conducted by Moses Breunman from 1 Cor. 15:51.

Lehman—On the 2d of March, near Davidville, Pa., very unexpectedly, Sister Nancy, wife of Dea. Tobias Lehman, aged 70 Y., 9 M., 12 D. Her death was caused by a fall a few days before, but no one expected that death was so near. She is survived by a sorrowful husband, two daughters and one brother, and other friends, to mourn for a loving friend, but they need not mourn as those who have no hope. May God's rich blessings rest upon the friends, especially the aged husband. Funeral on the 4th at the Amish M. H. Services by L. A. Blough, Jonas Blanch and S. Gindispeger. Text, Luke 12:40.

Livingston—On the 3d of March, near Davidville, Pa., of consumption, Sister Barbara, wife of John K. Livingston, aged 51 Y., 11 M., 29 D. She was buried on the 5th at the Blough Mennonite M. H. Services by S. D. Yoder and S. Gindispeger. She is survived by a loving husband, one brother and one sister, who need not mourn as those who have no hope. The writer had visited her frequently during her sickness and she always appeared willing and ready to go when the Master would come to call her home. Text, Luke 12:40.

Maurer—Samuel L. Maurer died very suddenly March 16, 1904, at his residence about three miles southeast of Strasburg, Lancaster Co., Pa. He was 49 years, 1 M., 26 D. The day before his failure he helped a neighbor to cut down trees, and in the evening Bro. Maurer retired in his usual good health. At about half past four o'clock his wife heard him gasping for his breath; she immediately struck a light and found that he was dying. A few minutes later life was gone. Surely, this is again a strong reminder of the words of our Savior, "Be ye also ready, for ye know not when the master of the house cometh." He was a member of the Mennonite church for many years and was well known and respected throughout the neighborhood in which he lived. A wife, two sons and a daughter survive him and mourn the loss of a kind husband and father. The funeral was held at the Mount Pleasant Mennonite M. H. Services were conducted by Rev. Elias Groff. In testimony to the great sorrow of the family, that all who mourn the loss of a friend and father and have while it is yet accepted Christ will accept him while it is yet called today.

Good—Christian G. Good died March 16, 1904, near Bowmanville, Lancaster Co., Pa., aged 62 Y., 4 M., 17 D. Bro. Good was stricken with paralysis, after lingering one week in an unconscious state, he fell asleep in Jesus. He lived an exemplary Christian life. He is survived by his wife and four children. Funeral at the Bowmanville M. H. in the presence of a large concourse of people of all denominations and classes. Services by John M. Souder in German from Prov. 12:28 and John B. Souder in English from John 11:25, 26. Peace to his ashes.

Witmer—On March 4, 1904, Sister — Witmer, wife of David Witmer, died near LaSalle, Niagara Co., N. Y., of the infirmities of old age, aged 83 Y., 7 M., 25 D. Services were conducted at the home by Jacob Krebber. Text, 1 John 3:4.

Zimmerman—On March 16, 1904, at Harper Co., Kansas, Earl Zimmerman, son of Jacob and Sue Zimmerman, died of measles, aged 7 Y., 6 M., 10 D. Earl had always been a healthy, intelligent little boy, and is missed in the Sunday school, where he could be seen every Sunday if possible. He always tried to learn all about Jesus. Little Earl leaves father, mother, five brothers and three sisters, besides many friends who deeply mourn his death. Funeral services were conducted at the Pleasant Valley M. H., March 18, 1904, by T. M. Erb, from John 14:19. Anna L. Brubaker.

Showalter—On Jan. 12, 1904, at the home of his son, Jacob C. Showalter, near Mt. Crawford, Rockingham Co., Va., of chronic throat and chest trouble, Bro. John D. Showalter, aged 74 Y., 7 M., 10 D. By reason of his peculiar affliction, he had not been able to speak above a whisper for at least seven years before his death. He was a faithful member of the Mennonite church from early life and was one of those liberal, open-hearted brethren which the New Testament would characterize as a "cheerful giver." Much of his worldly means were donated for the support of the church and her worthy work; and his memory will long be cherished by the ministers and deacons, for whom he

always had a kind and encouraging word. His wife, Elizabeth Driver Showalter, died on May 8, 1895. Funeral was held on the 20th from Weaver's M. H. Discourse by C. Good and Jos. F. Heatwole. A daughter and four sons, a large number of grandchildren and many other family connections followed him to his grave in the cemetery near by. L. J. H.

Miller—On the 21st of March, near Shore, LaGrange Co., Ind., of quick consumption, Mary Catharine, daughter of Moses P. Miller, aged 18 Y., 8 M., 28 D. Several years ago she united with the A. M. church and was a faithful member to the end. She leaves father, four brothers and one sister to mourn her early departure, but not without the hope that their loss is her eternal gain. Services at the Shore M. H. by D. J. Johns, assisted by Yost C. Miller.

Stutzman—On the 13th of March, in Clinton Twp., Elkhart Co., Ind., of the infirmities of old age, Joseph M. Stutzman, aged 89 Y., 8 M., 8 D. He leaves his wife and three sons, three daughters (three children having preceded him to the spirit world), 20 grandchildren and 13 great-grandchildren. Though Bro. Stutzman has been feeble for some time, he died quite unexpectedly. Buried on the 15th. Services by J. J. Troyer in German and D. J. Johns in English.

Bricker—In Blenheim Twp., Oxford Co., Ont., on March 5, 1904, Lydia, wife of Bro. Isaac Bricker, aged 70 Y., 3 M., 27 D. Sister Bricker was in feeble only a few weeks and dangerously ill for only a few days, so that the messenger of death came rather unexpectedly to her friends. She leaves a sorrowful husband, seven sons and four daughters, whose loss, we believe, is her eternal gain. Funeral services on March 8, at the Blenheim Mennonite M. H., where Bro. M. Cressman spoke in German and Bro. S. Hallman in English to a large and attentive audience. Buried in Blenheim Mennonite cemetery. Thus "He giveth his beloved sleep."

Bergey—Near Mannheim, Waterloo Co., Ont., on Feb. 29, 1904, of the infirmities of old age, Jacob Bergey, aged 85 Y., 6 M., less 1 D. He was born in Montgomery Co., Pa., Sept. 1, 1818, went to Canada with his parents in 1822, and in 1849 moved to the farm where he died. He is survived by his widow, four sons, four daughters, 42 grandchildren and 10 great-grandchildren. Funeral on March 3, at which occasion Pre. A. Cressman spoke from Job 14:13 in German and Pre. N. Stauffer from Rev. 12:16 in English. Buried in Latchar cemetery. We mourn not as those who have no hope.

ITEMS.

Twenty-five saloons in Cheyenne, Wyo., were obliged to close because the Union Pacific Railroad Company issued an order forbidding its employees to enter a saloon. Good for the railroad!

Thomas J. Maguire, a theatrical manager of New York, said farewell to his friends for the last time as he submitted to a surgical operation which will deprive him of ever speaking again; his habitual smoking caused a cancer at the root of his tongue, making it necessary to remove the tongue in order to save his life. He had been in the habit of smoking from 25 to 30 cigars a day. "I ne thought of losing his tongue and the power of speech so prayed on his mind, that it is said his hair turned white in the last six weeks. Surely, "the way of transgressors is hard."

In order to save distance and grade in going around Great Salt Lake in Utah, the Southern Pacific Railroad Company has just completed a "cut-off" across the lake. For 28 miles the roadbed rests on piles driven into the salt bed of the lake which is in many places 30 feet deep. Thousands of tons of stone from the mountain were used to support these piles. Considered as a bridge, this is the longest in the world and cost over \$5,000,000.

Eleven out of the fourteen counties in Vermont have voted for prohibition. Two years ago the state repudiated the prohibition law which had existed in the state for a number of years, and after a two years' reign of license law the people are anxious to get back to prohibition.

Colorado Fruit Lands.—Send to F. W. Popple, Parachute, Colo., for an illustrated book, "The Grand Valley (Covager) Fruit, Sugar Beets, Alfalfa and Grain." Book sent free.

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HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, APRIL 7, 1904.

Vol. XLI. No. 15.

EDITORIAL NOTES.

We are glad to announce that our brother editor, H. G. Allebach of The Mennonite, who recently underwent a serious operation at a Philadelphia (Pa.) hospital, has so far recovered that he expects to enter upon the active duties of his work at Berne, Ind., in a short time.

Three destructive fires.—The fire of passion (1 Cor. 7:9); the fire of God's wrath (Heb. 12:29); the everlasting fire (Matt. 25:41).

Three helpful fires.—The purifying fire (1 Pet. 1:7); the fire of God's protection (Zech. 2:5); the baptism of fire (Matt. 3:11).

According to latest statistics there are today 2,400,000 Sunday school teachers in the world with 25,810,000 Sunday school scholars who come to them for instruction; about one half of this number are in the United States. The majority of these teachers have become teachers since the International Lesson System was adopted in 1872.

The Home Conference of the Elkhart Co. (Ind.) district met at the Yellow Creek M. H. on Tuesday, March 29, and was well attended by the ministers and deacons throughout the district. Bish. David Burkholder acted as moderator of the meeting. Bish. John Garber of the Clinton district was also in attendance. A harmonious and edifying session is reported.

A Sister, in sending an order for tracts, says: "I am a poor sister, but I love to do something for my Lord who has done so much for fallen humanity." We understand she makes a practice of distributing suitable tracts whenever opportunity affords and is much encouraged by the results that follow some of her efforts to work for the Master along this line. May the Lord bless the mission of the tracts sent her.

The meetings held at Springs, O. T., by the brethren C. D. Yoder and R. J. Heatwole of Windom, Kansas, resulted in the conversion of four persons, who were received into church fellowship by water baptism on March 27. Bish. T. M. Erb of Newton, Kansas, officiated. At Milan, O. T., eight made the good confession. We praise the Lord that the power to save souls accompanies the preaching of his word.

The article entitled "The Unequal Yoke," found on another page of this number of the Herald, will bear careful reading, honest consideration and faithful heeding. We are confident that if more of our young people would follow the teaching of the Word as brought out in "Part III." of this article, much sad regret in after life could be avoided and more contented lives, happy homes and godly families would be found among us.

No Names.—Several communications have been sent to the Herald of Truth during the past week which we are slow to use, not because they are not well written, or express erroneous ideas, but simply because the writers neglected to sign their names, or furnish a clue to their identity. We would kindly say to all our contributors and correspondents.—Always send us your name with every communication for the paper, not that we want your name for publication, but as a matter of good faith and for the editor's convenience, should he at any time have occasion to refer to the writer.

That some Mennonites should attend the World Show at St. Louis is not commendable; that a special "Mennonite" hotel, under the proprietorship of a person who bears the name Mennonite should be provided for these World Exposition Mennonites and advertised by Mennonites, is worse; but that one of our contemporary "Mennonite" periodicals should give the scheme editorial recognition, is the superlative of questionable Mennonitism. Brethren, these things ought not so to be. The Mennonite people professedly are and by all means should be, practically a separate people from the world.

We are indeed sorry to notice in one of our exchanges that the trouble which has existed in the large Swiss Mennonite congregation near Bluffton, O., instead of healing over as was hoped by all the peace-loving members, has broken out in an open rupture. The dissension has become so aggravated that members of both factions have served injunctions upon the leaders of the opposite faction and the matter turned over to the county courts, where the rights claimed by either party will be legally tested. It is indeed a humiliatingly sad incidence that some of our dear nonresistant (?) followers of the Prince of Peace, who said, "My kingdom is not of this world; if my kingdom were of this world, then would my serv-

ants fight," must resort to worldly means and worldly authority in order to establish peace among themselves. Let all such read and profit by the admonition given by the apostle Paul to the Corinthian church in 1 Cor. 6:1-7. "Dare any of you having a matter against another, go to law before the unjust, and not before the saints?" etc.

John Alexander Dowie has evidently reached the zenith of his fame and power, and has started down the incline on the other side. His recent crusade in the city of New York was a signal failure. He is at present in Australia with the avowed purpose of arousing sympathy and soliciting indorsement and help in his Zion City movement which he hopes to extend throughout the world. According to latest advices it is evident that the Australians are not to be universally caught in his net. In Melbourne the public hall was closed against him and lodging in a leading hotel denied him. During his absence, activities at Zion City, near Chicago, have come to a halt; the largest factory having closed down and many are leaving both the place and the ranks. It is even believed by some of his followers that he will never return to America. That Dowie is a man of wonderful personal magnetism and gifted with both executive and diplomatic talent and remarkable intellectual attainments, there is no question, but that he should use these endowments in a selfish, fanatic, if not sacrilegious way, is not only to be deplored, but righteously testified against. That the real "Elijah" may show him the error of his way and the true "Messenger of the Covenant" enlighten both him and his deluded followers is a subject worthy of petition.

The International S. S. Lesson Committee.

We are sure the readers of the Herald, who are about all S. S. workers, will be interested in a bit of information as to how the scriptures for the S. S. Lessons which are universally used throughout the world are selected. This is done by a committee chosen for a term of five years. The present committee of fifteen members selected from nine different denominations were elected by the International Convention held in Denver, Colorado, in 1902. This convention was made up of more than 1,000 delegates from all over the United States, Canada and Europe. This committee selects the Scriptures, Golden Text, Memory Verses and Daily Readings, to be used for the entire six

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years, proportioning the Scriptures so we study from the Old Testament during two and a half years and from the New Testament three and a half years, with a temperance lesson in each quarter. Beyond this the committee never goes. Each denomination or publishing house then appoints an editor or compiler to write the comments for use in the various churches. Much time, discussion and care are used in the selection of these Scriptures and each portion is voted on by the whole committee before it is adopted. When all is finished, it is delivered to the British section of the committee for preparation and then sent to the various lesson writers all over the world. The committee sends out requests for suggestions and criticisms from S. S. workers everywhere, and in accordance with the many requests sent in, the committee has arranged a Beginners' Course for children under six years of age, dealing mostly with the simpler Bible narratives and plain duties of child life. An Advanced Course is also under contemplation which will be considered at the next International Convention to be held at Toronto, Canada, in 1905.

PERSONAL MENTION.

Bishops J. S. Shoemaker of Freeport, Ill., and D. J. Johns of Goshen, Ind., officiated at the ordination services at Chicago on Sunday, March 27.

In a personal letter from Bro. J. A. Ressler, Dharmatari, India, he states that the missionaries are well and happy in the work. It is with gratification we note that the "help" our brother acquired during his visit to America is the means of giving him special strength and courage in his arduous position. God bless them and all the missionary workers.

Bish. Eli E. Bontrager and Pre. Moses H. Lehman of the Old Amish church in Lagrange Co., Ind., arrived at the Publishing House on March 31. The editor enjoyed a Pennsylvania "Deutsch" conversation with them, being interested in the work of the six congregations of these people found between Goshen and Lagrange. The Lord bless their efforts to build up the cause. They purchased a number of German Testaments, hymn books, etc.

For the Herald of Truth.

THE UNEQUAL YOKE.

2 Cor. 6: 14.

By E. S. Hallman.

PART I.—In Business Life.—A yoke is used by two of one mind and equal strength in drawing a burden, or, if agreed, it is proportioned according to the strength of each. It may also mean the bearing or lifting of a burden by two or more persons. Where there is a partnership, there is an agreement among each other, and with it lies a responsibility in the welfare and success of the business. A child of God is not to be yoked with an unbeliever in business. He

aims to make his business glorify God. He feels himself a steward of God. In the buying of stock, he aims to buy such things which will not drift toward the world; his heart and hand are open to alleviate the sufferings of the unfortunate. A child of God would aim to make his business glory in self. He feels himself under no obligations to the teachings of Christ. He may be charitable along certain lines, but his glory is hidden in self-praise. The one is "light," the other "darkness," in which there is no agreement (2 Cor. 6: 14). The worldling will not raise his standard to the beautiful Christ-like standard of a true disciple of Christ, so the result is that the child of God stoops down to the standard of a "dark," "unrighteous," "unbeliever" (2 Cor. 6: 14). We cannot effect a partnership, or bring into agreement that which the scripture divides and separates. If we yoke ourselves with a child of Belial in business, we depart from the divine principles of Christ, abiding, living and working in and through us, and work with the selfish principles of the ungodly who cannot discern the things of the spiritually minded. "Be ye separate, and touch not the unclean thing."

PART II.—In the Social Life.—"Tell me what your society is, and it will be proven what you are," seems to hold true in this case almost without exception. Paul declares that we (the righteous) are not to have fellowship with the unrighteous. Notice that brother or sister who is yoked with the ungodly. The ungodly can entertain them for hours in things which it is a shame even to speak of. Secretly in his heart the ungodly wishes that the Christian would not be moved and find pleasure in such light-heartedness, and as a result, to a very great degree, the Christian has no influence over the ungodly. The ungodly are under the guidance and power of Satan and are Satan's tools to draw the Christian back again, as it were "with a cart and rope," into the beggarly elements of this world. Christians should never go to heathen places of worship, worshipping the idols, and thus the ungodly yoke-man drifts with the ungodly, enjoying and feeding upon his old carnal nature. Paul writes, "What agreement hath the temple of God with idols?" David writes, "Blessed is the man who walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. Brethren and sisters, it is impossible to live in the atmosphere of the ungodly and belong to Christ. The word of God is a dividing line. If we gather not, we scatter abroad. Our union with Christ most assuredly brings union with Christians, and we should not associate ourselves with the world, Egypt and darkness. "We know we have passed from death unto life, because we love the brethren." "Old things have passed away, all things have become new." "Ye cannot serve God and mammon."

PART III.—In the Marriage Relation.—"Can two walk together except they be agreed?" Amos 3: 3. Answer, No. Read 2 Cor. 6: 15. The Christian is espoused to the bridegroom, Jesus Christ, in the spiritual relationship. In the same sense, in the marriage relationship, it should be "only in the Lord." It is difficult for a person waiting upon cases of contagious diseases to avoid taking the disease. No less likely is the Christian to become contaminated with the germs of sin when yoked with the ungodly in marriage, no matter how refined the person may be. Every true Christian knows that his affections are centered on "heavenly" things, while the unequal yoke the companion's would be on "earthly" things. One lives for the "glory of God," the other for the "glory of self." How can

two walk together except they be agreed? Husband and wife are to be one, and in this case of the unequal yoke there would be more or less misunderstanding, love would become cold, and thus the true union would be more or less divided. In such cases many turn with their unsaved companions back into sin, while only a few cling to the Rock of Ages. The saved have no intimate relationship with the unsaved, for what part hath Christ with Belial, or what part hath he that believeth with (an unbeliever) an unbeliever? A word to single brethren and sisters: Do not seek your companions in life among the dead in trespasses and sins. It is dangerous. As you love your souls, do not sell them off for a mess of pottage. Satan would bring an unsaved person to you, who afterwards often results in confusion. Satan is busy in such and other work. Notice the word: "Touch not the unclean thing." "Come out from among them." "Be ye separate." "I will receive you, and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Berlin, Ont.

For the Herald of Truth.

GEMS FOR MEMORY'S CASKET.

By J. S. Shoemaker.

"Memory is as a bank into which we must first make deposits, ere we can draw out in time of need.

The standard of noble manhood is not intellectual power, but goodness shining out of the man whose "life is hid with Christ in God.

Men are attracted to us by the qualities we display, and we retain their friendship by the qualities we possess.

True Christian character is the unanswerable testimony proving the infallibility of the Christian religion.

To be truly wise is to make the very best use of our time, talents, knowledge, money and opportunities.

It costs something to be a Christian; it costs a thousand times more not to be one.

The most effective sermons are not heard in flights of oratory, but seen in beautiful Christ-like examples.

Those who make the religion of Christ their business, never go into bankruptcy.

We can only know the depth of love by the sacrifices it makes; the crucifixion proves Christ's love to be unfathomable.

THE JOY OF RELIGION.

Christ made his worship a joyous thing, and not only on the following Day, but all the year long, we are to rejoice and be glad in his goodness, and enjoy the bright side of life, never fearing that anything which is pure is in conflict with Christian character. No one in all the world has a better right to be joyous than the Christian, and Christ mingled freely in the social joys of the people. The only caution necessary is summed up in the words of Paul to the Philippians: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."—Northern Christian Advocate.

Love is the greatest thing that God can give us, for he himself is love; and it is the greatest thing we can give to God, for it will give ourselves and carry with it all that is ours.—Jeremy Taylor.

April 7,

1904.

For the Herald of Truth.

TWO VIEWS OF LIFE.

By Frank Monroe Beverly.

THE PESSIMIST.
The world is full of trouble,
Gloom-wrapped is every soul,
The moral sea is clouded,
And darkness is our goal.

THE OPTIMIST.
Oh, say not so, my brother,
"Tis gloomy thoughts within
That make your soul despondent,
And paint a world of sin.

If but your thoughts were cheerful,
The world would hold more light,
God's plans appear more just,
And day supplant the night.

Osborn's Gap, Va.

For the Herald of Truth.

NEW JERUSALEM.

By Lottie Livengood.

Dear friend, think for one moment of that grand and beautiful place—New Jerusalem. There is no subject upon which the mind ought to dwell more frequently, more joyfully and more deeply than that state of existence which lies beyond the grave. Whether acknowledged or not, this subject does, perhaps more than any other, employ the thoughts of man. The hope of something better, the dread of something worse, is always with man to hang garlands of light and sunshine, or the pall of sorrow and despair along every path he takes through life. In the happiest moments as well as in the hours of loneliness and distress, the thoughts of the great future beat heavily on the spirit. It would be strange were it not so, that we, surrounded by so many evidences of our mortal state and tending on so surely toward an eternal state, should not often look with fear and trembling beyond this life.

Who, with the Bible to direct our thoughts and the Christian hope to inspire our hearts, can live without thinking much of that beautiful city, the New Jerusalem? For "eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." The Bible says much about the New Jerusalem, and what it does say we may certainly know; what it does say is our duty and privilege to know, and as Christians we ought to have an earnest desire to know it.

Dear friend, are you weary and oppressed? Read of the New Jerusalem, not so much in those bright moments when God's smile rests upon you, but when your hours are loneliest, when your burdens are heaviest, when your temptations are strongest; when your life is darkest; when your friends seem fewest; when the powers of Satan are fiercest. Then, oh, then, direct your longing eyes heavenward whence all help comes.

And you who live unconcerned regarding the future life, oh, will you not learn that beyond the grave are not simply the only realities, but the most glorious ones. Behold the glory of the New Jerusalem that your eyes may not be dazzled with the lustre of this world which will soon be merged into eternal darkness. Oh, New Jerusalem, who does not desire to know all that may be known of it, with its gates of pearl and streets of gold, the home of angels and all the departed saints who have sweetly fallen asleep in Jesus!

Spring, Pa.

No true man ever regretted taking a stand for the right.

For the Herald of Truth.

DEATH, MOURNING, BURIALS, ETC.

By Pius Hostetler.

(Concluded.)

At the close of my former article (Feb. 11, Herald) on this subject, I said that Paul tells us that we should not mourn even as others which have no hope, and he says also that we shall comfort one another with "these words," showing that we should try to comfort those who mourn and that those who mourn should try to be comforted, or allow themselves to be comforted as much as possible. In view of these facts, it is consistent or right for us to put on wear mourning as though we were trying to keep our mourning in memory?

It regard to expensive funerals, it is claimed the object is to honor the dead. Now don't we all know that all the money we could invest in coffins, etc., could not help, nor please, nor honor in any befitting way the ones whom we are desiring to honor? And really, after all, if we look carefully at the matter, we are only trying to honor ourselves as friends of the departed ones. About all at least would say, the dead friend would be just as well off to be put in cheap clothing, in a cheap, plain coffin and hauled in any suitable conveyance; but then if we do that way, what will the people say or think of us? And even many times among our people the dead are placed in fancy coffins and hearses contrary to their wishes and desires expressed while yet alive, and in this way they are far more dishonored than honored. For further testimony on this, see the report of the last Mennonite Conference for Missouri and Iowa.

Really, I fear we spend from two to three times as much as necessary for funerals and tomb stones, and that is not only money thrown away that ought to be put to good use, but it is giving out a bad light and influence to others. I should not be surprised if the money thus wasted by our people would come very near to the amount that we spend for mission work. "What shall the harvest be?"

East Lynne, Mo.

For the Herald of Truth.

HE CARETH FOR THEE.

By Wm. D. Fretz.

Dear reader, do you have faith in God? Do you trust him? Then you have undoubtedly learned that "he careth for thee." But for whom does the Lord provide and care? Let us see what Jesus says. In Luke 12: 31 we are told, "Seek ye the kingdom of God; and all these things shall be added unto you." And again he tells us in Mark 10: 29, 30, "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Do you believe God's word? If we do, then we surely cannot do otherwise than obey and trust him. His promises are true and if we trust him we will surely realize that "he careth for thee."

A certain poor man earned a living by selling coal; one evening he came home empty handed, for he had been unable to sell his coal that day; there was no food for his family; what should he do? He went out to a solitary place and took it to the Lord in prayer. When he returned he found the

table loaded with food and provisions. No one could tell through whose hand the Lord had provided. Many years afterward a miser died and then a servant related how her master had sent her one night with provisions to the poor man's house. He told her he had suffered untold misery in a dream and forbade her to tell any one about the act. This poor man knew that the Lord cares for his own.

Another instance came to my notice recently. Some one asked a brother at what he worked. He informed the questioner what his occupation was; a minister; who overheard the conversation, gave a look of disapproval, so the brother asked him what objections he had to that occupation. The minister pointed out a scripture verse. The brother thought over it during the week and one week later resigned his job, more especially yet because he realized that it was injurious to his health. He spent several days visiting the sick and looking for work, and before a week had gone by he received two offers for work in one evening. The Lord had provided for his needs.

Our missionaries in India use firearms to protect the people from wild beasts. Daniel trusted God, used the weapon of prayer and was saved from the lions. Dear reader, will you not trust him and realize that "he careth for thee?"

Perkasie, Pa.

For the Herald of Truth.

TOBACCO AGAIN.

By P. S. Hartman.

There has been much said and written of tobacco, some think too much, and I am sorry to know that some who have written on this very important subject did not have quite enough love and grace in their writings to accomplish the most good. I am glad to know, too, that many have grace enough in their hearts to hold from unchristian remarks about the dear brethren who use tobacco. We know there are some God-fearing, good, earnest, Christian brethren and good workers in the church who do much good in the upbuilding of the cause of the dear Master, that use tobacco, and we can indeed truthfully say we love them and are willing to give them the hand of fellowship and the kiss of charity, and are glad for all the good they can do. But, dear brethren, we feel sure you could do more good if you would not use tobacco. We believe the most good can be done by those teachers who are willing to make sacrifices themselves. We have talked with many people on this topic, and all admit it to be a filthy habit. I will not quote what the apostles say about filthiness, but will let the kind readers read for themselves. Please read 2 Cor. 7: 1; Eph. 5: 4; Jas. 1: 21; 2 Cor. 6: 16. We know of no well-meaning man who would try to get his sons to use tobacco. All advise against it. Would it not be more consistent to practice what we teach? Should we feel that our part of the work was done, we would hang about being glad to lay down our pen and say no more on this subject, but we know of some good that has come from the protest against the tobacco habit and many dear brethren and some sisters, too, have ceased to use it and are very glad that some were interested in their welfare. We have had many, many thanks for our efforts against the tobacco habit. Oh, how sad indeed it is to see so many young men and boys smoking cigars and cigarettes, not knowing where it will end! Cigarette smoking is a stepping stone to crime.

Harrisonburg, Va.

HERALD OF TRUTH.

Thursday, April 7, 1904.

D. H. BENDER, Editor.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

The Herald of Truth and Young People's Paper will be sent to one address for \$1.50 per year. The Herald and Words of Cheer for the same time to one address for \$1.35. Words of Cheer and Young People's Paper, \$1.10, and the three papers together for \$2.00. This, however, does not apply in the case of those who are taking commission on subscriptions for any of the papers.

MENNONITE PUBLISHING CO. FIRST MORTGAGE BONDS.

The Board of Directors of the Mennonite Publishing Company, authorized by the stockholders of the Company at a meeting held on the 11th of February, at which three-fifths of the stock was represented, have ordered the issue of **First Mortgage Bonds** to cover the indebtedness of the Company. These bonds are to be secured by a deed of trust on the plant of the Company, including fifty-five thousand dollars worth of real estate, together with the entire stock and equipment of the Company amounting to \$100,000. The bonds are to be issued as follows: Fifty thousand dollars in the denomination of \$25.00 each, and forty thousand dollars in the denomination of \$100.00 each. These bonds will mature in five or ten years, the Company reserving the right to pay off and redeem any of the bonds at any interest bearing period, which will often be an advantage to bondholders. These bonds will bear five per cent. interest per annum, payable on the \$25.00 issue annually and on those of \$100.00 every six months, and both bonds and interest are payable in gold, if desired.

This will make a good and safe investment, and we hope it will appeal to our people, and that many will be glad to purchase these bonds for the purpose of helping out the Publishing House, and also as a profitable investment for themselves.

We earnestly appeal to our friends who have an interest in the Publishing House and the cause of the church to consider this matter carefully and prayerfully and let us know very soon what you can do to help us in this time of need. Let us by all means uphold and maintain our Publishing House. We as a church and a people can surely not afford to let our publications and our publishing

HERALD OF TRUTH.

April 7.

interests suffer. Such a thing would be a calamity from which the church would never recover.

Let all who can help us, write at once, and let us know how many of these bonds they are willing to take, and as soon as all the arrangements are made and the bonds are issued, we will send them to each subscriber. Kindly write soon. These bonds will be a safe investment, as they are secured by first mortgage on property worth double the amount of the bond issue.

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In sending your subscriptions for the Herald of Truth and the Young People's Paper, do not forget the Words of Cheer, our Sunday school paper. It is published weekly, contains many good articles and nice stories, which the children like to read. Price, 50 cents a year. In quantities to Sunday schools we make a deduction. Address, Mennonite Publishing Co., Elkhart, Ind.

CORRESPONDENCE.

Strasburg, Franklin Co., Pa., Mar. 30, 1904.—Dear readers, Greeting in the worthy name of Jesus. The Herald has been a visitor in our home for a number of years and is very much appreciated, for thus we can hear what is being done in other parts of God's vineyard. There are at present three persons who have confessed the Savior and have become willing to unite with the people of God. They will be received into the church by water baptism on the 7th of May; communion on the 8th. May the Lord bless and keep these precious young souls that they may be faithful and be the means of bringing others who are yet out of the ark of safety into the fold, is my earnest prayer, and also that the Lord may bless and guide our new editor that he may prove a blessing to many.

Timberlake, Okla., Mar. 29, 1904.—On the 22d inst. Bro. Chas. D. Yoder, in company with Bro. R. J. Heatwole, came to the Milan Valley congregation. While here Bro. Yoder held ten meetings, and as a result eight souls accepted Christ as their Savior. On Monday evening and Tuesday forenoon Bro. Yoder held instruction meetings for the converts. Seven of the eight converts were received into church fellowship by water baptism, also one soul that had before made a covenant and had belonged to the church, but had drifted out into the world, was again received into full fellowship by confession. May God bless these dear young souls that they may be bright and shining lights. We also wish Bro. Yoder and Bro. Heatwole God's choicest blessings. We trust that he may use them as instruments in saving many souls.

Spring, O. T., Mar. 26, 1904.—Dear editor and readers of the Herald, Greeting. On Mar. 12 Bro. R. J. Heatwole of Windom, Kansas, and Bro. C. D. Yoder of West Liberty, Kansas, came into our midst and held a series of meetings, during which four precious souls came out on the Lord's side, accepted Christ as their Savior, and were received into the church by water baptism on Sunday by Bish. Tilman Erb of Harvey Co., Kansas, who came on the 10th and returned home on the 21st. The other two ministering brethren went south to the Milan brotherhood on the 21st to hold a series of meetings at that place. May God be with them wherever they go and bless their work abundantly. We ask all God's children to pray for us and with us that our

church work at this place may be to the honor and glory of Jesus, and that we may remain faithful workers in his vineyard.

August Liebman.

From Neutral, Kansas.—On Sunday, Mar. 13, 1904, we were permitted to listen to a sermon by Bro. Troyer of near Bloomington, Ill. As his visit was unexpected the attendance was small, but we believe the Lord was with us and some good was done. May the Lord bless the efforts which are put forth by his ministers to the saving of many precious souls. We welcome others who may find it convenient to stop with us and preach to us the word of God. There is much work to be done at this place. Cor.

Birch Tree, Mo., Mar. 22, 1904.—Dear Herald readers, Greetings to all in His name. On Mar. 2 Bish. Daniel Kauffman came into our midst, remaining until the 14th. The brother instructed us from the blessed word of God. While no souls were made willing to come out on the Lord's side, we do not feel that the brother's labor was in vain, and hope and pray that the seed sown will sink deep into the hearts of the unsaved that they may turn to Christ and enjoy the blessing of the saved. May the blessings we have received in the past show forth the glory of God. On Mar. 17 P. A. Unruh and family left for Oklahoma. We were sorry to see them go, especially the young brother and sisters, who were workers with us, but we pray that they may prove a blessing to the cause in their new home. Our number is very small and we feel our weakness when we see the greatness of the harvest. We ask an interest in the prayers of all that we may prove faithful. Bro. Unruh and wife have been living at the log camps since October; we missed their help here, as the distance kept them from being with us at all times, but they found plenty of work there and we feel that the work done by them will prove a blessing to the cause. May God richly bless all his believing ones. Cor.

Woodside, Pa., Mar. 28, 1904.—The Ma-sontown Mennonite congregation met in their place of worship on Sunday, Mar. 27, at 9 a. m., and reorganized their Sunday school for the summer. The following officers were elected: Supt., Bro. Chauncy Def-fenbaugh; Asst., Bro. Charley Hansaker; Sec., Sister Mary Johnson; Treas., Sister Orpha Johnson; Chor., Bro. Ray Bumgard-ner. By cooperating with the officers and by the prayers of the brotherhood we believe the Sunday school can be made a success. Bro. Aaron Loucks of Scottsdale, Pa., filled the pulpit at the same place, Sunday, Mar. 27, both morning and evening. Sister Frances McCann and Sister Hostetter, both of the Ma-sontown congregation, are under-going a serious siege of sickness.

Justus B. Bare.

Concord, Tenn., Mar. 27, 1904.—The Men-nonite Sunday school at this place was re-organized Mar. 27, 1904, with the following officers: Supt., Bro. H. J. Powell; Asst., Bro. Wm. Jennings; Sec., Mae Hertzler; Treas., Bro. Solomon Yoder; Chor., Bro. D. W. Good. Bro. H. J. Powell has been our superintendent for some time. We feel that the Sunday school has prospered under his supervision and are very glad to have him serve us again. May God bless the efforts that are put forth by the Sunday school and make this a prosperous year in the work. Though our numbers may be small, still we have God's promise that where two or three are gathered together in his name he will be in their midst. Ida E. Hertzler.

1904.

Souderton, Pa., Mar. 24, 1904.—Dear readers of the Herald. Grace be with you all. May that peace that passeth all understanding be ours ever to enjoy. We held our council meeting last Sunday, most of the members being there. The Lord willing we will have our communion on April 17. It is with joy that we look to the time of showing to the world his death and suffering in part-taking of the emblems of his broken body and shed blood, by which act we do show forth "his death till he comes." Truly, God's children can well be happy in humbling themselves before him. "H I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. If ye know these things, happy are ye if ye do them." May we ever yield ourselves as servants to obey the teachings of God's word and pray that our minds may be set only on things that are above. And whatso-ever ye do do it heartily as to the Lord and not unto men. May the kind heavenly Father ever remember his children and so guide them that when this life is over we may be found worthy to enter into his rest. Cor.

QUERY DEPARTMENT.

Answers to Queries in Herald of March 31.
By J. S. Shoemaker.

To Bro. J. M. Brunk's query we would answer both yes and no. The term "Christian Sabbath" is not found in the scriptures, but according to the spirit of the word the term may be lawfully used to distinguish "the Lord's Day" or "First Day of the Week" from the "Jewish Sabbath," which was kept in commemoration of God's finished work of creation. The term Sabbath signifies rest, therefore to speak of Sunday as the "Christian Sabbath" would be both right and proper, because it is strictly a Christian institution kept in commemoration of Christ's resurrection and his finished work of redemption—a day of Christian activities, and rest from secular activity. To speak of the day as "the First Day of the Week" or "the Lord's Day" would be strictly according to the letter of the scriptures. See John 20:19, 26; Acts 20:7; 1 Cor. 16:2; Rev. 1:10.

In answer to Benj. R. Weber's query as to the difference between being set back from the church council and communion, and excommunication, would say: In the former, one is still recognized as a Christian and a member of the church, but not in full some offense, the nature of which may not have been sufficiently sinful to justify expulsion. On the other hand excommunication is the forfeiture of church membership by which the individual is entirely disconnected from the church, and is recognized as an open sinner.

Answer to query in Herald, March 17, by Benj. B. Weber, Reid, Md.—What is the difference between nature or "natural affections," as used in the Bible, and the "flesh"?

We find that the natural affections or "passions," as given in the revised version, are the fruits of the flesh uncrucified. This flesh continues to be flesh after it has been crucified, but the affections thereof are crucified, therefore cease to exist, having given place to the indwelling of the Spirit. "Knowing this, that our old man is crucified with him that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. 6:6.

HERALD OF TRUTH.

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REPORT

Of the S. S. Meeting of the First Quarter of 1904, held at the Mennonite M. H., Roseland, Neb., Sunday, Mar. 27.

Song service. Devotional exercises, led by Chris Snyder. Organization: Mod., D. G. Lapp; Sec., Samuel Burkhard.

Topic.—(a) The necessity of old and young in the church working together.—Albrecht Schiffer. In unity there is strength. The old need to work with the young that they may develop strong Christian characters. (b) What should be the effect.—Lizzie Stevens. Where the old and young work together we find a live church.

Topic.—Our life. (a) What is it.—D. G. Lapp. It is that which causes us to act whether it be physical or spiritual. (b) Its value.—Essay by Sarah Burkhard. (c) Our responsibility in possessing it.—Chas. Burkhard. Essay by Lizzie Gross. We are responsible as to how we use our lives. To violate any laws of our body is sin.

We are responsible for souls if we do not warn them of the danger they are in. We all have an influence and are held accountable as to how we use it.

Closing exercises. The Secretary.

For the Herald of Truth.

THE ROMISH PRIESTHOOD.

By Josiah W. Leeds.

In the article by John F. Funk (Third month 17th), explanatory of several New Testament passages which Roman Catholics adduce in support of the continuance of their priesthood, it is stated, correctly, I believe, that "even the intelligent Catholic does not claim and is not taught to claim that any priest or spiritual potentate can forgive sins, but that the priest is simply an instrument of intercession, and that through this intercession God will be induced to forgive." It is then added, that "if this were universally taught by the Catholic teachers and priests to all the people, they would not be so very far from the true teaching of the gospel."

Unhappily, it is the grosser teaching, that which turns the people's attention to man and his presumed priestly power, and away from the one divine Intercessor and the Holy Spirit leading into all truth, which appears to be largely imparted through the Romish hierarchy. There happens to be quoted in "The Friend" just at this time, an address of Priest Gildea, of Donegal, Ireland, reported in the "Derry Journal" (1896), which sufficiently illustrates this claim of their power "not alone to offer sacrifice, but to remit directly the sins of all men." The passage is as follows:

"The object of Christ's mission on earth was the salvation of the whole human race. To accomplish this object he did not propose to remain forever in our midst. This being so, we may naturally ask ourselves, How were future generations to be saved? How were they to get the means of salvation? These were questions, doubtless, which presented themselves to the mind of Christ, but to that mind the solution was quite easy. He saw clearly, if we were to be saved, we must first be supplied with the means. He (Christ) saw, moreover, that the means best suited for the attainment of that end was the priesthood, and therefore he determined that the priest should be instituted. No doubt it is utterly impossible that we can ever hope to understand the power that has been conferred on the priests of the new law, and it is equally impossible that we can ever get more than a vague idea of the great dignity to which

they have been raised. The priests of the new law, whose duty it is to offer up the adorable sacrifice of the mass, wherein Christ himself is the victim, and in which his very body is rendered present on our altars, are empowered not alone to offer sacrifice, but to remit directly the sins of all men.

"Thus in the new dispensation a two-fold power is imparted to the priest; power over the natural body of Christ, and power over the members of the church. The rulers of the earth issue commands; but a greater power far is given to the priest of God. Every day, in the sacrifice of the mass, he can say to the Son of God, 'Come down from heaven,' and immediately Christ obeys—comes and meekly rests on our altars, within the little chalice or the cold ciborium. What earthly power can vie with this, or, might I add, what heavenly power, either? The angels, indeed, see our Lord face to face, but they are not permitted to hold him in their hands, or to control his movements.

"The rulers of this world," continued Priest Gildea, "have power to open and close the prison gates of the earth, but the priest can open and close the gates of heaven and hell. An earthly judge can restore the innocent alone to freedom, but the priest can give that blessing even to the guilty. Take a poor sinner whose soul is weighed down with the accumulated sins of many years; and see to whom must he have recourse if he seeks for mercy. The angels, indeed, may keep away the evil spirits which surround this poor child of Adam; Mary may pray for him, but neither the angels nor Mary can remove one single sin from his soul. Who can do this for him? The priest of God. He can rescue the sinner from hell, and make him worthy to be received into heaven. Go, therefore, where you will, to heaven, or through this earth, you will find only one created being who can forgive the sinner, and that being is the priest of God. In one word, and that it were, the great channel through which all the helps and means of salvation are conveyed to our souls."

Philadelphia, Pa.

For the Herald of Truth.

ARE WE WORKING?

By Minnie Schmucker.

"Go, work today in my vineyard," Matt. 21:28. Are we working in the Lord's vineyard, or are we standing about idle, hindering those who are working? The Lord can use only those who have surrendered all to accomplish the work which he would have done, for nothing impure or unholy can be of use in the service of God. No doubt many are willing to work in the Lord's vineyard, but want the privilege of choosing their work. But the Lord has given each individual a work, and if we will not do that work it will be left undone and we are held responsible for it.

Reader, do you feel that it costs too much self-denial, therefore you would rather do some other work? A remedy: Go to some secret place and there plead with almighty God to give you a willing heart to faithfully carry out the work which he would have you do. Do we realize the worth of souls? Let us then by consecration, prayer and meditation find out what work the Lord has for us and do it with our might (Eccl. 9:10). The night cometh when no one can work.

"The restless millions wait the light,
Whose dawning maketh all things new.
Christ also waits. But we are slow and late.
Have we done all we could? Have I? Have you?"

Archbold, Ohio.

THOUGHTS ON JONAH 1:6.

By D. Bender.

"What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not." God had directed Jonah to go to Nineveh and preach to the Ninevites what he would tell him, but Jonah did as a great many in our day want to do; he took his own way and tried to flee from God, even paying his own fare to a different city from the one to which God had directed him. But the hand of the Almighty followed him. We cannot flee from the presence of God, or escape punishment if we disobey his commands. He sent a great storm on the sea, so that all they in the ship feared they would perish, but where was Jonah? The ship master found him asleep, and awaking him cried, "What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think on us that we perish not!"

Dear Herald readers, is not this a great lesson for us all, especially for those who have confessed Christ and united with the church? How sad it is that some take their own way again and fall asleep spiritually, so much so that it would be necessary to cry to them, "O sleeper, arise and call upon your God that you perish not!" In our age of the world there are so many different ways to rock the Christian to sleep, and before he is aware of it he is out again in the world. We should always keep our eyes fixed on Jesus and follow his teachings and the teachings of his apostles. Paul says, "I have not shunned to declare unto you ALL the counsel of God," not only a part of it. But in this age of the world there are so many ministers who are afraid to "declare the whole counsel of God," lest they "step on some one's toes." This is true not only of the popular churches, but also of some of our own Mennonite churches. But, thanks be to God, we still have some among us who uphold the "whole counsel" and do not allow things in the church that belong to the world. The article by Bro. A. D. Wenger in a recent number of the Herald of Truth shows plainly that it does "Make a Difference." I hope all the Herald readers will take the teaching of that article to heart. May God bless us all.

Milford, Neb.

THORNS AND ROSES.

By Clem.

Let him that thinketh he standeth take heed lest he fall.—Paul.

He who recommends uprightness of life, yet is himself involved in questionable dealings, is a thorn to his fellowmen.

When the trials of life seem heavy, and friends seem to have forsaken you, remember Jesus is waiting for you to come to him.

When your enemies trouble you on every hand and seek your hurt, think how needful it is that you refrain from doing as they do.

God never breaks his promise even if you break yours.

Christ never took advantage of any one's inexperience, to drive a sharp bargain. He always enriched, but never robbed.

See that your conscience is regulated by the word of God.

If you hear malice in your heart you are bearing the devil's image.

If you want to be God-like, spend much time beholding him in his word.

ON THE VERY EDGE.

By Mattie Herbruck.

On the very edge I walked one day
Of a rocky pathway steep;
Nor scarce upon my feet by times
It seemed I could not keep.
On the very edge, so near so close,
I slipped and almost fell;
How my poor heart beat high with fear,
No spoken word could tell.

O friends, how near the very edge
Some people walk today!
The precipice of sin and wrong,
The dizzy downward way—
So near the brink of lost despair,
So close to the chasm drear,
And yet without a thought of harm,
Of danger or of fear.

Oh, hear the shouts of laughter,
The vain and boisterous song!
Oh! can you mark with heedless eye
As they gayly pass along!
Ah, sister, brother, stop them,
Point to the rocks below—
Oh, hold them back from the danger,
As they ever come and go!

Oh, let us warn them kindly,
With voice and outstretched hand;
On the very brink of grief despair,
Myriads of dear ones stand.
Oh, let us turn them swift away
From the danger paths of sin,
To the green pasture lands of Truth,
The Father's fold within.

Akron, Ohio.

THREE THINGS.

Three things to love: Courage, gentleness, affection. Three things to admire: Intellect, dignity and gracefulness. Three things to hate: Cruelty, arrogance and ingratitude. Three things to delight in: Beauty, frankness and freedom. Three things to like: Cheerfulness, good humor and cheerfulness. Three things to avoid: Idleness, loquacity and flippant jesting. Three things to cultivate: Good books, good friends and good humor. Three things to govern: Temper, tongue and conduct. Two things to think of: Death and eternity.—Henry van Dyke.

MISSIONS.

For the Herald of Truth.

MENNONITE HOME MISSION.

Cor. Dauphin and Amber Sts., Philadelphia, Pa., March 29, 1904.—Dear Herald Readers: Greeting in the name of "Jesus who loved us and gave himself for us." As the days come and go, it is our privilege to work in this part of the field. We had more calls for help this winter than any time since we are in the city, as there was much suffering from cold and hunger.

One old man who has been in bed for over seven months, suffered very much for want of bed covers and blankets which it was our privilege to supply through the kindness of friends; and while he and his wife often do not have enough to eat they do not murmur, but he says, "There is no cloud in my spiritual sky," while she praises God that she can be a nurse. Thus we learn from this home of poverty, the great comfort of having one's bank account in heaven.

You likely will be interested to know of some of the other homes. Sister Amanda has been visiting different homes on Sunday mornings to get the folks to Sunday school. Sometimes clothes are needed, which, of course, are supplied. One woman played sick, going to bed with her clothes on when she saw Sister A. coming. So you see the enemy of souls is afraid his subjects will be

converted, but we are thankful for the promise in Rom. 16:20, "The God of peace shall bruise Satan under your feet shortly."

Sunday school is well attended with good interest, and we are thankful for regular teachers. Sister Hettie Kulp has been sick with lagrippe, and Bro. Isaac Kulp with mumps. We hope they will soon be out again. Bro. Mininger, who had been with us in the work over four years, has gone to the country. He is missed; but we pray that he may be used of God wherever he goes.

The sisters of Kinzer, Pa., sent us a box of clothing lately, which is helpful in the work. We also received a barrel of apples and potatoes from East Earl, for which we are thankful.

Bro. J. Ebst will preach for us on April 10 at 2:30, Bro. Noah Mack on April 17, and Bro. J. Rush on April 24, if the Lord will.

In His service,

Sister Mary.

For the Herald of Truth.

HELPING THE PUBLISHING HOUSE.

By C. B. Brenneman.

In reading over the items in the Herald of Truth in reference to the help and support given by some of our well-meaning brethren and sisters, it makes me feel thankful to God to know that there are those in the church still who are filled with the true spirit of love and charity, and who retain and manifest a brotherly sympathy and a commendable spirit of liberality toward every good cause, so that when a brother or brethren suffer we all suffer with them.

I think this admonition has reference to all kinds of unavoidable sufferings with which Christian people often meet, both in financial and spiritual matters, so that when a brother or brethren suffer a loss that affects them in a material way and cripples, hinders or destroys their occupation, by which they supported themselves and their families, and by which the church and missionary work was upheld and maintained, we should always be willing and ready to suffer with them, and aid them in re-establishing their work or business so that the family and the church work should not suffer loss thereby.

We should possess the spirit of the Lord Jesus, which always prompts us to brotherly love and fills us with sympathy so that we are always willing to suffer with our brethren in every time of need, and more especially so when the individuals affected have been engaged in a work that has done so much for the prosperity and upbuilding of our beloved church as the Mennonite Publishing House has done.

Let me illustrate: Here is Bro. C. G. His mill burned; it was his only means of support, both for himself and family, and from his income he was able also to give something to the church and for charitable and missionary purposes. He comes to me and says: "Bro. B., you know that I have always labored hard to support my family, and also that we might do something to help the church and the missionary cause; and now that my mill is destroyed I am just about broken up, or at least it has so disabled me that I can by no means help along as I did before and as I would like. We have some of the machinery left in good shape, and the water power is all right, and now if the church or some individual members would help me some, I might be able to rebuild, go on as before, support my family and be able to do my part of the church and missionary work."

Now, how would it sound if I would say: "Well, Bro. C. G., that is all right and good, but see here, brother, you are only an individual brother or family; you are not a church institution, and for that reason we cannot help you."

I wonder if that would sound right in our ears, when we remember the brotherly admonition of the apostle, "Bear ye one another's burdens." We should meet these things with a heart and mind full of true Christian sympathy and let the Christ-like nature move us, and then that Christ-like, or that Christ-like nature would soon enable us to see that we should be no respecters of persons, but that we are brethren and members one of another.

I want to be charitable, and do not think hard of such as do not understand these things as I do. Sometimes it seems to me we do not take time to consider and think over these things, and that is sometimes the reason why our views are so different; but very often, if some one else does some thinking for us, we see our mistake and are glad and thankful for it, as we have no desire to do anything that will be to the injury of another and especially not to any of our brethren.

Now, I have just given these thoughts from a motive of pure love for the Master's cause. I love the Herald and am a reader of its pages since the beginning of 1864. I received the first number of the Herald, printed in Chicago, in January 1864, and I have taken and read it ever since, and when I read the articles from the brethren and sisters, isolated from the church and church privileges, telling how much good the reading of the Herald does them, and how it cheers and comforts their hearts to read about the glorious plan of salvation, of Jesus as their Redeemer and Savior, and the marvelous love of God unto man, etc., and I also remember that the Herald in its wide circulation has reached some that had never heard of the doctrines of the Mennonites, but by the reading of the paper and the grace of God were led to search the scriptures, embrace the faith, accept the peculiarities of the church, and thus by the power of God's word having been truly converted, they became strong and zealous advocates of the Mennonite faith and doctrine. I feel more thankful than ever for the Herald of Truth. These are facts which I have from personal knowledge.

I also remember that in places where there were scattered members, both in the United States and in Canada, who had no church home, but through the Herald were enabled to communicate with other congregations that were more blessed, well organized and had ministers to spare; through the medium of the Herald arrangements could be made, ministers sent and churches organized, and as I think over a large field that I covered in my travels, looking after the small congregations that were scattered throughout that territory without a minister to break for them the bread of life, there are now large and flourishing congregations, which good result, I think, we owe largely to the good influences of our church paper.

Again, I remember our so-called church institutions, which have either directly or indirectly grown up from sentiment created and influences wielded by the church periodicals and their circulation.

Of course, I do not claim and do not wish to be understood that the church paper should have all the credit for the work our church has done along this line. Much of it, of course, belongs to the brethren and sisters who have done the work, but notwithstanding we must concede to the Herald

and the Publishing House its due share. The Herald was the means by which the possibilities of the work were presented. It was the means of communication and of discussing plans and suggestions, and at the same time presenting to the church where the fields were open and white for the harvest. It was the means of presenting to the people the needs and necessities of the church; the needs of the workers, and an earnest solicitor to direct the minds of the people in their giving, and its earnest appeals would often so touch men's hearts that they would give liberally.

When the poor brethren and sisters in Russia needed help to get to America the Herald told it to the brotherhood in America, and the people brought their tithes into the storehouse of God, a very large sum was collected and the people were helped.

When the famine raged in India, only a few years ago, the Herald brought the sad story to the hearts of our people, and they again responded and helped to save the lives of the starving thousands there, and many were rescued from a sad death, and through this relief work was laid the foundation for the flourishing mission that is now carried on by the brethren and sisters there.

In conclusion allow me to say, brethren and sisters, let us stand together as brethren with whom there is no respect of person, and no partiality. If we love the Lord Jesus, we are all brethren, and our sympathies and our aid should be with and go to those who are in need, whether they have been, formally recognized as church institutions, or whether without this formal recognition they have given their strength, their lives and their means to the upbuilding of the church and the cause of Christ.

Elida, Ohio.

"Is it not strange that God should condescend to notice such trifles as dress, gold, pearls, costly array and such like things?" Well, whether it seems strange or not, he does it, which shows that he does not consider them as trifles. Neither will you, if you are God-like.—Christian Standard.

SEMI-ANNUAL CONFERENCE.

The spring session of the Virginia Conference will be held at the Brethrenman M. H. (Lower District) on the second Friday in May (May 13), 1904. Visits are always appreciated on these occasions, and anyone who may desire to come by rail will meet at Broadway by writing Bro. Lewis Shank at same place.

C. H. Brunk, Sec.

MARRIAGES.

Horning—Lapp—On Mar. 19, 1904, by Pre. A. N. Freed, Bro. Joseph J. Horning of Telford, Pa., to Sister Emma L. Lapp of Line Lexington, Pa. May God's blessing attend this union. A. N. F.

Shadinger—Hunsicker.—On Sunday, Mar. 20, 1904, at the home of the bride's parents, Bro. and Sister Isaac Hunsicker, near Blooming Glen, Bucks Co., Pa., by Bish. H. B. Rosenberger, Bro. Henry Shadinger to Sister Emma Hunsicker.

DEATHS.

OBITUARY.

Pre. David C. Schrock (Amlab) was born in Lagrange Co., Ind., Sept. 11, 1858. He moved to Kansas in Feb. 1894, and in the fall of the same year to Oregon, where he was ordained to the ministry, Nov. 11, 1895. He served the church in his ministerial capacity in Oregon until 1902, when he moved to Geauga Co., Ohio, where he passed the remainder of his days. The dread disease consumption laid hold upon our brother and he lingered until Feb. 21, 1904, when he passed to his reward at the age of 45 Y., 5 M., 7 D. Funeral services were conducted by the brethren Christian Miller and Daniel Byler. Peace to his ashes. E. M. H.

Roth.—On Mar. 12, 1904, near Milford, Neb., Elizabeth Roth, wife of Peter Roth, aged 32 Y., 11

M., 17 D. She leaves a sorrowing husband, six children, four brothers and a sister. She was a faithful member of the A. M. church. May the Lord console the bereaved, who need not mourn as those who have no hope.

Harris.—On Mar. 5, 1904, near Milford, Neb., Caroline Harris, wife of John Harris, aged 68 Y., 4 M., 18 D. She leaves a sorrowing husband, 42 grandchildren and 2 great-grandchildren to mourn their loss. She was a member of the A. M. church. Funeral was conducted by P. F. Hornberger and Joseph Hadriger in German and N. E. Roth in English; text, 2 Cor. 5:1. Peace to her ashes. D. B.

Kremer.—On Mar. 18, 1904, near Milford, Neb., Jacob Kremer, aged 88 Y., 10 M., 3 D. He was married to Anna Springer. To him and his wife were born 7 children, 5 of whom survive him, also 26 grandchildren and 4 great-grandchildren. He was a faithful member of the A. M. church. Services by Eld. Joseph Schlegel in German and N. E. Roth in English. Peace to his ashes.

Mishler.—On Mar. 14, 1904, near Neutral, Kans., of dropsy, Bro. Henry Mishler departed this life, aged 70 Y., 11 M., 9 D. Funeral on the 16th at the Bethany M. H. Bro. Mishler had been very poorly for several months. Although his sufferings were great for several weeks before his death, he remained patiently and spent much of the time in prayer and singing. He was a faithful member of the Mennonite church for many years. His words of counsel and admonition will long be remembered. He leaves one daughter and three sons to mourn his death, his wife and two daughters having preceded him in death. May the Lord comfort the bereaved ones. We believe our loss is his eternal gain. Services were conducted by Andrew Schlegel of Oronogo, Mo. Text, Job 14:14, 15.

Wenger.—Annie A. Wenger, on Mar. 23, 1904, in Franklin Co., Pa., at the home of her niece, Sister Mattie Martz, at the age of about 66 years. She was a member of the German Reformed church. She was buried in the cemetery adjoining the Mennonite M. H. Services by the brethren John S. Burkholder and Joseph H. Martin, from Gal. 6:7, 8.

Witmer.—In Franklin Co., Pa., on the 15th of Mar. 1904, Sister Mattie Witmer died at the home of her son, Bro. Henry Witmer, near Pinola, of heart trouble, aged 66 years, 10 months, 10 days. She had been in feeble health for about a year. Sister Witmer was a consistent member of the Mennonite church for many years. Her husband, Bro. Samuel Witmer, preceded her in death about 16 years ago. She is survived by three sons and three daughters. Funeral on the 18th. Services were conducted by Bro. Philip P. Parry at the home, and at the Row M. H. by Bro. Henry Bricker and Bro. Parret from Rev. 14:12, 13. Buried in the Eastern burying ground near Pinola.

Ebersole.—In Franklin Co., Pa., on the 25th of March 1904, at the home of her son, Bro. Samuel Ebersole, Sister Magdalena Ebersole died at the age of 75 Y., 6 M., 18 D. Her husband, Bro. Henry Ebersole, preceded her to the spirit world two years ago. She is survived by these children: John, Samuel, Daniel, Leah, Elizabeth and Fannie, all of Franklin Co., also one sister, Barbara Leshor, who is in very feeble health at this writing. Sister Ebersole was a consistent member of the Mennonite church for a number of years and was always in attendance when health would permit. Funeral on the 29th at the Chambersburg M. H. Services by Bro. P. H. Parret at the home, and at the meeting house by Bro. Henry Bricker in German and Bro. Joseph H. Martin from Phil. 1:21, 22.

Angeny.—On Mar. 12, 1904, a young man by the name of David Angeny was found in the barn of his employer near Telford, Pa., having taken his life by his own hand by hanging. No reason is known for the rash act. He had united with the Mennonite church at Blooming Glen, Pa., about three years ago. He had always been a quiet, peaceable young man. This should be an urgent warning to others to heed the Savior's command, "Watch and pray, lest you enter into temptation." Age, 25 Y., 2 D. He is survived by his parents, two brothers and three sisters. Buried at Blooming Glen M. H. on Mar. 17. Services in English by Bro. H. G. Anglemeyer and in German by Bish. H. B. Rosenberger. Text, Luke 13:1-5. May the Lord heal the wounded hearts.

Yoder.—At Tappan, Ind., Mar. 21, 1904, Susan B. Yoder, wife of Adam Yoder, Sister Yoder had reached the age of 69 Y., 4 M., 25 D. She had been a member of the Mennonite church since her 18th year. Funeral services were conducted at the Topeka Mennonite M. H. by John C. Mehl, assisted by John C. Lehman.

Detweiler.—On Mar. 12, 1904, at the home of his parents near Dublin, Pa., Raymond, the remaining twin brother of Bro. and Sister David Detweiler, aged 15 D. The other died earlier. Buried at Blooming Glen M. H. Services in German by Bish. H. B. Rosenberger and Pre. Peter B. Loux from Mark 10:14.

Rodgers.—On Mar. 22, 1904, near Heston, Kans., of cancer, Sister Magdalene (Heatwole) Rodgers, aged 66 1/2, 3 M., 19 D. She was born in Rockingham Co., Va., and was married to Charles Rodgers, Aug. 31, 1856. During the war they fled to Washington Co., Md., where they remained about a year and then moved to Henry Co., Ill. After a residence of twenty years in Illinois, they moved to Harvey Co., Kans. She leaves to mourn her departure, her husband, five sons and six daughters, one sister and one brother (B. J. Heatwole of Windom, Kans.) She was a member of the Mennonite church for many years. Funeral services were conducted at the Presbyterian M. H., Mar. 25, by J. M. R. Weaver, assisted by D. D. Zook and T. M. Erb, from 2 Cor. 4:18. May God comfort the sorrowing family, especially the aged father. May they all finally be reunited in heaven where parting is no more. D. Weaver.

Holdeman.—Susan Holdeman, late widow of John Holdeman, died at the home of her daughter, Mrs. Emma Arnold, of congestion of the lungs, on the 28th of March 1904, aged 69 Y., 5 M., 4 D. Her maiden name was Susan Boyer. She was born at Harmony, Pa., Oct. 24, 1834, united in marriage with Henry Baker in 1850. To this union were born five children, all of whom survive her, except Minerva Drollinger of Grand Rapids, Mich., who died two years ago. The surviving children are: Benjamin, of Wadsworth, O.; David, of Lafayette, Ind.; Aaron, of Detroit, Mich.; Emma Arnold, of N. Liberty, Ind., and one brother at Kinsey, Kans. The father died Oct. 4, 1874. In 1866 she was married to John Holdeman, who died in Clinton Twp., Elkhart Co., Ind., in 1894. Sister Holdeman was a devoted member of the Mennonite church for many years. Funeral services were held at the residence by Isaac Early and J. Cripe of the Brethren church, after which the remains were taken to Wadsworth, Ohio, where services were held in the Bethel M. H. on Thursday and her remains were laid to rest in the Mennonite burying ground at that place.

Culp.—On Mar. 16, 1904, at her home near Jordan, Ont., Annie Culp, nee High, wife of Jacob M. Culp, passed from this life of suffering to be at rest with the Lord. She was afflicted with dropsy for several months. She was always an active and industrious worker and a faithful Christian companion and a meek and lowly Christian calling. She was a member of the Mennonite church. Funeral services conducted on the 18th by Christian Rittenhouse of South Cayuga. Text, Heb. 4:13.

Gelnett.—On the 19th of March 1904, Bro. Jackson Gelnett passed into eternity, aged 22 Y., 10 M., 23 D. He had been sick only about a week, having had the black diphtheria. He seemed resigned to the will of God and died as we hope in peace with God. This is a heavy stroke on the aged parents, who are getting very feeble. May the Lord comfort and console them in this sore bereavement. Truly, "we know not what shall be on the morrow." J. N. Kaufman.

ITEMS.

Evangelist R. A. Torrey, assisted by the singing evangelist Alexander, who are conducting revival meetings in England, held a midnight meeting for the drunkards and outcasts in Birmingham recently. They were assisted by seven mission bands who brought to the hall a motley crowd of about 5,000, sweepings of the streets, brothels and public houses. After the service Dr. Torrey asked the drunkards who wanted to lead a better life to come up and shake hands with him. It was a heart-touching sight when hundreds of these inebriated with bloated faces and trembling bodies staggered to the platform. Those who were sober enough were prayed with and pointed to Christ and a number started on the way to a better, cleaner, holier life.

Guadalupe Rosillo, a Mexican woman who is totally blind, sells Bibles for the American Bible Society in Mexico. She goes from house to house, led by her little six-year-old son; last year she sold nearly one thousand Spanish Testaments, beside Bibles and separate Gospels.

The cigarette, or rather a cigarette, seems to have been responsible for the awful Baltimore fire, according to the report of the General Loss Committee of the insurance companies, which investigated the fire. The report states that the fire must have originated around the agency of a habituated match, a cigar or cigarette stub dropped

through a broken daylight in the sidewalk. The combustion of inflammable material thus started may have smoldered for a long time, creating heat and smoke which, when the doors were burst open by the firemen, caused flames and the explosions that have been described. "Behold, how great a fire a little matter kindleth." But, verily, the capacity of these "little coffin nails" for mischief and ruin is out of all proportion to their size.

REPORT OF MENNONITE ORPHANS' HOME.

Received during March 1904.

Fannie Landes, Canton, Kans. (collected), \$1.60; Psa. 82:3, Mannheim, Pa. \$5; Mrs. J. N. Durr, Martinsburg, Pa. (collected), \$7.25; Elvie Miranda, Lippincott, O. \$4; Auditor Putnam Co., O. \$18; J. D. Anderson, Bluffton, O. \$1; Conestoga (Pa.) Cong., \$10; Barbara Greider, Elda, O. (collected), \$2.36; P. Metzler, Columbiana, O. \$6; Lizzie Metzler, Columbiana, O. \$6; from sale of calf, butter, eggs, etc., \$12.55. Total, \$62.76.

Renard, O.—Jac. Kenagy, 50 pounds flour.

West Liberty, O.—S. P. Yoder, gal. sauce; Mrs. J. P. Detweiler, Mrs. H. D. Yoder, Miss Nancy Detweiler, each 50c worth groceries; A. Y. Hartzler, 2 gal. applebutter, 4 pairs shoes; Lizzie Stoltzfus, cal. pudding; Mrs. Umble and Mrs. Stoltzfus, comforter; Menno Yoder, beef; S. E. Alliger, buttonholes; Nancy Kaufman, 2 tablecloths; Jac. Umble, meat; Mrs. D. B. Yoder, soap, boraxine.

Gratefully acknowledged,

West Liberty, O. A. Metzler, Supt.

A GOOD BOOK CHEAP.

At this time when the people are so deeply interested in mission work in India, it will certainly be an opportune time to call attention to a book which gives a large amount of interesting information concerning this great country, and most of it bearing directly on this important subject. Nearly all our readers will know that the Mennonite mission work in India was the direct outgrowth of the relief work done by the Home and Foreign Relief Commission, which has its headquarters at Elkhart. The book to which we refer is "India, The Famine, Plague and Earthquake of 1896-1897," including a complete account of the relief work of the Home and Foreign Relief Commission, referred to above. The book is embellished with numerous illustrations representing actual occurrences, etc. It contains 480 pages, is nicely printed on the paper, neatly bound in cloth and will be sent by mail to any address on receipt of 60 cents. Or, if you prefer, we will send you this book and the Herald for one year for \$1.35. We feel sure you will like the book and the pathetic story it tells. Here is a fine opportunity to add, at a small outlay of money, an excellent and interesting book, and secure for yourself also a good weekly paper that will prove a benefit to all who read it. Address,

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HERALD OF TRUTH

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Published Weekly.

ELKHART, IND., THURSDAY, APRIL 14, 1904.

Vol. XLI. No. 16.

EDITORIAL NOTES.

Communion services will be held at Napance, Ind., on Sunday, April 17.

* One person was baptized on her sick bed and received as a member of the Elkhart congregation on Sunday, April 3.

* Seventeen precious souls came out on the Lord's side during the meetings held at Sterling, Ill. Give God the glory.

* The Spring Term of the school formerly known as the Elkhart Institute, now the Goshen College, opened March 28, 1904, with an enrollment of 85 students. The managers of the school claim that the outlook is promising and a larger number than ever are taking the full six years' course, twelve completing this course at the end of this school year in June.

* The Beidler Family History is just off the press and ready for shipment. It is a book of about 600 pages, giving the genealogy of the Beidler family from the original "Jacob Beidler," who came to this country from Germany early in the 18th century, down to the present time. The book is profusely illustrated and bound in three styles of binding. See announcement on fourth page.

* On Tuesday, April 5, a special counsel meeting was held at the Holdeman M. H. in Elkhart county, when votes were taken for a minister; four brethren received votes and were taken into the lot. The lot will be drawn and ordination services conducted, the Lord willing, on April 23. Let the church be faithful and earnestly engaged in prayer that the Lord may indeed direct this all-important work.

* Instructions. Several of our contributors have written us for instructions, we give the following for the benefit of all who write for the Herald:—1. Use any good writing paper; form and size are not so essential; the ordinary commercial note is quite suitable. 2. Write with pen and ink whenever possible; we accept lead pencil manuscript from those who find it very difficult to write with a pen. 3. Always write on one side of the page only, never on both sides. 4. Do not paste the pages together and thus save us the trouble of separating them again for the linotype man. 5. Write your name at the beginning of an article and your address at the end.

6. Do not crowd your work, trying to write two lines on one; leave a margin; the editor sometimes finds occasion to note changes and so needs a little room. Write as plainly as you can; do not always follow the editor's hand for your copy. 7. SIGN YOUR NAME.

* Bro. John F. Bressler, who is in charge of the Fort Wayne Mission, writes that while the work is much hampered because of the lack of workers and funds, the outlook is hopeful. We believe the work at Fort Wayne deserves a little more concern by our people in general and suggest that our Mission Boards both in Indiana and Ohio make a special effort to encourage the work there and if possible send Bro. Bressler some assistance as he is practically alone in the work and is using much of his daily earnings to keep the work going. Such sacrifice deserves recognition.

* Bro. J. M. Eby of Scottsdale, Pa., who had spent some time in eastern Pennsylvania and Maryland in the interest of the Mennonite Evangelizing and Benevolent Board during the month of March, reports about \$500 already paid in to be used in meeting the loss the Board sustained by the failure of the Indiana National Bank. Bro. Eby gave his time gratis for this work. All interested in the India Mission and the Home Missions are certainly grateful to Bro. Eby and all who contributed to this worthy cause, for their sacrifice and liberality. May the Lord reward them.

* A number of the young brethren and sisters of the Elkhart congregation spent Sunday afternoon visiting the sick and aged who cannot attend public services; four such homes were visited and the time spent in singing, reading God's word, exhortation and prayer. These visits are much appreciated by these housed-up people and the Lord will surely reward those who minister to his needy children. At times these workers go out into the "lanes" of the city and visit homes where Christ is not honored or known and whenever permission is granted, God's word is read, prayer offered and gospel songs sung. This is real mission work, and if more of our people could be made to realize the amount of mission work that is right at their doors and could be done during spare moments, what a vast amount of good might be accomplished in this quiet way, hearts cheered up, souls saved, the church built up and God glorified!

Madam Katerina Stephanora Tsilka, the Tsilka. Macedonian missionary who with Ellen M. Stone of Boston, Mass., was captured by Bulgarian brigands in the fall of 1901 and kept in captivity in the mountains for six months until a ransom of \$70,000 was paid for their release, told the story of their captivity in person at Elkhart on April 6. Little Elona G. Tsilka, the baby born while among the brigands, accompanies her mother on her tour in America and is no insignificant figure at the meetings. Mrs. Tsilka narrated many thrilling, heart-rending experiences they passed through during their long, perilous captivity with these outlaws who kept them in huts, dens and caves in the fastnesses of the mountains during a cold winter, often moving them from place to place in the night, climbing ponderous heights, descending slippery steep slopes and fording turbulent mountain rivers in order to evade the vigilant troops who were trying to capture them. Only by the miraculous intervention of a wise Providence were the lives of these missionaries and of the little one spared.

The despotism of the Turkish government is largely to blame for this brigandism. When will the Lord say, "It is enough?"

* Delayed. We beg our contributors to Articles. be patient if their articles do not appear as soon as they expected them to appear. The gaping waste basket has not likely devoured your manuscript; it is only held over for want of space or time to prepare it for the press, and will appear in due time, if it is of real merit. We look with almost sacred consideration on all matter sent to us for the columns of the Herald and if it can at all be used, it will eventually find its way into the paper. To be sure, the Herald is not supposed to be a "carry-all" into which all kinds of "stuff" may be dumped. We want only clean, sound, edifying reading matter for our people, and as a matter of fact, some productions sent in, we cannot use. We are, however, willing and usually anxious at all times to give "a reason" for withholding any articles intended for our columns. We are glad to state that so far very little has come to our desk that we could deliberately reject. We are indeed thankful for the liberal support the Herald has received and kindly ask the brethren and sisters to continue to send us good, sound reading matter, not only that the columns of the Herald may be filled, but that the readers may be edified, the cause built up and God's name exalted.

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PERSONAL MENTION.

Bro. J. S. Lehman filled the regular appointment at Goshen on Sunday, April 3.

The brethren J. S. Shoemaker of Freeport, Ill., and L. J. Lehman of Cullom, Ill., conducted meetings at Sterling, Ill., during the latter half of March.

Bro. R. J. Heatwole writes us under date of April 2, that he and Bro. Chas. D. Yoder had arrived at Harper, Kansas, from Oklahoma, where they had conducted meetings at Milan Valley and Springs, and began meetings the same evening at Harper. Twelve souls were added to the church during their stay in the Territory. May the Lord direct the work at Harper.

For the Herald of Truth.

OUR CHURCH AND SUNDAY SCHOOL PAPERS.

Every family should read the church paper, the Herald of Truth. Every young man and every young woman should have the Young People's Paper, and every child and Sunday school scholar should read the Words of Cheer. Every Mennonite Sunday school should also use the Mennonite Lesson Helps and literature. We want agents in every neighborhood to solicit subscriptions for these publications. Who will work "in His name and for His sake?"

THE PUBLISHERS.

For the Herald of Truth.

HAPPINESS.

By J. L.

I do believe that the Christian people are not as happy as they ought to be; as happy as God made arrangements and provisions that they should be; as happy as they would be if they exercised a little more thoughtfulness, a little more reflection upon the things about them, and a great deal more gratitude.

It is particularly annoying that Christians are sometimes unhappy and troubled. There is not a particle of reason why any Christian should be anxious or unhappy. "Let not your heart be troubled." *** In my Father's house are many mansions. *** I go to prepare a place for you.

Paul says, "I have learned, in whatsoever state I am, therewith to be content." Ah, there's the secret! And where is Paul writing this? In prison, surrounded by discomfort and want, facing death. We can all learn this secret, this lesson, as he did, if we will go to the same school, and sit at the feet of the same Great Teacher that he did—Jesus Christ.

The sinner has a reason to be unhappy, for having no hope in Jesus, how dreary this world must be! Many a person, when the Spirit is striving mightily, cannot rest or sleep until he is converted.

It is a duty to be happy. Some people think it is indiscreet to be happy, and to be good is to be morose, gloomy, sad. I reject that view of the Christian life, not merely because it makes one unhappy, but also because it is a libel on God; because it repels people from the Christian life, particularly our young people. Those who make Christianity a sad, melancholy spectacle, do more harm than all the infidels and atheists. It leads our young people to put off becoming Christians as something antagonistic to

HERALD OF TRUTH.

present happiness; something good only for the latter end of life. If we read the 19th Psalm we will perceive that the mission of Christianity is to make life happier here and now.

Where hundreds use religion as a cloak, thousands expect to use it as a fire-escape. "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." This is not only the epitome of all true religion, but also the secret of all happiness.

Have no complaining in your life. Rule it out. Believe that God doeth all things well, and that "all things work together for good for them that love the Lord." Where is there any room for growling? Life is too full of other things. Complaining indicates a want of faith in God's providence.

Try to make others happy. This earth is God's great training school for the future life. He sets us here at the great work of uplifting humanity, and thus he prepares us for the life that is to come.

Davidsville, Pa.

For the Herald of Truth.

A GOOD DEFINITION.

By J. Horsch.

It may appear superfluous to give a definition of the term "Mennonite" in the Herald of Truth, yet the following definition of Professor Gieseler, a church historian of the German Lutheran state church, seems to be worthy of notice.

Says Gieseler: "The distinguishing characteristic of the Mennonites consisted in this, that they tried, simply and strictly, to lay hold with a believing heart upon all the doctrines and precepts of the scriptures, and to carry them out in life."

Cleveland, Ohio.

For the Herald of Truth.

JESUS THE FOUNTAIN.

By Maggie J. Stetler.

A fountain of water is a source through which we quench natural thirst. Jesus is the fountain through which we quench spiritual thirst. He says, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matt. 5:6. In a natural way of speaking, we dig our wells or fountains in order that we might have a place from which to draw our water. So we ask the question, Who dug this fountain of living water? Truly, we say, it was God. Zech. 13:1 says, "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."

"Fountain of purity, opened for sin,
Here may the penitent wash and be clean;
Jesus, thou blessed Redeemer from woe,
Wash me and I shall be whiter than snow."

This is a free fountain. We all know that we can draw water from our natural fountains free of charge. So can we from the spiritual fountain. The prophet Isaiah says, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy *** without money and without price."

This is also a pure fountain. We know how disagreeable it is if our wells or fountains are disturbed so that the water is cloudy. We at once know that it is impure and unfit to use. But is such the case with the spiritual fountain? No. He is the true and living water and is never disturbed or made cloudy; it is always the same. "Therefore with joy shall ye draw water out of the wells of salvation." Christ is a pure

April 14,

and noble character, leading the way, so that we can follow in his footsteps as obedient children, not fashioning ourselves according to the former lusts, but after the pure and holy life of our Savior Jesus Christ. To follow in his footsteps means eternal life to us. But if we turn back and follow Satan, he will lead us to eternal destruction.

While our natural wells dry up sometimes, this spiritual well is constantly flowing—flowing to the rich and poor alike, that "whosoever will may take of this water of life."

How we are refreshed when we take a cup of cold water! How relieved we feel when we bathe a feverish brow with the cooling water! So it is if we come to the fountain of Jesus, because he has said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Now, if we are true followers of Christ, he will take us home to himself where there shall be no hunger or thirst, but peace and happiness in the glorious realms above, where we shall dwell forever with our loved ones gone before.

Davidsville, Pa.

For the Herald of Truth.

KEEP ON.

Sel. by Lizzie N. Kraybill.

All good work is up-hill work and hard work! Often workers faint and are discouraged at the difficulties and hindrances in the way. What then? Keep on. Where there is a will there is a way. Try to find it. If the river cannot climb over the mountain it can creep around it; if it cannot creep around it may tunnel through it. Do not be discouraged. Look every way. There is a road out somewhere, if you have only eyes to see it and courage to walk in it. And then there is a faith that can remove mountains, for it takes hold of the arm of Him who "by his strength setteth fast the mountains, being girded with power"; and he can level the hills and exalt the valleys, can open springs in the desert and scatter manna in the wilderness.

Keep on. The cloudy pillar moves, and its flame lights up the darkness of the desert way. Keep up with the procession which the God of Israel marshals and leads. Do not fall out by the way. God has work for you to do; find what it is. He has a place for you; learn where it is; and while doing his work and walking in his way you are safe, for "who is he that will harm you if ye be followers of that which is good?"

Mt. Joy, Pa.

"I have peered into quiet parlors where the carpet is clean and not old, and the furniture polished and bright; into rooms where the chairs are neat and the floor carpetless; into kitchens where the family live and the meals are cooked and eaten, and the boys and girls are as blithe as the sparrows in the thatch overhead—and I see that it is not so much wealth and learning, nor clothing, nor servants, nor toil, nor idleness, nor town, nor country, nor station, as tone and temper, that render homes happy or wretched. And I see, too, that in town or country good sense and God's grace make life what no teachers or accomplishments, or means or society, can make it—the opening stave of an everlasting psalm; the fair beginning of an endless existence; the goodly, modest, well-proportioned vestibule to a temple of God's building that shall never decay, wax old, or vanish away."—John Hall.

1904.

For the Herald of Truth.

THE SECRET OF TRUE HAPPINESS.

By Theodore Bare.

Happiness is the highest ambition of man. Without it the life of man is a failure; his usefulness in this world and the world to come has vanished, and the end is death and destruction. The enemy of souls seeks to overthrow the happiness of those who have anchored their hope in Christ, and bathe themselves in the sunshine of God's love, and his final purpose is the destruction of the church of Christ. It is therefore needful that the people of God be on their guard against this the greatest enemy of man. Multitudes have failed in their efforts to overcome him; thousands have gone into eternity without hope and without God, because of their inability to cope with the powers of Satan, so that the church of the present day is in an alarming condition; not because the church of Christ will be overthrown, but because of its conformity to the world; and as there cannot be an effect without a cause, it shall be our purpose to suggest a remedy that will remove the cause.

It is evident that the church has lost much of its power, consequently its spiritual growth is retarded and a lack of spiritual growth is caused by a lack of obedience. Man by nature is an exalted being in his own eyes, and much of the teaching of the present-day church is intellectual knowledge. It is necessary, therefore, that we go back to the days when we received and witnessed the power of the Holy Ghost in our lives and our work, when we saw men kneel under the mighty power of God, and when we witnessed men in exultations of joy, praising God, singing with melody in their hearts unto the Lord. When we again receive renewed power of the Spirit, the worship of God will be a delight and the work will no more become a duty, but joy and happiness in his service. All power in heaven and earth is Christ's and it is promised unto all that will ask for it. There need be no lean, starved Christians when God's table is supplied with the good things of his kingdom. He that would be truly happy must not only receive, but retain the Spirit, and he that would retain the Spirit must be a Bible student, given much to the study of the word of God, which is the bread of life; and he that studies much is filled with the spirit of prayer which brings him into close communion with God. The Spirit is a heavenly being and must dwell in a heavenly atmosphere and in a kingdom not of this world. Fish cannot live out of water, neither can the Spirit live out of its element. He that is filled with the Spirit and power of God will be watchful that he enters not into the places of the wicked. His delight will be in the service of God, his treasures are in heaven; he will have an inward desire to go forward and feed the multitudes, and all these things will bring blessings from above that the world knows nothing of.

Much complaint is made by the church that the sinner is hard to reach. The fault is not the sinner's, but lies with the church. When the church again receives its power it will win the victory over the world. Every Christian should feel as did Israel of old when they said, "When we remembered Zion, we wept." The fact that men are prone to evil and that it is having its effect upon the people of God, shows that it is high time that the church put on the whole armor of God, so as to guard against the fiery darts of the wicked.

The happiness of man is not in the work that he performs, but the result of good

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work; some people complain of not feeling spiritual and therefore think they are not qualified for the work and make but little effort. God has nowhere said that we shall feel the power of the Holy Spirit, but that it shall be manifest in works. Receiving the power of the Holy Spirit is not feeling it. Obedience to God consists in loving and worshipping God and doing his will; and then will the blessings follow. These blessings are blessings of love and fill the heart with gratitude. He that is willing to walk in the light that he has will receive more light as he needs and may use the same. All are invited, none are rejected, and you, dear reader, if you are not enjoying the happiness of the Christian life and Christian service, you are not living up to the liberty offered you in God's word. You may be happy in the service of God.

East Lewistown, Ohio.

For the Herald of Truth.

SUFFERING.

By M. D. Detweiler.

Firm was my health, my day was bright,
And I presumed 'twould ne'er be night;
Pondily I said within my heart:
"Pleasure and peace shall ne'er depart."

But I forgot thine arm was strong,
Which made my mountain stand so long;
Soon as thy face began to hide,
My health was gone, my comforts died.

I cried aloud to thee, my God:
"What canst thou profit by thy blood?
Deep in the dust can I dwell;
Thy truth, or sing thy goodness there?"

"Hear me, O God of grace," I said,
"And bring me from among the dead."
Thy words rebuked the pains I felt,
Thy pard'ning love removed my guilt.

My groans, and tears, and forms of woe,
Are turned to joy and praise now;
I throw my sackcloth on the ground,
And ease and gladness gird me round.

My tongue shall ever laud thy name,
My heart, my life proclaim thy fame;
Thy praise shall sound thro' earth and heav'n,
For sickness healed and sins forgiven.

Sellersville, Pa.

WORKING WITH GOD.

By Elias Swartzendruber.

"Cast not away therefore your confidence, which hath great recompense of reward." Heb. 10:35. Paul also says (2 Cor. 1:9), "But we live by the sentence of death in ourselves that we should not trust in ourselves, but in God which raiseth the dead." Peter trusted in God when he allowed himself to be imprisoned for the sake of his faith; but prayer was made without ceasing of the church for him, and the result was that the angel of the Lord loosed the bonds, and Peter walked out of prison. These men not only trusted in God, but also worked with God, and the persecutions brought their hearts so much closer to God.

Now in our time of liberty we have not those tests to go through. Are we not in danger of getting a little lax in confidence and getting the impression that the work done against the enemy in the church, we are doing, and if things fail to go smoothly after we have struggled our very best, we will be at a loss to know where the trouble is? When King Hezekiah began to reign he did that which was right in the sight of the Lord (2 Kings 18). He trusted in the Lord, and he prospered. He removed the high places, broke down the images and tut down the groves; things went on smoothly as long as he trusted in God. But after a while things would not go as they did in

the beginning. There was danger of his being destroyed by the Assyrians, and Hezekiah prayed to God; God sent the prophet to tell him that he had exalted himself and had said, "With the multitude of my chariots I have done these things for God. He had forgotten that the blessing that rested on his work came from the Lord, because he trusted in him. And the Lord said to the enemy of Hezekiah, "I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way which thou camest." 2 Kings 19:28. It may be with us at times as it was with Hezekiah; our work that we do for the Lord may be right in his sight, but because we charged them to our own strength God will not accept them.

Again in other ways we may exalt ourselves. King David at one time numbered his men to see how many he had to go out against the enemy. This was an abomination in the sight of God. He must have forgotten that Samson at one time slew one thousand men with the jawbone of an ass. The result was that David lost 70,000 men of pestilence in three days. Do we sometimes rely on the strength of numbers rather than trust in God's word and a small number?

When the Ethiopians went out with one thousand thousand men against King Asa, who had only three hundred thousand men, Asa prayed to his God, saying, "Lord, it is nothing with thee to help whether with many or with them that have no power: help us, O Lord our God, for we rest on thee. And in thy name we go out against the multitude." 2 Chron. 14:12. So the Lord smote the Ethiopians.

When Saul was anointed king, the Spirit of God came upon him and God gave him another heart. God was with him until he trespassed God's command, and Saul died a suicide. We believe that Saul could have been saved, had he been content to lay down his kingdom as God wanted him to do. He still ruled, however, but only through his own power. God had rejected him as king and his Spirit departed from him. Saul could have saved his soul by repenting of his sin, but he did not and was lost.

Eagle Grove, Iowa.

For the Herald of Truth.

AN ADMONITION.

By a Sister.

Dear Friends:—Let us be risen with Christ and seek after those things that are above, and not so much after those things which are in the world, for in the world is the lust of the flesh, the lust of the eye and the pride of life. Seek the Lord and see how much more our heavenly Father will give us all good things if we ask him in faith. Then when that great judgment day comes we shall not hear those awful words, "Depart from me, I know you not." Let us seek after righteousness, more and more each day of our lives, so we can one day sit on the right hand of the throne of God and enjoy eternal happiness. Sinner, there is a great day coming. Seek Jesus and believe his promise when he says, "Seek and ye shall find; knock and it shall be opened unto you." Again the Word says, "Those that seek me early shall find me." Brethren and sisters, keep on continually praying for the lost souls, out in the cold world where they may come to Jesus.

Archbold, Ohio.

The devil agrees with the man who comes to the conclusion that he has enough religion.

HERALD OF TRUTH.

Thursday, April 14, 1904.

D. H. BENDER, Editor.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau and Herold, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

The Herald of Truth and Young People's Paper will be sent to one address for \$1.50 per year. The Herald and Words of Cheer for the same time to one address for \$1.35. Words of Cheer and Young People's Paper, \$1.10, and the three papers together for \$2.00. This, however, does not apply in the case of those who are taking commission on subscriptions for any of the papers.

MENNONITE PUBLISHING CO. FIRST MORTGAGE BONDS.

The Board of Directors of the Mennonite Publishing Company, authorized by the stockholders of the Company at a meeting held on the 11th of February, at which three-fifths of the stock was represented, have ordered the issue of First Mortgage Bonds to cover the indebtedness of the Company. These bonds are to be secured by a deed of trust on the plant of the Company, including fifty-five thousand dollars worth of real estate, together with the entire stock and equipment of the Company amounting to \$190,000.00. The bonds are to be issued as follows: Fifty thousand dollars in the denomination of \$25.00 each, and forty thousand dollars in the denomination of \$50.00 each. These bonds will mature in five or ten years, the Company reserving the right to pay off and redeem any of the bonds at any interest bearing period, which will often be an advantage to bondholders. These bonds will bear five per cent. interest per annum, payable on the \$25.00 issue annually and on those of \$50.00 every six months, and both bonds and interest are payable in gold, if desired.

This will make a good and safe investment, and we hope it will appeal to our people, and that many will be glad to purchase these bonds for the purpose of helping out the Publishing House, and also as a profitable investment for themselves.

We earnestly appeal to our friends who have an interest in the Publishing House and the cause of the church to consider this matter carefully and prayerfully and let us know very soon what you can do to help us in this time of need. Let us by all means uphold and maintain our Publishing House. We as a church and a people can surely not afford to let our publications and our publishing

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interests suffer. Such a thing would be a calamity from which the church would never recover.

Let all who can help us, write at once, and let us know how many of these bonds are willing to take, and as soon as all the arrangements are made and the bonds are issued, we will send them to each subscriber. Kindly write soon. These bonds will be a safe investment, as they are secured by first mortgage on property worth double the amount of the bond issue.

Address, Mennonite Publishing Co., Elkhart, Ind.

In sending your subscriptions for the Herald of Truth and the Young People's Paper, do not forget the Words of Cheer, our Sunday school paper. It is published weekly, contains many good articles and nice stories, which the children like to read. Price, 50 cents a year. In quantities to Sunday schools we make a deduction. Address, Mennonite Publishing Co., Elkhart, Ind.

Just Issued—The Beidler Family History. This is a very complete work of more than 600 pages, with 57 illustrations. The type is large and clear and the binding durable. Prices, postpaid: Cloth, \$2.00; half morocco, \$3.50; full morocco, \$4.00. Address all orders, Mennonite Pub. Co., Elkhart, Ind.

CORRESPONDENCE.

From Scottsdale, Pa.—My late visit in Juniata, Cumberland and Lancaster counties was a pleasure and a spiritual feast to the soul. I met with many kind, loving hearts. In such visits there is spiritual growth and encouragement to the child of God. The secret of power in our Christian work is true love toward God and man. Four precious souls were made willing to confess Christ as their Savior. May the Lord ever keep them and draw others to him.

J. A. Brillhart.

From Sellersville, Pa.—The Rockville Mennonite S. S. was reorganized with the following brethren as officers: Edwin A. Souder, Supt.; Clayton H. Detweiler and Levi B. Freed, assistants; Mahlon D. Detweiler, Sec.-Treas.; James B. Derstine and Jonas M. Detweiler, singing leaders. May God bless and help these officers, and may we all who are interested in his cause be more earnest in our supplications to him, and more watchful of our lives, never looking back as did Lot's wife, but press onward, ever praising God for his blessings. Six precious souls have recently enlisted as followers of Christ and were received into the church by water baptism by Bish. Josiah Clemmer. May they be faithful unto death and receive at last the crown of life.

A Brother.

Larned, Kansas, March 24, 1904.—Our Sunday school at the Enkla school house is kept up and the interest is good. Bro. D. S. King has been sick for some time and so we have not had regular services. We hope our brother will soon be able to fill his place again. Quite a number of the Dunkard brethren are moving into this locality and also some of our people, among them Bro. John Hartzler of Champaign Co., Ohio. Land is being rapidly improved and prices are going up. It is a little dry, but wheat looks well. I think some of our people back east who have no homes would do well by coming to this country. Plenty of good water can always be obtained at a depth of from twenty to forty feet. This is a healthful country, but at present there is consid-

erable sickness among our people, mostly lagrippe and pneumonia. I have read the Herald of Truth now for over thirty-three years and always find it a welcome visitor and think it should have a place in every family. I wish all the readers of the Herald God's richest blessing. An Aged Brother.

Beach City, Holmes Co., Ohio, April 1, 1904.—Greeting to the Herald readers. On Saturday, March 19, Bro. S. G. Shetler of Davidsville, Pa., came into our midst and conducted a series of meetings at the Longenecker M. H. During these meetings the church was much encouraged and we trust the many good lessons taught by our brother will not soon be forgotten. Sinners were convicted and eight persons came out on the Lord's side, one a man seventy years of age. We praise the Lord for his blessings and the brother for his visit, and pray that the Lord may give him grace to preach the word with power wherever he goes.

Josiah Kaser.

Sterling, Ill., April 4, 1904.—Readers of the Herald, Greeting. We always have reasons for rejoicing in the Lord, but there seem to be times of special rejoicing. Such has been our lot here for the past few months. Our congregation was again edified and strengthened by the preaching of two of the ministering brethren, viz. J. S. Shoemaker and L. J. Lehman. Bro. Shoemaker came to this place on the 15th of March, and labored among the members and unsaved for one week, when Bro. Lehman took up the work for another week, proclaiming the gospel to all who would hear and accept the same. The call has not been in vain, seventeen, mostly young people, having come out on the Lord's side, who are willing to be obedient to his word. They need the prayers of all God's children, for they are liable to meet many trials and temptations as they pass through life. Several of this number saw their lost condition and turned for light while attending a union meeting in Sterling several weeks previous to the arrival of the brethren. Although these meetings were not altogether as we, who are to be a separate people, would have them, yet we have reasons to be thankful for them, as it has caused many of the officers and leading men of our town to turn their eyes from some of the evils of this world, such as saloons, theaters, dancing and gambling places, which seemed to be taking almost complete possession of some of the young men of this vicinity. Oh, that all would become revived and work harder for the Master's cause than ever before!

A Sister.

QUERY DEPARTMENT.

Answer to queries in Herald of March 17: What is the difference between nature or "natural affection" and "the flesh"? God put nature in the flesh. Satan deceived man and flesh became sinful. Man, however, has a free will and can serve either God or the flesh. If he serves God, nature will be kept where God wants it to be. If he serves the flesh, nature is taken out of the original order. By the help of Christ we are able to keep the body (flesh) under. Without this help we fail.

"In anointing with oil according to Jas. 5: 14, should prayer be offered unreservedly for the restoring of the sick, or should we yet say, 'Thy will be done'?" If God gives us a remedy and says we shall use it in faith in order to receive the cure; if we have not that faith let us not use it, it is only for those who have that faith. "Whosoever is not of

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faith is sin." If used in doubt it is surely not his will, and therefore we could not pray, "Thy will be done."

Floradale, Ont.

Silas Bauman.

For the Herald of Truth.

EASTER EGGS OR THE KINGDOM WITHIN YOU.

By Silas Bauman.

It is customary and has been so for many years to celebrate Easter by the use of eggs. When or how the custom originated I do not know, and how much good or evil comes from the custom I am unable to tell, but I have noticed a few evils in my time. One of these is the gluttonous manner in which eggs are eaten on this day. Men have been known to eat themselves sick just because it was Easter, when eggs must be eaten. This is just as much a sin as getting drunk. Another evil practiced on Easter is the falsehoods that parents and older people tell the children; such things as making the children believe that the hare or "Easter rabbit" lays the beautifully colored eggs. Many children have learned in after years to doubt their parents' word by this foolish, sinful practice. (Parents, be careful what impressions you make on the children's minds, for they will stay with them as long as they live.—Ed.)

Jesus said, "The kingdom of God is within you." There is something placed within the egg by nature that under proper conditions will produce a living creature like unto the mother bird; now if as much attention were given to the part which God has put within us as there is to the Easter eggs, Easter holiday and Easter pleasures, no doubt a living or "new creature" would come forth from many a heart in less than twenty days. Again, we know that should the mother hen remain away from her nest longer than is required to meet the necessities of life, the result would be no chickens in spite of all her trouble. (A beautiful application could be made here; if we pay more attention to the things of this world than is actually necessary to maintain our natural life we shall to that extent be the losers in the spiritual life.—Ed.)

We cannot always tell by the color of the egg what the contents are; just so Satan comes to us and makes the temptations appear beautiful and plausible. He sometimes appears as an angel of light. Let us take heed that we are not overcome by the painted influences of the devil, which is hypocrisy. Christ warned his disciples to beware of the leaven of the Pharisees.

Floradale, Ont.

For the Herald of Truth.

INVITATION.

By Effie Shupe.

"Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." Matt. 11:28, 29. These words were spoken by Christ. How many of us have responded to this invitation given by a loving Savior? I trust all who may read this know by experience of the blessedness of the rest found in Him who was sent into this sin-cursed world to bleed and die for lost humanity.

It is only those who have had their sins forgiven and have the Christ-life in them who can realize the fullness of this invitation: It reaches out to each individual and to the uttermost parts of the earth, for Christ's

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love knows no limit and the invitation "Come" is to "whosoever will." Are we then doing all we can to send the invitation to those in foreign lands as well as to the lost in America?

In this great Friend the sinner may find rest from the bondage of sin and enjoy eternal rest in this and the future life. In him the Christian can find rest from all that may come to discourage or trouble him. This is the true friend on whom the disciples relied amid trials and persecutions. It was this Jesus who comforted the broken-hearted, raised the dead, made the blind to see, healed the sick and caused the lame to walk. It was he who opened the prison doors for Peter. In Jesus the disciples trusted for guidance in all that they did. Can we not also trust Christ with our short lives and look to him for guidance in our temporal as well as in our spiritual lives?

What have we of so much value that we are afraid to trust him? Is not all we have the Lord's? The Bible says, "Ye are not your own, ye are bought with a price." And this price is the blood of Christ. Why then are so many unwilling to cast their burden upon the Lord, receive rest from the bondage of sin and take upon them the yoke of Christ? He declares his yoke to be easy, and promises rest unto the soul. Each time you refuse to accept the invitation, my dear, lost friend, you say by your actions, "I don't believe Christ; I cannot trust him with my life." Yet after all he holds your breath in his hand.

If you will but cast your burden at Jesus' feet, he will carry it for you. All he requires of us is to trust him and yield obedience to his will, and he will lead the way. Knowing that he knows just what is best for us, we may be sure he will lead us aright. Though clouds of sorrow and adversity may overspread our sky—though all may seem dark around us and we are tempted to feel as Job did, that the Lord had hid his face from us, let us remember that Christ has promised rest to just such, if they will only accept.

Let us come to this Friend and confide in him, then we can say with David, "I will fear no evil, for thou art with me. Thy rod and thy staff they comfort me."

Let us, dear Christian friends, bear the yoke of Christ in our every-day life and daily learn of him that our lives may bear the fruits of the Spirit and we may by our lives prove to the world that there is rest found in Christ that the world knows nothing of.

Let us live close to Jesus, take him for our guide and rock of defense, and ours will be a heaven of rest which will be forever and forever.

Neutral, Kansas.

SECOND COMING OF CHRIST.

By Lizzie Wenger.

"For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

The coming of our Lord is not questionable with us. We believe that he will come, for he says, "In my Father's house are many mansions; if it were not so, I would have told you; I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also."

Again and again during his ministry he foretold this great event and after his ascension the apostles spoke of it frequently. We believe that he will descend in majesty and glory with a shout, with the voice of the archangel, and with the trump of God.

As the trumpet was used to convene God's people to their solemn convocations, so here it will be used to summon God's elect from the four winds to meet him when he comes to take his own to himself.

Christ's followers who have departed this life will first respond to the summons, then we which are alive will be changed from mortal to immortal and be caught up together with them in the clouds to meet the Lord in the air, and so be ever with the Lord.

We cannot think of any other subject that is more interesting to us than the second coming of Christ, because the redemption of the human family reaches finally only when he comes to claim his purchase which was so richly paid for with his precious blood.

To this subject is attached the utmost importance to us, because, "every eye shall see him." The king and the peasant, the most learned and the most ignorant. Every saved being is heir to the privilege of beholding this grand sight. Who can picture the richness and elegance of his splendor? The glory of his august sublimity is beyond conception to mortality. No words can describe his exalted excellence. No pleasure will the sight of him at the judgment be to those who have hitherto refused to look on good things, but they must see him whether they please to or not. Those who must meet him in a state of sinfulness will be forever banished from his sight. This state of affairs we think of as being indignantly horrible.

His appearing to the righteous will be inexpressibly glorious. We are taught that "when his glory shall be revealed, we may be glad also with exceeding joy." The eyes of our understanding will be enlightened that we may know the riches of his glory. When we behold his glory we shall be "changed into the same image from glory to glory." During this life we cannot conceive the wondrous glory that will be manifested at that meeting, for we read, "It doth not yet appear when we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is." As no one knows the time of his coming it is necessary that we be ever watching and preparing for this great event. Living in a spirit of consecration, doing God's work faithfully, looking joyfully for his coming, is a blessed life. To follow after righteousness, godliness, faith, love, patience and meekness, is a commandment that we are taught to keep without spot, unrebukable, until the appearing of our Lord Jesus Christ. Dayton, Va.

SCIENCE, FALSELY SO CALLED.

Our wise men, anxious to disprove the Bible record of the creation, "prove" much by the stone formations of the earth's crust; and freely talk about millions of years being necessary to produce the stone conditions which are everywhere apparent. Their long arguments and wise conclusions were made to look very silly recently by an accident near East St. Louis. A car of lime and a car of potatoes were partly submerged in the river. The slacking lime fired the car and the astonishing result was that every potato was turned to flinty stone in less than twenty-four hours. The Lord's people have no need to feel ashamed of the old Book.—Sel.

For the Herald of Truth.

TEMPERANCE.

By Amanda Bowers.

"Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God," 1 Cor. 10:31. If these words were practiced more freely, we would not be called upon to see the work of intemperance so frequently. The drunkard and glutton are classed together, because they are both slaves to appetite and examples of self-indulgence, and self-indulgence always leads to poverty and cannot help but prove fatal in the end, "for the wages of sin is death." Rom. 6:23.

In Eph. 5:18 we find the words of Paul, "And be not drunk with wine wherein is excess; but be filled with the Spirit." A man filled with the Spirit of God will not yield to the intoxicating cup that has for the drinker a fascination which promises pleasure, happiness and satisfaction, but in the end leads its victim into hopeless bondage and an awful doom, for temptation is the gateway that leads to sin and death.

"And every man that striveth for the mastery is temperate in all things." 1 Cor. 9:25. It is also necessary that we be temperate in our conversation. Christ says, "For by thy words shalt thou be judged, and by thy words shalt thou be condemned." Matt. 12:37.

If this be true, as it surely is, that our words will either justify or condemn us in that great day, how careful we should be that we speak only such words as will be edifying to those around us! How often when a band of young people meet together, do they speak all kinds of words but those that edify and build up the Christian! Then let us as young people be more courageous, and strive to speak words that will edify and build up Christ's kingdom, and by so doing be the means of winning the unbelievers to him.

If only all persons could see the influence that they wield upon the world, God would have more devoted children in his service in this age. God expects us to live every moment as if the next moment Jesus would come in his glory, letting our lights shine brightly before those who are looking to us as Christians for examples.

If we prove faithful the beautiful promise will be ours: "He that is faithful unto death, and I will give thee a crown of life."

Elkhart, Ind.

For the Herald of Truth.

THEY TOOK KNOWLEDGE OF THEM.

By J. Clayton Kolb.

"Now when they saw the boldness of Peter and John and perceived that they were unlearned and ignorant men, they marvelled: and they took knowledge of them that they had been with Jesus." Acts 4:13.

In his wonderful discourse to his disciples commonly called the Sermon on the Mount, our Savior tells them, "Ye are the light of the world. A city that is set on an hill can not be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

The above scriptures were forcibly brought to my mind some time ago, when, on my return from Philadelphia I noticed a plainly dressed woman sitting a few seats in front of me in a railway coach. She wore a neat

black bonnet and cape and my first impression was that she must be one of our sisters from Lancaster Co. returning home. Being an entire stranger I was rather timid to approach her. But finally after the train had started and gone some distance, I walked forward to the seat she occupied and asked whether she were a Mennonite. "No," she replied, "I am a child of God." Having a basket with her she moved it to one side and asked me to sit down, which I did. The conversation we had together clearly indicated that she was "filled with the Spirit" and that she really was what she professed to be. Before we were hardly aware of it we reached our destination. She bade me good-by and I may never again see her until we shall meet "before the throne" (Rev. 7:15).

Experiences like these cause us to rejoice that there are still some in other denominations in these days of apostasy and falling away from the faith who are letting their light shine and will not bow to the shrine of fashion. Had she been fashionably attired, I should not have taken "knowledge" of her.

Again Christ says, "By this shall all men know that ye are my disciples if ye love one another." John 13:35. It is a lamentable fact that this "inherent charity" which is the "bond of perfectness" is so often lost among brethren. And what a detriment to the cause of Christ! Is it not the work of Satan trying to destroy the church? But, thanks be to God, the church—the true church—will stand. The gates of hell shall not prevail against it. There is no power on earth that can overcome the soul that trusts and obeys God. How good and pleasant it is for brethren to dwell together in unity! May we all be of one mind—the mind of Christ (Phil. 2:5). Let us each esteem the other better than ourselves. Let us fervently pray for that wisdom from above (Jas. 3:17), that the world may take knowledge of us that we have been with Jesus and learned of him.

Spring City, Pa.

For the Herald of Truth.

THORNS AND ROSES.

By Clem.

Good thoughts and good books are the kind of company that is always safe, but so often is not sought.

To be up-right, down-right and out-right should characterize every Christian life.

If you belong to Christ, follow him, not only in things which are convenient and pleasant, but also in self-denial and crucifixion.

God gave you a mouth that you may speak words of purity and edification—not to tell indecent stories or find fault with your neighbors.

Is Satan afraid of you or you of him? Do you submit to his cunning wiles and thus afford him pleasure, or do you resist him at every approach and thus please the Lord?

The most wonderful revelation ever made to man is the plan of salvation. No other subject admits of so much study and reflection, nor does any other give so much satisfaction to the human heart.

The sweetest and most lasting fragrance is the influence of a gentle, loving, self-sacrificing Christian life.

"Some people worry their poor brains over the unparadiseable sin, Cain's wife and foreordination, who might be more usefully employed carrying flour and potatoes to the poor or a ton of coal to the penniless."

MISSIONS.

For the Herald of Truth.

COME OVER AND HELP US.

By Levi S. Yoder.

We have been trying to tell the church of our needs and asked for help by writing letters to the Herald and also to a number of the different congregation, explaining matters to the brotherhood and asking them to come and help us; but we have received very little help as yet.

I went to Ft. Wayne Oct. 18, 1903, to assist in the work and remained there till March 12, 1904, when I was compelled to lay aside this very important work on account of poor health. During the time I was at the Mission only two ministers came to visit and encourage us, and during the holidays three students from Goshen were there.

Bro. Bressler works hard every day, and in the evening he devotes most of his time to mission work. All that he earns is used to pay his board and pay incidental expenses of the Mission. Since the church at Car Creek and the Ft. Wayne Mission are both in Bro. Bressler's charge, he has much more than he can properly do, he being left almost alone.

Brethren, count the cost. Does it pay to let one of our weak churches go astray? Does it pay to let one soul go astray that might be saved by a little help?

In our new hall our Sunday school attendance at first was from six to ten; then we had enough teachers, but now our attendance is much larger, and we need more teachers. Last Sunday the number was 43, and as soon as nice weather comes the attendance will increase. Would to God that some who read this letter will decide to become a teacher in that school this summer. The children are very anxious to hear and learn about Jesus and his saving grace, but how slow we are to satisfy the craving of a sinful soul that longs for better light and life! I fear that when we shall appear before the great white throne there will be many accounts held against us. Some souls may rise up in judgment against us and condemn us, because we neglected to do our duty toward them.

How often my heart burns for the unsaved! But I am pained more to see the condition of the weak members of our church. How they watch for mistakes of stronger ones! May we do more for the uplifting and betterment of our church.

Once more do I plead with the church in behalf of the Ft. Wayne Mission. Will you pray for us and the work that the Lord may use all to his glory? And to the ministering brethren I would say, Make it your business to visit and preach for the church at Car Creek and also at the Ft. Wayne Mission. When you have the opportunity of doing so notify Bro. Bressler, so he may make arrangements to that effect. God help us to do more for the Ft. Wayne Mission.

Nappanee, Ind.

For the Herald of Truth.

THE MENNONITE OLD PEOPLE'S HOME AT RITTMAN, OHIO.

The first one to depart this life at the Old People's Home was Bro. McCormick of Nebraska. He could neither hear nor speak, but otherwise seemed to have been in fairly good health. It was found, however, that he had internal ailments, from which he suffered great pains, from the effects of which he died March 25; he was buried on the Sunday following. Surely the Lord has

blessed the inmates with good health! Where there are so many old people in one home, sickness and death can be expected, but that for so long a time there was no one called to go, is surely a token of God's favor and blessing in reference to health.

There are several more to be admitted this spring, but we have no furnished rooms for all. Our rooms that are furnished are all taken, so we refused to accept them just yet. Aside from this we are scarce in help. Bro. Wenger received an injury which physically disables him from looking after the work properly as superintendent. We are sad to know that he has been disabled while at the Home and much on account of not having had sufficient help. He has been partly relieved by the assistance of Bro. S. E. Roth, formerly of Oregon, who has come to lend a helping hand, but Bro. Wenger insists on a call for a superintendent to take his place in the near future. Sister Lehman, the matron, also needs help. If there is a sister who has a desire to come to help along we shall be glad to hear from her. In case there is sufficient help it will be a nice place to stay and help in the work for the Lord, that of caring for aged ones.

Would also say that any one who could come to take Bro. Wenger's place as superintendent should write us. Husband and wife are preferable. Their duties will be to properly care for and wait on old people, to provide provisions and help, to do so in a clean and economic manner, to conduct worship with the inmates, to keep in close touch with the churches, so as to have their good will and help in providing means and eatables for the inmates, and in a general way to manage and provide for the Home and those under its care.

Any one who feels impressed to help in a work of this nature, or any one who knows of a brother and sister that could be recommended for such a position, or of a sister to assist the matron in her work, will do us a favor by writing to us at once, and by arranging to be present at the annual Board meeting, May 24, at 10 a. m., at the Old People's Home near Rittman, Ohio. Any donations with which to furnish rooms or to defray other expenses, will be gladly accepted also. With best wishes,

M. S. Steiner,

Columbus Grove, O.

Pres. of Board.

TAKE UP THE LITTLE DUTIES.

Many a Christian destroys his peace and usefulness because he is not willing to do little things. He wants to speak and pray well, eloquently, edifyingly, or not at all. Because he can't do some great thing, he will not do anything. He must sit in the first seat, or nowhere. Now, no one is fit to do great things unless he is willing to do little things. He must be faithful in the least, or he will never be useful in the greatest. If all were willing to add a little to the strength and influence of the church, there would not be so many praying to be excused. Happy is the man who is willing to do a little, the servant of all, a door-keeper, fire-bruider, lamp-lighter, anything that will serve Christ in the house of God.—Stand-ard.

THE BIBLE.

This Book contains—The mind of God, the state of man, the way of salvation, doom of sinners, and happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It con-

tains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here Paradise is restored, heaven opened, and the gates of hell disclosed. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be open at the judgment, and be remembered forever. It involves the highest responsibility, rewards the greatest labor, and condemns all who trifle with its holy contents.

(Selected by A. C. Kolb.)

SEMI-ANNUAL CONFERENCE.

The spring session of the Virginia Conference will be held at the Brethrenman M. H. (Lower District) on the second Friday in May (May 13), 1904. Visits are always appreciated on these occasions, and anyone who may desire to come by rail will be met at Broadway by writing Blish, Lewis Shank at same place.

C. H. Brunk, Sec.

MARRIAGES.

Meed-Shaffer.—On March 29, 1904, at the home of the bride's brother, Daniel Shaffer, by Blish, Samuel Wideman, Bro. Robert Meed of Markham, Ont., to Sister Sarah, Ann Shaffer of Wilchurh. May the Holy Spirit ever be their guide, so they may be crowned with a happy and prosperous life. S. Wideman.

Stalter—Good.—On the 26th of March 1904, at the home of the bride's parents, near Elida, O., by J. M. Shenk, Christian Stalter and Loma Good, both of the above-named place. May they long enjoy heaven's choicest blessings.

DEATHS.

Clemmer.—On March —, 1904, Eliza Clemmer, daughter of the late Jacob Clemmer, formerly of Sellersville, but now of Philadelphia, Pa., aged 62 Y., 8 M., 2 D. Funeral was conducted on the 29th at the Rock Hill Mennonite M. H. by Pre. Christian Albrecht of Kulpville, Pa. Peace to her ashes.

Coyle—Mallada (Frederic), wife of Pre. James Coyle of Hudson, Ind., was born in Stark Co., O., May 22, 1828. Died March 7, 1904, aged 75 Y., 10 M., 5 D. She united with the Mennonite church in early life and remained a faithful member until death. She leaves a husband, four children and fourteen grandchildren to mourn her departure. Two children having preceded her to the spirit world. Funeral services were conducted at Fairfield Center by A. J. Yantz of Topeka, Ind. Text, Rev. 14:13. Interment in the Fairfield cemetery.

Ienfrout—Edith Irene, daughter of Bertha Ienfrout, died at Silverton, Somerset Co., Pa., March 23, 1904. Funeral at the Springs Mennonite M. H. on the 25th by G. D. Miller from Pleasant Hill, Ind. Interment in the Mennonite cemetery. May the parents so live that they may meet their darling in the better world.

McCormick—Sylvester S. McCormick was born in Canada, moved with his parents to Adams Co., Neb., where his aunt, Mary Harding, still lives. He also has a sister living in Salem, Ore. He was an inmate of the Orphans' Home near Hillsboro, Kansas, until last November, when he was moved to the Mennonite Old People's Home near Rittman, Ohio, where he died March 25, 1904, aged about 48 years, and was the first inmate to die at the Home. He was in many ways a pitiable character, being a mute, and no one in the Home was able to converse with him except by writing. His disease was cancer of the stomach, from which he suffered intensely. He wrote out the following confession on a slate shortly before he died: "Have been a sinner, but have tried to serve Christ in the house of God. I have not kept His commandments, but I have not kept His precepts." He afterward rose from his bed in great anguish, knelt down and, as we believe, prayed earnestly to his God. Before the end came he became calm and quiet, and gave evidence of entering into eternal rest. Sister Fredrica Rau, being the nurse of the Home, watched at his bedside a good portion of the time during his sickness. A short service was conducted at the Home by Jacob Gerig and David Hostetler from Rev. 21. At the church both brethren spoke from the text in Jer. 12:15, last clause.

Unzicker.—Sister Mary Unzicker, one of the oldest settlers of Tazewell Co., Ill., died March 21, 1904. She was 90 years old and left to mourn her departure 5 children, 39 grand children, and 6 great-grandchildren. She was born in Germany in 1814, coming to this country when she was quite young. Her husband died over ten years ago to the spirit world. Funeral at the Pleasant Grove Amish Mennonite M. H. Services were conducted by Sam. Gerber and Val. Strubar. Text, 2 Tim. 4:7.

Baker.—On March 30, 1904, near Timberlake, Okla., Freda Nell, youngest child of John W. and Esther Baker, died very suddenly of measles, aged 4 Y., 6 M., 17 D. She is survived by her parents and one brother. This is the third one of Bro. and Sister Baker's children that have gone to the glory world. While it is hard for the parents to give up their little daughter and for the little brother to give up his sister, yet they have the consolation that Freda is safe with the angels and is free from all suffering and sin. Funeral services were conducted on March 31 at the Methodist church in Timberlake by Chas. D. Yoder of Windom, Kansas, from 2 Sam. 12:22, 23, assisted by G. B. Landis and the writer. The remains were laid to rest in the Timberlake cemetery. Simon Herschberger.

Johnson.—April 2, 1904, at Masontown, Pa., of pneumonia, Bro. Arthur Johnson, aged 23 Y., 5 D. Buried in the Masontown Mennonite burying ground, in the presence of a large concourse of friends. Funeral services were conducted by Aaron Loucks of Scotland, Pa. Text, John 16:5. Justus.

Zook.—On March 25, 1904, near New Wilmington, Mercer Co., Pa., Jacob F. Zook, aged 61 Y., 1 M. He was stricken with a paralytic stroke and lay in a stupor for nearly three weeks before he died. He leaves a wife, four sons and three daughters to mourn their loss. Bro. Zook was a faithful member of the A. M. church and will be greatly missed in the home and in the church. Funeral services on the 28th in German by Blish. John R. Zook from 1 Thess. 4:13-18, and in English by Allen Rickert of Columbiana, Ohio, from 2 Tim. 4:7, 8.

MENNONITE OLD PEOPLE'S HOME.

Report for March 1904.

RECEIPTS.—Mar. 1, Bal. on hand, \$21.35; eggs, 40¢; calf, \$15; Jos. Elchert, Trenton, Ohio (guardian of Mary Zimmerman), \$31.25. Total, \$58.00.

EXPENDITURES.—Repairs on windmill, \$6.50; tinware, 30¢; rat poison, 15¢; chinaware, 45¢; crockets, 28¢; lunches, 50¢; postage, 1¢; medicine, \$1.50; freight, 25¢; hardware, 60¢; groceries, \$23.55; dry goods, \$17.75; toilet paper, 50¢; feed, \$6.81; coal, \$6.75; Suleis Suitsman, 27¢; Fredrica Rau, 35¢; Bal. April 1, \$16.39. Total, \$68.00.

Donations of various articles.—Three Sisters, Rittman, Ohio, 2 shoes, pumpkins, apples; Sister of Trenton, Ohio, donated two weeks' work.

Gratefully acknowledged,

J. G. Wenger, Supl.

FINANCIAL REPORT

Of the Mennonite Evangelizing and Benevolent Board for the Month of March 1904.

RECEIVED.

Evangelizing.—Mrs. Anna Camp, \$1; Eliza Betzner, \$5; E. R. Miller, \$1; S. W. Post, Conf. Dist., \$50; S. S. Hermer, from Canada Conf. District, \$1.40. Total, \$61.40.

Church Mission.—A. R. Miller, \$1.50; David Lehman, \$2; Anna Lehner, 25¢; David Garber, \$1.25; Emma Schrock, 25¢; Bro. Genderson, Bay Port, Mich., \$1; Anna Gieringer, \$2; Daniel Schlegel, \$2; Sister Goshen, Ind., \$1; A. N. Wolf, \$5; rents, \$29. Total, \$45.25.

India Mission.—E. R. Miller, \$1; Eliza Betzner, \$5; Tiskilva Cong., Ill., \$50.35; Clayton Bergey, \$2; Sewing Circle Bethel and Sycamore Congs., Mo., \$7; Cedar Grove Cong., Pa., \$30; A. M. Brubacher, \$1; from Milfin Co., Pa., per Israel M. Zook, \$6.00; John O. Martin, \$10; from Milfin Co., Pa., per J. Z. Kanaky, \$12; Jacob Yoder, 60¢; a Friend, Elkhart, \$1. Total, \$141.25.

India Orphans.—John Stahly, \$15; Nicholas Schertz, \$15; Hulda Thut Stalter, \$5; Cedar Grove Cong., Ont., \$15; John and Lydia Smith, \$15; Siles Lillwiler, \$15; Mattawana S. S., Milfin Co., Pa., \$7.50; West Union S. S., Iowa, \$30.71; \$86.57. Ft. Wayne Mission.—Mattawana S. S., Pa., \$3.34.

PAID.

Church Mission.—Domestic, \$6; oil, \$9; coal, \$7.75; furniture, \$10; clothing, \$16; dry goods, \$1; plumbing, \$10; laundry, \$7.55; stationery, \$2.80; car fare, \$4.14; doctor bill, \$4.25; charity, \$1.90.

gas, \$5.20; living, \$26.91; sundries, \$4.87. Total, \$117.37.
 India Orphans.—American Mennonite Mission, \$300.00.
 India Mission.—Postage, \$5; cashing checks, 95c; issuing drafts, 30c; three affidavits, 75c; recording mortgage, \$1. Total, \$8.00.
 G. L. Bender, Treasurer.

FINANCIAL REPORT

Of the Mennonite Mission, Ft. Wayne, Ind., to April 1, 1904.

RECEIPTS.—S. S. collections, \$13; Miss Brubaker, Freeport, Ill., \$1; Friends, Chicago, Ill., \$2; M. L. Neff, Phila., Pa., \$4; Benj. Neff, Phila., Pa., \$5; Goshen College Y. P. C. A., \$10; Friends, Goshen, Ind., \$3.50; a Brother, Goshen, Ind., \$1; Mission Meeting, Bethel Cong., West Liberty, O., \$9.24; Wesley Deiberger, New Haven, Ind., \$1; Y. I. Yoder, Nappanee, Ind., \$1; S. S. Eldia, O., \$5; Bible Class, Freeport, Ill., \$8.15; S. S. Palmyra, Mo., \$2; Eli Stoffer, Hudson, Ind., \$1; S. S. Wellersville, O., \$8; Springs Cong., Somerset Co., Pa., \$7.27; T. B. Eby, Columbus Grove, O., \$2; Cong., Peabody, Kas., \$4.80; J. S. Musseman, Bonkas, Pa., \$1; Cong., Kokomo, Ind., \$5.10; M. E. & B. R., \$25; borrowed, N. O. Blosser, \$40.08; Friends, \$14.75; Halemkan Cong., Wakarusa, Ind., \$7.65. Total, \$183.44.

EXPENDITURES.—Rent, July 12 to Jan. 3, \$78; rent, Jan. 3 to April 3, \$41; S. S. supplies, fourth quarter 1903, \$6.81; S. S. supplies, first quarter 1904, \$5.08; S. S. supplies, second quarter 1904, \$1.15; song books, \$4.15; expressage on books, 50c; cards, \$2; board for visitors, \$12.50; expressage, \$1.50; chairs, \$2.1; lamps, \$2.50; stand, brown, oil, etc., \$1.92; car fare, L. S. Yoder, \$2; N. O. Blosser, \$25; balance in treasury April 1, \$8.59. Total, \$223.60. Amount of indebtedness, \$40.16.

The above does not include all the expenses, as the workers, by daily labor, have paid their own personal expenses, such as board, car fare, etc., and the incidental connected with the work. Besides the debt of \$40.16, which we should like to pay as soon as possible, we are in need of chairs (in fact, we have ordered two dozen more at 50c apiece), also cards for the aisle and blinders for the windows. Thanking the brotherhood for their kindly interest in the work and asking your prayers and assistance, we are,
 Yours for Him, John F. Breiser.

FREEWILL OFFERINGS

Collected by J. M. Eby for Loss in the Indiana National Bank of Elkhart, Ind., by the M. E. & B. B., G. L. Bender, Treas.

Mifflin Co., Pa.—Bro. Jonas Y. King, \$1; Sister J. Y. King, \$1; John E. Harshberger, \$2; Kauffman, \$1; John E. Kauffman, \$2; Cash, 50c; E. M. Harshberger, 50c; Mary Harshberger, 50c; E. M. Harshberger, \$2; Menno Harshberger, \$1; Samuel K. Yoder, \$1; Jonas Yoder, \$1; D. P. Yoder, 50c; Joshua Yoder, \$1; John Byler, \$1; Cash, \$2; Cash, \$5; John Harshberger, \$1; H. G. Kauffman, \$1; W. G. Yoder, 50c; Alice Harshberger, 25c; Francis Harshberger, \$1; Christian King, 50c; Mrs. Geo. Yoder, \$1; Joel Kauffman, \$1; Sarah Yoder, \$1; a Brother, \$1; a Brother, \$1; S. S. Glick, 50c; J. M. Zook, 50c; Mrs. Esh. 50c; a Brother, 25c; Joshua B. Zook, \$2; Lizzie M. Zook, 50c; Arle Rehl, \$2; Israel Yoder, \$1; a Brother, \$1; a Sister, \$1; a Daughter, 75c; a Brother, \$1; Jonas Spiller, \$1; John Byler, \$1; H. B. Zook, \$1; Ella Hartzler, 25c; J. S. Hartzler, \$1; a Brother and Family, \$2; Eli Kanaka, \$2; Matt. 63, 25c; S. E. Plank, \$1; a Brother, 50c; Mrs. Sarah Peachey, 75c; S. L. Hanawalt, 50c; Jacob Detweiler, \$3; Lydia Zook, 45c; a Brother, \$1; Leah Zook, \$2; R. E. Zook and Mother, \$1; Jacob Yoder, \$1; Jared M. Kauffman, \$5; Fannie Kauffman, \$2; Mrs. Jos. A. Hooley, \$1; Jos. A. Hooley, \$2; Steven Hooley, \$10; Fannie R. Hooley, \$10; J. R. Hooley, \$1; Sarah Hooley, \$2; a Brother, 50c; a Sister, \$1; Jos. Zook, \$1; J. Y. Zook, 50c; a Brother, \$5; Chr. H. Hooley, \$2; a Sister, \$1; a Sister, \$5; S. Zook, \$1; A. Y. Detweiler, \$2; J. K. Zook, \$2; S. Zook, 50c; a Brother, 50c; J. H. Byler, \$1; Jonas Peachey, 50c; L. F. Yoder, \$1; Mattie A. Plank, \$5; a Brother, \$2.05; Amos Nafziger, 50c; Sister D. H. Smucker, \$2; Molly A. Yoder, \$1. Total, \$162.85.

Junata Co., Pa.—Susan Gayman, \$1; F. R. Fisher, 25c; S. A. Nouse, 75c; J. W. Bemor, \$1; C. C. Graybill, 50c; J. G. Gingrich, 50c; J. W. Worst, \$1; Jos. Lawver, 30c; Elizabeth Gingrich, 50c; Shelly Graybill, \$2; J. H. Graybill, \$1; Amen Shelly, \$1; C. E. Rehner, 50c; Jerome Ocker, \$1; David Musser, \$1; Emma Shelly, \$1; D. R. Bonner, \$1; Wm. M. Lawver, \$1; Jos. S. Graybill, \$1; A. U. Welmy, \$1; J. R. Graybill, \$1.50; Mrs. Mary Lawver, 50c. Total, \$19.05.

HERALD OF TRUTH.

April 14, 1904.

BRETHREN'S Plain Clothing.

If you want RELIABLE GOODS, made up in a first-class manner and at low prices, we can satisfy you.

When you buy from us we always guarantee Satisfaction and refer to our many patrons, some of whom will be found in nearly any community where the Brethren reside. Samples of cloth from which we make our clothing, measuring blank, tape line and rules for ordering will be sent on application. Our rules for self-measurement are so simple, any one can understand them.

We want to hear from you.

PHILLIPSON CLOTHING COMPANY
 180 Adams St., Chicago, Ill.

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BECAUSE no other paper published is so well adapted to our young people.

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Mennonite Publishing Co., Elkhart, Ind.

OUR BEACON LIGHT

Or, The Youth of Our Land, The Hope of Our Country.

Suggests at once a book of value, it may fittingly be termed a Household Book, because it contains valuable lessons for all. The following partial contents will give a fair idea of the nature of the book: Youth of Ancient Times; Youth of Modern Times; Early education; Country Life; Sewing Wild Oats; The Dignity of Labor; Choosing an Occupation; How to Succeed; Agriculture; Our Aim in Life; Woman's Work; Science of Teaching; How to Cultivate Memory; etc., etc.

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Send in your order at once, as we have only a limited number of these valuable books.

Mennonite Publishing Company Elkhart, - Indiana

We, the undersigned, have examined and audited the accounts of which the above is a report, and have found them to be correct.

Aaron Loucks,
 A. D. Martin.

THE MAIN TRAVELED ROUTE

to the Northwest is the Chicago, Milwaukee & St. Paul Railway. It is the best road, has best train equipment, and best sleeping car and dining car service. It is the route of the United States Government Fast Mail trains and of the famous Pioneer Limited trains. If you go to the Twin Cities of Minnesota or beyond go via "The St. Paul Road" and ride on the best train in the world. All ticket agents sell tickets via Chicago, Milwaukee & St. Paul Railway. For descriptive literature address P. A. Miller, General Passenger Agent, Chicago.

Colorado Fruit Lands.—Send to F. W. Popple, Parachute, Colo., for an illustrated Book, "The Grand Valley (Colorado) Fruit, Sugar Beets, Alfalfa and Grain." Book sent free.

Agents Wanted.—The Mennonite Publishing Co. wants several good agents. Address, Mennonite Publishing Co., Elkhart, Ind.

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, APRIL 21, 1904.

Vol. XLI. No. 17.

EDITORIAL NOTES.

Ye shall be sorrowful, but your sorrow shall be turned into joy.—Jesus.

Godly sorrow worketh repentance to salvation not to be repented of.—Paul.

As the darkest hour is usually just before daylight, so our darkest hours of trial are often the harbingers of our sweetest joys.

These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.—The Elder.

Nineteen persons were received into the church at Sterling, Ill., on Sunday, April 10. On the same day eight were received at Middlebury, Ind., and eight at Wellman, Ia.

The make-up of last week's Herald was supervised by Sister Adeline V. Brunk, who had charge of the office while the editor was in a neighboring county holding a few meetings.

Five persons were received into church fellowship by water baptism at the Stone M. H., Lancaster Co., Pa., on Easter Sunday. Bish. Abram H. Herr officiated. May they prove faithful to God and the church.

Communion services in the Blooming Glen congregation in Bucks Co., Pa., will be held on Sunday, May 1st; in the Deep Run congregation on the following Sunday, May 8th, and in the Doylestown congregation on May 15th. All these congregations are in charge of Bish. Henry Rosenberger.

The suggestion made by Bro. S. B. Wenger in his article found in this number of the Herald is worthy of consideration. We believe space would be available in the Herald for the announcement of all our conferences, to appear at intervals, at least, say once or twice a month. The same could be done in reference to our missions. If there is sufficient demand for such an arrangement we are willing to consider plans to make the movement practical.

The editorial in April 7 Herald referring to the Mennonites and the World's Fair, was intended to include all worldly inclined

Mennonites and not only those of one faction. We of course expected it would be rather "warm" material to handle for some and so were not surprised to receive a reply; we are, however, glad that our contemporary "Mennonite" brother editor, although slightly wounded by the words of the item, does nevertheless fully agree with and "heartily endorse" the spirit of its teaching. That is good when properly applied, "for the letter killeth, but the spirit giveth life."

Bro. A. D. Martin of Scottsdale, Pa., filled a few appointments at Gortner, Garrett Co., Md., over Sunday, April 3. This is one of the mission stations under the care of the Southwestern Pennsylvania Conference district. For about twenty years we had but one member in this immediate neighborhood, Bro. P. P. Gortner; visits by our ministers were occasionally made to this community. God recognized the labors of his servants, blessed his preached word and a few others came into the church, mostly old people. We are glad to report that during the meetings held on Easter Sunday by Bro. Martin two young men came out on the Lord's side to start in "newness of life." Our personal acquaintance with conditions at Gortner makes the work of special interest to us. May God in his own good way direct and bless the work at this place.

"The Right of Franchise," is the title of an article in this number of the Herald in which Bro. Shank touches a vital issue for Christian people, especially the nonresistant, "separate-from-the-world" Christians. We can not join hands with worldly men, take part in politics, assert our right (?) to vote and remain a people peculiar to God and distinct from the world. Jesus declares in plain language, "My kingdom is not of this world," and if his subjects become one with the world, the result will unquestionably be the impairing of our Christian strength and the weakening of our power to "overcome the world," the displeasure of our King and the ultimate loss of our identity and citizenship in his kingdom; besides, it means absolute defeat to the Christian individual; Christianity and worldliness cannot and will not unite, they are direct opposites, the one exists for the destruction of the other, and since Christianity is in the minority and worldliness in the majority in political and national affairs, the Christian individual who enters politics is invariably defeated; if he remains with the minority,

he is nominally defeated; if he joins the majority, he is defeated as a Christian. God wants his people to win, he "giveth us the victory," but in order that we may obtain this power of triumph, we must remain in the Author's domain, and be subject to his command, "Be ye separate."

A New One of our correspondents in a private letter recently referred to the fact that in the circle of his acquaintanceship he found ministers who claim that the Mennonite Confession to which the Mennonite people have held now well on to three hundred years, and by which so many have lived and died the triumphs of a living faith, is not correct. The correspondent adds: "I think if they are right, they ought to get the Confession of Faith changed. I do not see why we should have a form of doctrine that is not right." We could mention several denominations who have done this very thing. When a portion of the membership became dissatisfied with the form of doctrine and discipline of the church they raised a clamor for a change in the discipline and brought into the church an endless amount of wrangling, dissension and schism, followed by law suits and life-long hatred, and, no doubt, the sacrifice of much of the Lord's money and precious souls driven out into worldliness and sin, because of the inconsistencies of their leaders. Such things never pay. The saints are a patient, charitable, forbearing people who will not hurt or destroy in all God's holy mountain, and the apostle says (Rom. 16:17, 18), "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them, for they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple." Again the same apostle says, "Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God." 1 Cor. 10:32.

These two are cousins, if not brothers, in the same family of questionable relatives, and worst of all, many of us can trace some strain in our descent to this lineage. The characteristics of this heredity are usually most dominant in younger life, its traces disappearing with age and experience in the really wise, intelligent, genuine characters. To be either proud or conceited—apply the terms as you will—after years of

experience and time for development, gives evidence of a dwarfed or abnormal condition of the mind and being of the individual. While these two characters are closely related, there is, however, a difference between them. Conceit is founded on illusion, based on vain fancy; it betrays its possessor in false colors, misleads his judgment and makes him boastful and overbearing; it is more an affection of the mind than of the heart. Pride on the other hand is not so much an illusion as it is a condition of character, a moral condition; it manifests itself in extreme selfishness, rejects help, because it is help; "it repudiates the idea of dependence, even when dependence would not only be right but a duty," and determines to stand alone, even though standing alone means failure, rather than lean on another.

In outward display, its aim is to call attention to self, its end self-exaltation, whether in dress, speech, or action. Public professions furnish the best atmosphere both for the development and destruction of these worse traits in man, and it is claimed that the profession in which they are most commonly found is the ministry. We are not certain that this is true, but the nature of the minister's position in relation to the people in general is such that unless he is thoroughly converted to God and has crucified self, he is in danger of becoming a victim to both pride and conceit, for it is an office that should command the respect and better consideration of all professions, and the young preacher is easily overtaken by these "little foxes," which, if not conquered at once, grow into monsters that will in time destroy both his influence and his work. But the consecrated servant of God whose aim is to magnify his office and not himself, soon discovers his utter inability, littleness, nothingness as compared to his Master and his work, and finds no cause or room for either conceit or pride. If these traits are so worthy of condemnation in a young, inexperienced minister how abominable must they be if found in the older, experienced watchmen of Zion? In order to succeed in any profession or calling in life, a person must necessarily possess a certain degree of self-confidence and self-respect, but pride and conceit are always wrong, never excusable in the sight of God. Brethren, let us be humble, "for every one that exalteth himself shall be abased."

PERSONAL MENTION.

Change of Address.—**Pre. J. J. Zimmerman**, from Crystal Springs, Kansas, to Harper, Kansas, R. F. D. No. 2.

Bro. Peter Loux of the Blooming Glen congregation, Bucks Co., Pa., preached at the old Deep Run M. H. in Bedminster Twp. on Sunday, March 27.

Pre. Jacob Shenk of the Olive congregation, Elkhart, Co., Ind., who had been confined to the house for several weeks, we are glad to say is able to be about again. He made a pleasant call at our office on Apr. 12.

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Bro. C. Z. Yoder of Weilersville, Ohio, writes us that there are ten applicants for church membership in the Oak Grove congregation, Wayne Co., Ohio, with prospects for more. The Lord be praised.

Pre. Henry G. Anglemoyer of Silverdale, Bucks Co., Pa., visited with the brethren, **Pre. Jacob Moyer** and **Pre. Henry Bower** of Harleysville, Montgomery Co., Pa., during Saturday and Sunday, March 26 and 27.

Bro. Christian Good of Harrisonburg, Va., expected to start for a visit to the churches in West Virginia during the second week in April. He will labor with the brotherhood there until the time of conference in May.

Bishops J. S. Shoemaker of Freeport and **John Nice** of Morrison, officiated at the baptismal services at Sterling, Ill., on April 10, when eighteen persons made the vow to live faithful to God until death. The Lord help them to be true.

Bish. Daniel Kauffman of Versailles, Mo., who has been quite ill, is again on the mend; but the nature of his ailment is such that the building up process will necessarily be slow. May God grant our brother a full recovery in due time and continue to bless him for usefulness in his service.

The editor spent a few days—from the 8th to the 11th—with the Shore congregation near Shipshewana, Ind., and reports having spent a pleasant, profitable time with the brotherhood at that place. During his stay five meetings were held and five precious souls publicly confessed their Savior. May they ever look to Him for keeping as well as for saving power.

For the Herald of Truth.

THE RIGHT OF FRANCHISE.

By L. H. Shank.

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." This text furnishes every disciple of Christ a guide to direct his whole course of life; there is no need that any one should make a mistake. Christ's example, Christ's character and Christ's teaching are our infallible guide. Has any brother or sister an abundance of this world's goods, their anxious thought should be, how to use it in the Lord's work. We are taught in the word to labor with our hands in order that we might have to give to him that needeth (Eph. 4:28). In the sight of God, "a man's life consisteth not in the abundance of the things which he possesseth." Luke 12:15. In the opinion of the majority of mankind the opposite of this text is true. "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Jesus teaches us that our possessions are not ours, but we are simply stewards over them, and should we fail, the Lord will take care of us. The Lord wants a class of people who are distinguished from the world. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar

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people, that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." 1 Pet. 2:9.

We might draw from the Old Testament as well as from the New, a course of Bible teaching to show that the kingdom of God and the kingdom of the world are, and always have been, vastly different in character. It can be proven from God's word and from history that there never has been a nation in all the earth favorable to the defenseless, nonresistant doctrine of Christ; the nation most favorable to it being the United States, and our history shows (1) that the defenseless Christians came to America one hundred years before her independence; (2) that they did not take part in military affairs during the seven years' struggle for independence; (3) that the first congress of the United States proposed measures to denounce them as citizens.

Some so-called Christian nations have combined church and state, but these nations are not favorable to the freedom of conscience and have all been persecutors of the nonresistant followers of Jesus, thus forfeiting their Christian principles. All governments foster principles contrary to Christianity, and whenever Christianity assisted in national affairs it resulted in the estrangement and absorption of Christian principles. Christianity demands separation from the world. The fall of our first parents was the result of contamination with the affairs of the prince of this world; the destruction of the antediluvians was largely due to the unequal yoking of the sons of God with the daughters of men; the children of Israel suffered many severe chastisements for the want of separation from the world in social as well as in national affairs. The Jew was to keep himself separate, and to the Christian it is said, "Come out from among them, and be ye separate, saith the Lord.... and I will receive you."

The blessings promised the Jews for obedience were power to overcome their enemies, peace with other nations and land of plenty. For their disobedience they were carried captives, their wealth taken away, their country laid waste and inhabited by their enemies, their reputation destroyed and they became strangers to peace and happiness; but when they returned to God in repentance they were again restored. The blessings promised us for obedience to Christ are deliverance from our burden of sin, peace in the soul, riches in the spiritual life, "joy unspeakable and full of glory, power, not to resist, but to overcome evil, rejoicing in persecution and a light to the world—no worldly wealth, fame or greatness. "Love not the world, neither the things that are in the world; if any man love the world the love of the Father is not in him."

The Christian's Attitude.—The world will have its own way in managing its affairs; there is no hope of majorities with the Christian people—the teachings of Jesus as illustrated by the broad and the narrow way, prove this assertion ("many" on the broad and "few" on the narrow). Again we are taught that "Whosoever therefore will be a friend of the world is the enemy of God," and, "be not conformed to this world, but be ye transformed."

The Christian's life of purity, good deeds and rejoicings, Jesus calls "the light of the world." And the apostle's injunction "that ye may be blameless and harmless.... in the midst of a crooked and perverse nation, among whom you shine as lights in the world," did not only have reference to the nation of his time, but every other nation, even our own Republic.

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Wherever there has been a uniting of church and state there has been a corruption of the church. It has been stated where persecution begins, real Christianity ends with the persecutors. I believe this was true with the Roman church who persecuted the defenseless Christians both before and after the Reformation, and I believe this is true of the Russian government of today. I feel sure of this one thing, that if the church of today does not awake to her real condition, that she is helping to make the chain that will bind her to the world from which she will never be enabled to free herself again. Many of our brethren are satisfied that the corruption of the two great political parties in our country is sufficiently glaring to cause them to say, I can go with neither of them, but will turn to the prohibition party. The prohibition idea means coercion, and while my sympathies run with the pure sentiment that is apparently set forth by the prohibition advocates, I know full well that to maintain prohibition means more than simply to vote and count majorities; it will have to be dealt with the same as was slavery in this country, and a Christian cannot do that; he cannot take the worldling's idea of reform, but must be governed by the teachings of Christ and his word as revealed unto us in the New Testament. His work is to "persuade" men, even as the apostle Paul did—"knowing therefore the terror of the Lord we persuade men," and if men will not submit to persuasion we can do no more but fall back on the words of the Revelator, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still." If rebellious men will not hearken to persuasion and do right of his own will, nor yield to the entreaties of God and his people, it is not the function of the Christian to use coercion or compulsion.

We have tried to show by these thoughts that people give various reasons why they exercise the right or think it a duty to vote at elections; we have also tried to prove that Christians are not like the nations, but are chosen out of them. The world pays little attention to Christian principles, in regulating its governmental affairs, aiming to absorb everything to its own interests, and any assistance that the Christian may lend or offer is done by leaving his domain, sacrificing his principles, and trying to do what Jesus Christ, our great Head, said he could not do. "No man can serve two masters."

Ronks, Pa.

SPIRITUAL LIFE.

(This article was selected by Bro. J. S. Coffman a number of years ago while he was one of the editors of the Herald and was preserved with other select matter in the office. It fell into our hands today and we were struck with the force of its teaching, reminding us much of Bro. Coffman's own language. We believe it will be read with profit even at this day.—Ed.)

Dear professor, have you the Lord? Do you know what it is to retire from the noise and carnality of this giddy, thoughtless world, and seeking the seclusion of closet, grove or elsewhere, enter into the secret of God's conscious presence, and have personal outpourings of heart there? Ah, there is a sacred solemnity in this, compared with which the observance of mere carnal ordinances is nothing. And mark you, if such experiences have never been yours (we do not say in what measure), the worst is yet to be feared in your case, and that is that you have not taken the first step—you have never yet taken your place before God as a

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helpless, lost sinner, and then received Christ, who died to save the same. And you cannot, dare not say on the testimony of God's word and Spirit, that

"The Spirit answers to the blood,
And tells me that I'm born of God."

If you cannot say this from an experiential knowledge of having been made a new creature in Christ Jesus, you need to be "born again," you have never yet "passed from death unto life"; you cannot say, "Old things have passed away; behold, all things are become new." You are still an unregenerate person, you still belong to this world, you are a stranger to grace and to God, and you know full well that you love this present evil world and its things more than the things of God. You cannot deny that you love the company of gay, fashionable worldlings, and that you relish their vain, idle gossip.

The party, the ball, and the opera have an attraction for you; houses and lands, fine raiment and the fashions and things of the day are your god. If you are so entranced by these baubles of earth to which you are wedded, think you it would be a heaven to spend eternity with true Christians whose conversation and company is irksome to you now? Oh, no, the place where Christians will dwell after leaving this Christ-rejecting world, would not be heaven to you in your unregenerate state.

Furthermore, you may be what is called "a strict church member," and "very religious," you may be very zealous for the upbuilding of your sect, and if a real Christian were to enter one of your "church fairs," "oyster supper feasts," "necktie soirees," "church lotteries" or some of your sham "society meetings," the atmosphere of the place would be uncomfortable for you, and if the themes of Jesus, heaven or hell are dwelt upon with life and power, your "religious" hypocritical ears are shocked, and if you knew that the Lord would come for his saints within twenty-four hours, or that your body would be dressed for the grave within that time, you would be struck with terror.

These are the solemn facts, and a day is coming on as fast as your pulse is beating time into eternity, when I must stand before God Almighty and give an account for these lines I pen if they are false, and if they are true you will then have to give an account for your course, should you reject them. And remember, you unsaved professor, be you lay member, deacon, elder or clergyman of the largest, wealthiest and most fashionable denomination, if you have nothing but your identification with an earthly system, your infant sprinkling or your water baptism, and the observance of the Lord's Supper, to plead in that day, when only the merits and righteousness of Christ will avail, you will be one of those to whom Jesus will say, "Depart from me, I never knew you."—The Plumb-line.

For the Herald of Truth.

CHOOSE THE FRIENDS OF GOD FOR YOUR FRIENDS.

By a Sister.

A certain writer says, "Of all the snares to which the Christian is exposed, perhaps the most fatal, the most ruinous are those which spring from improper companions." In Gen. 6 we read that, "the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." And the Lord said, My Spirit shall not always strive with men. Yet his days shall be one hundred and twenty

years." Marriage between the children of God and the children of men is represented in the scriptures as the source of the greatest evils. It seems in these verses as though this was the cause of that dreadful wickedness which occasioned the deluge. The daughters of Lot were married to ungodly men who heeded not the warning and perished in Sodom. And when we see how Solomon, the wisest of men, turned away his heart after other gods, because of his heathen wives, we need not wonder when we see professors of religion, who marry unbelievers, joining in the sins and follies that please an ungodly wife or husband, and go wherever Satan leads them. In all ages there seems to have been a curse of God on these mixed marriages. The evil example of the ungodly party generally corrupts the other. The children are frequently trained up according to the rules of the ungodly parent. If we profess ourselves to be the "sons and daughters of God," we must not marry in opposition to his will, and his will is that we should not be "unequally yoked together with unbelievers." Nothing can be a more complete violation of this law than a Christian marrying a sinner. In this case the believer is yoked to the unbeliever till death dissolves the union. They are to be no more twain, but one flesh and a child of God and a child of the wicked one can never be one; one will serve God and the other mammon; one flesh cannot serve God and mammon.

How many thoughtlessly clasp in their arms the children of the wicked one and give their hearts to those whom Satan rules? Is it right that they should have your heart while the world and the wicked one have theirs? Can you if you are a Christian spend your precious hours with one whose chief delights are in the things of this world, and then retire to read, to meditate and pray?

Come out from among them, and be ye separate, saith the Lord. To have no intercourse at all with those who are strangers to religion cannot be, "for then must we needs go out of the world." Yet God plainly forbids his children selecting their bosom friends and intimate companions from among those who are strangers to his grace.

There is perhaps no snare by which young professors of religion are more likely to be undone than by this. Consider its many evils, and choose no one that is a stranger to religion for your companion or bosom friend, for if you do your soul will grow cold and dead to the Savior and his love. God is the giver of the law which forbids your being yoked with an unbeliever, and which allows you to marry only in the Lord. Remember that it is a great sin to marry an unbeliever. Instead of a help in your nearest earthly friend you will find a hindrance. Choose those, therefore, for your friends who are the friends of God, friends that will be friends forever. They can sympathize with you in your sorrows; the worldly can not. And how much better and happier to travel to heaven with those who know God, than with those who are without God in this world.

Bowmansville, Lancaster Co., Pa.

More things are wrought by prayer than this world dreams of. Wherefore let thy voice rise like a fountain for me in the day of an answer.
For what are men better than sheep or goats, that nourish a blind life within the brain, if, knowing God, they lift not hands of prayer, both for themselves and those who call them friend!

For so the whole round world is every day Bound by gold chains about the feet of God.

HERALD OF TRUTH.

Thursday, April 21, 1904.

D. H. BENDER, Editor.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau und Herold, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa. and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

BOOK TABLE.

Loyal Responses.—We find a beautiful little book, under the title of "Loyal Responses," by Frances R. Haverzal, of which 20,000 have already been sold. The book is 4 x 5 inches, bound in cloth, 126 pages. It contains a beautiful hymn by this noted author for each day in the month, with an appendix with selections of the author's latest poems, among them "Thoughts of God," "Free to serve," "Coming to the King," etc. It is a beautiful book, which we heartily recommend to all who would grow into a more beautiful and perfect Christian life. You will not regret buying it. Price, prepaid, 25 cents.

Here is another of the same class, under the title of "A Gift of Peace," selected and arranged by Rose Porter. Published by F. H. Revell Company. As indicated in the title it contains a "Loving Greeting" for 365 days. What makes this book different from all other books and gives it a special value to all who love Peace is, that the book gives a short and encouraging lesson on the subject of peace for every day in the year, and begins it with a Bible text in which the word "Peace" occurs. The writer says, "Remember: It is a great mercy to enjoy the gospel of peace; but a greater to enjoy the peace of the gospel." The book is worthy of being read by every child of God, and will make an excellent gift to your best friend, not only on Christmas and New Year, but at any season of the year. The book is 4 x 7 inches, neatly printed on good antique paper, 253 pages, bound in cloth, and the contents are excellent throughout. Price by mail, \$1.00. We feel sure if the people could understand from this description the true value of the book, we would receive a large number of orders.

From the American Tract Society we have many excellent books for the children and the old-fashioned little book, "Songs for the Little Ones at Home," is one of these. The enlarged edition has just fallen into my hands again, and I will try and tell our readers as well as I can in a short paragraph what this book is. Many a mother

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or sister would enjoy reading or singing the beautiful songs of "Christian life at home" to the little ones, and early teach them to hush the Savior's name, and learn something of "Mother, Home and Heaven." This book is nicely illustrated and is a real treasure to both mother and children. It has a nicely illustrated cloth cover, and would make a real fine present for summer or winter reading. It is 12-no size, 288 pages. Price, 60 cents.

Here we have another from the same publishers, also for the children. It is a little story, or rather two little stories—"Ethel's Gift" and "Nellie's Miracle." It is bound in cloth and contains thirty-two 12-no pages. These stories are intended for young children of six or seven years old, and are just stories as children of that age like to hear. This is a book that almost every father and mother can buy for their little boys and girls. It costs only 15 cents. How many will order?

Mennonite Pub. Co., Elkhart, Ind.

OUR BOND ISSUE.

The Board of Directors of the Mennonite Publishing Company have ordered the issue of First Mortgage Bonds to cover the indebtedness of the Company. These bonds are secured by a deed of trust on the plant of the Company, including fifty-five thousand dollars worth of real estate, together with the entire stock and equipment of the Company amounting to \$100,000.00, and are issued in the denominations of \$25.00 and \$100.00 each, will bear five per cent. interest, payable on the \$25.00 denomination annually and on the \$100.00 denomination every six months. Both interest and bonds are payable in gold.

This will make a good and safe investment, and we hope it will appeal to our people, and that many will be glad to purchase these bonds for the purpose of helping out the Publishing House, and also as a profitable investment for themselves.

The bonds will be issued and ready for sale and delivery by May 1st. Several thousand dollars' worth have already been sold and others who wish to invest in them will do well to send in their orders soon. Further information will be gladly given to any one desiring it.

Mennonite Pub. Co., Elkhart, Ind.

CORRESPONDENCE.

Windom, Kansas, April 6, 1904.—Bro. C. D. Yoder, Bro. Zimmerman of Harper, and the writer had a pleasant visit with some of the Amish brethren west of Harper, near Crystal. This is a new colony of our Amish brethren who have just recently located here, with Bro. J. Zimmerman as their minister. The congregation numbers about twenty-five, and conducts services and Sunday school regularly in a school house near Crystal. As soon as they can do so they expect to put up a meeting house. They have a beautiful country and land is from \$20 to \$30 per acre, with improvements, a railroad near by and wheat at present looking very fine.

R. J. Heatwole.

Souderton, Pa., April 6, 1904.—Dear Herald readers. The Herald is a welcome church paper to us. Through its columns we hear from the flocks that are scattered in different states. We have Sunday school all the year round, with a good attendance all winter. We are thankful for the encouragement received from brethren concerning

our teachers' meeting. To carry on a successful Sunday school it is necessary that teachers prepare and study their lessons. It is not difficult to have a good school when there is a good supply of well qualified teachers. As spring is here again we believe every one is glad to see the manifestations of life in nature. May we as servants of Jesus grow in grace and in the knowledge of our Lord Jesus Christ.

Henry D. Miner.

Cherry Box, Mo., April 7, 1904.—Dear readers of the Herald, Greeting. On account of sickness in our community and the absence of some of the brethren and sisters who have been away visiting, we did not reorganize our Sunday school this year till the 20th of March. Our officers are: Supt., Bro. William Foreman; Asst., Bro. Noah Detweiler; Sec., Sister Nannie Hershey; Cor. Sec. and Treas., Barbara Detweiler; Choristers, Bro. Willie Detweiler, Bro. George Bissey; Librarians, Lydia Johnson, Fannie Hershey. We were encouraged by the visit of the brethren Kreider and J. M. Hershey of Palmyra, Mo., who were with us over the second Sunday in March. Bro. Kreider preached four very instructive sermons, encouraging the Christian on his way Zionward and warning the sinner to flee from the wrath to come. May God's blessings rest upon all the work which is done for the upbuilding of his cause.

Barbara Detweiler.

Sterling, Ill., April 10, 1904.—Today 19 persons were received into the church, 18 by baptism and one from another denomination. Bish. J. S. Shoemaker officiated, assisted by Bish. John Nice. The church feels greatly encouraged, the church has been without an active minister for over a year an effort is being made to call someone into the ministry in the near future. We pray God to so direct the work of selecting a minister that no mistake may be made.

Cor.

From the Salem Cong., Elkhart, Co., Ind. After having Sunday school every two weeks for three months, we re-organized March 20, for every Sunday again. The following officers were elected: Supt., Bro. John Bare; Asst., Bro. Martin Fisher; Chor., Bro. Levi Leatherman. May the Lord bless the brethren that they may be a power for good. Our young people seem to be very much interested the past few years, though many of them are yet unconverted; only by God's help and our continued efforts may we win them to Christ.

Cor.

Roaring Spring, Pa., April 7, 1904.—Dear Herald readers, Greeting. We are glad to note that the correspondence columns of the Herald are full of interesting news from the various congregations of like faith. Sometimes we get negligent in sending in our correspondence and then only send it when a visiting brother labors with us. Let us not forget our home ministers. (Bro. J. N. Durr chose for his text (Sunday, April 3), John 5:28, 29. This being Easter Sunday, we also had an appropriate Easter service in the evening. Our inquiry meeting was also held on the same day. The Lord willing, communion will be held on May 1.

Levi Sauder.

Shaff, Pa., April 10, 1904.—Dear Herald readers, Greeting in Jesus' name. On Mar. 27 the Sunday school was organized at Byerland Mennonite M. H., choosing the following officers: Supt., Benj. H. Hess;

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Asst., Amos Huber; Sec., John Huber; Treas., Jacob Thomas; leader in singing, Henry Hess. On April 3 baptismal services were held at the Stone M. H., when five young people were baptized and received into the church by Bish. Abraham B. Herr. May they remain faithful to their vow.

On April 10, communion was held at Byerland M. H. Nearly all the members partook of the bread and wine in remembrance of what Jesus has done for us. Our aged deacon could not be with us on account of sickness. Services were conducted by Bish. Abraham B. Herr of New Danville, Pa., assisted by Pre. John Harshbarger and Pre. Jacob H. Thomas. Next Sunday communion will be held at the Stone M. H., the Lord willing.

Cor.

Farmersville, Pa., April 10, 1904.—Dear readers of the Herald of Truth, Greeting. "The Lord be magnified, but I am poor and needy; yet the Lord thinketh upon me: thou art my help and deliverer; make no tarrying, O my God." Psa. 40:17. Days and nights come and go, year after year, Sunday after Sunday God's warning voice is heard, the faithful feel their natural strength come and go, and are growing spiritually stronger while journeying onward to that celestial shore. Death is sure to come as we heard again today from God through our ministering brother, Noah H. Mack, from Isa. 2:1-4. The countless blessings which come from above will lead my soul to live for Christ. Bro. N. H. Mack also preached for us on Mar. 27, Bro. I. Witmer on Good Friday, and Bro. J. E. Wenger on April 3.

At Metzler's the Sunday school is now organized again for the summer. May God's choicest blessings be with the faithful officers, also with us all.

Lizzie M. Wenger.

Roseland, Neb., April 8, 1904.—Greeting to the editor and all Herald readers. On Sunday, April 3, there were eight persons received into church fellowship by baptism at the Roseland Mennonite M. H. Hope they will all prove faithful to their calling and that they may be bright and shining lights to those around them.

Daniel Burkhard.

Dalton, O., April 11, 1904.—Dear Editor. Twelve young souls were received into church membership by water baptism in the Sonnenberg congregation on April 3. Bish. Jacob Nussbaum officiating. Communion services were held the next day. May God's blessing rest on all the dear brethren and sisters.

Cor.

From Johnstown, Pa.—The Lord willing, a home Sunday school conference will be held at the Blough M. H. May 12, 1904. A hearty invitation is extended to all who have a desire to attend. Those coming on the P. & O. to Holsapple will notify Bro. S. D. Yoder of that place. Those coming in the P. R. R. to Johnstown will notify the writer. Communion services will be held at the Weaver M. H. on May 15, and at the Thomas M. H. on May 22. Come and be with us.

Levi Blauch.

Bowmansville, Pa., April 10, 1904.—Greeting in the worthy name of Jesus, who made atonement for our sins through his suffering and death on the cross. We observed the solemn commemoration of the Lord's suffering and death by partaking of bread and wine showing forth his death till he comes, and also the ordinance of feet washing, in which nearly all took part. Bish.

HERALD OF TRUTH.

For the Herald of Truth.

A FALSE IMPRESSION.

By Jacob A. Heatwole.

Benj. Weaver officiated. "As oft as ye eat this bread and drink this cup, ye do show the Lord's death till he come." "Be ye followers of me, even as I also am of Christ." May the Lord grant us wisdom and understanding that we may behold him in faith and walk worthy of our high calling in Christ Jesus.

Wm. G. Good.

Peabody, Kansas, April 11, 1904.—Dear readers of the Herald, Greeting in His name from whom all blessings come. A few lines through the Herald might be of interest, especially to the various relatives and friends in the East whom I have recently visited. On Nov. 9, 1902, I, in company with my uncle, Bro. Benj. Huber, started for Delphos, Ohio. While in Ohio, I was privileged to attend the General Conference near Elida, followed by a ten days' Bible Conference, which I very much enjoyed; I gathered truths which were to my edification. I spent about three months there and then left for Bremen, Fairfield Co., Ohio, to visit my childhood home; a few buildings of my beloved mother's home still remain. I was taken ill at Elida, but was tenderly cared for by my friends, for which I am truly thankful.

On the 27th of February I went to Chicago and spent three days at the Home Mission. I attended a number of meetings at the Mission, which I enjoyed very much, especially the children's meeting. It is encouraging to see the good seed sown in their tender little hearts, which is proven by their attention and attendance. Some who were once little street waifs are now earnestly engaged in the service of the Lord, trying to bring others to him. Oh, let us pray for them; they certainly need the prayers of God's people in a place like that. I reached my home at Peabody on March 2. I enjoyed my stay of sixteen months very much, and wish to again thank the friends through the Herald for their kindness to me, and should be pleased to return a part of the same.

Fannie A. Good.

Shipshevana, Ind., April 11, 1904.—D. H. Bender of Elkhart came in our midst on Friday, April 8, and stayed with us over Sunday. While with us he preached five very interesting sermons. Five precious souls confessed their Savior during these meetings. May the Lord let his choicest blessings rest on them, that they may become bright and shining lights in this world and lead others to Christ. If the Lord will, baptismal services will be held Sunday, Apr. 24.

G. L. Mishler.

Wellman, Iowa, April 11, 1904.—To all God's children, greeting. We are very glad to state that our brother George J. Lapp, of the Mennonite Home Mission at Chicago, is again with us; he is teaching the White Hall school; he preached an edifying Easter sermon on Easter Sunday, which made us rejoice in the Lord. Let us who are risen with Christ seek those things that are above and walk in newness of life. Eight young souls were received into the church by water baptism on Sunday, April 10, to Bro. Christen Weaver officiating. May they also be baptized with the baptism of the Holy Ghost without which they cannot be qualified workers in God's vineyard. One sister was also taken in by letter. Young People's meeting was well attended in the evening, the topic being, The intermediate state of the righteous dead. Yours in the Master's service.

Fannie M. Esch.

"The devil has never made an arrow sharp enough to pierce the shield of faith."

Past history and experience shows that nearly if not every good work or undertaking has had its enemies and opposers. Some brother (?) for some reason has given out an impression in regard to the West Virginia evangelistic work that the ministering brethren who have had charge of the work in that field were getting "a pretty good pull" (financially) and that there was a "parsonage" prepared for the accommodation of the minister and his family.

Now, this impression is false and injurious to the cause, and very uncharitable to the ministers and their families who are called upon to make the sacrifice. I say "sacrifice," because it is a sacrifice. Paul says, "Present your bodies a living sacrifice, and I am safe in saying that the brethren who have had charge of the work have undoubtedly made "a living sacrifice" of their "bodies." They have not only been willing to endure the hardships and dangers of crossing rugged mountains and frozen or swollen streams and the like, but have sacrificed all their time.

To give the Herald readers an idea how much ministers get who go to the West Virginia field, I will give a short statement of what Bro. Jos. F. Heatwole received last year. The expenses of living, which were \$23.13, were paid by the Home Mission Board. \$10.00 were contributed by the members of the several congregations in West Virginia for Bro. Jos. Smith, who furnished the house and horse pasture. (If we remember correctly, Bro. Heatwole lived about six months at this place. A charge of extravagance could hardly be sustained against our brother when his "living expenses," "house rent" and "horse pasture" for this time reached the grand total of only \$33.13.—Ed.) Bro. Heatwole furnished his own horse and also had to hire the work done at his home while he was gone, both on the farm and in the house.

Now, dear brethren and sisters, we do not write this to cast stones at any one, but feel it our duty to give you the facts in justice to those who have been in the work and those who shall follow.

Harrisonburg, Va.

For the Herald of Truth.

THOU HAST LEFT THY FIRST LOVE.

By Ruth E. Buckwalter.

"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent." Rev. 2:5. These are the words of Christ to the church at Ephesus. Christ is a friend that sticketh closer than a brother. It is very desirable to have a friend who will guide us in all our perplexities, soothe us in all our sorrows, and above all, one who will kindly tell us of our faults; such was Christ. Although he was full of love and compassion, nevertheless he also had the power to censure, and did so when necessary. "As many as I love I rebuke and chasten."

He says, "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil, and hast tried them which say they are apostles and are not, and hast found them liars, and hast borne and hast patience, and for my name's sake."—Rev. 2:2.

sake hast labored, and hast not fainted." After highly commending the church, he does not leave her without warning her of her fallen condition. But after all this he adds those regretful words, "Nevertheless, I have somewhat against thee." How painful it is to hear praise followed by censure, and who does not feel sad to see a good work marred by coming evils?

Were Christ to come into the midst of the church today, would he not have to say, "I have somewhat against thee?" What was in the church at Ephesus that displeased Christ? Had they not labored hard for the Master, and done many works, and had patience, and even had the power to discern between false and true teachers? "Thou hast tried them which say they are apostles, and are not, and hast found them liars." They had not fainted, but were still laboring on for the Master, but with all this a sad condition prevailed. "Thou hast left thy first love." It would be well for each individual to ask himself the question, "Has he nothing against thee, O my soul?"

Where is there a denomination, or church, that has long remained in its glory? It is said of Jehoshaphat that he walked in the first days of his father David, and it is sad to know that he did not continue in them, for his first ways were his best ways. And so it is with many an individual. A Christian's feelings toward divine things are commonly very lively and warm at first. Yet, it seems to me there was a time when we would gladly do anything for the Master; it was nothing to lay aside these little ornaments that are now slowly, but surely, creeping into the church. Our cry then was, "Life! Life! Eternal life!" But how different with many now! Should Christ address us from heaven, might not his language be concerning us, "It is true you serve me, but not with that godly reverence and fear that you did in former years. It is true you hear my word, but not with that lively attention as at the beginning. It is true you still go on praying, but where are those strong cryings and tears you once shed? Oh! thou hast left thy first love."

The time was when God's ministering servants would stand up boldly against the many evils that were creeping into the churches; while the church was commended for many things, they never failed to warn it of coming evils, which, if not cast out, will in time destroy all its spiritual power. Oh! for ministering servants today who will not only commend the church for well doing, but also boldly stand against the very appearance of evil that may be in her.

The church today is laboring hard for the Master. It has not fainted these many years, but I am persuaded that Christ could well say of her, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou hast fallen, and repent, and do the first works."

David said, "I thought on my ways and turned my feet unto thy testimonies." Look into the different churches today. Not only the Baptist, the Methodist, the Lutheran, but our own beloved church as well, with her instruments of music, her fashionable members, her choirs and many other things to excite her into more worldliness, which is eating the very life out of her.

Any one who narrowly discerns the thoughts that pass through his own mind, knows how hard it is to forget the words spoken for amusement and laughter; indeed, we do not need to try to remember them. They just seem to stick to us, and it is only by great continued effort on our part that we can get rid of them at all. On the other hand, how hard is it to remember that

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which is noble and uplifting to mankind? How can we say then that there is no harm in all this? It is the devil's machinery which he has invented to delight the ears of the worldly minded, who can find no pleasure in anything but that which is worldly. Has our beloved church lost so much of that real joy that passeth all understanding that she must beckon to herself these worldly enjoyments in order that she may be satisfied?

But you say all this does not matter—the church is doing more missionary work and is more enlightened than in former years. This is all very true. Christ knows all about this, and would no doubt commend her for her missionary zeal. But nevertheless, with all this, may he not have somewhat against her, "because she has left her first love?"

Notice the calamity pronounced upon the church even for this, if she will not repent: Repent and do the first works, begin again, be as simple, as plain, as earnest, as honest, as at the beginning of your pilgrimage here, "or else I will come quickly and remove thy candlestick out of his place, except thou repent."

Palmyra, Mo.

NO FRUIT—NOT BUDDEN.

By D. S. Troyer.

When I moved to my present home I thought and talked much of the sweet cherries we would have: wild sprouts, shoots and some limbs were removed from the trees, which were well shaped, smooth, thrifty, large and old enough to yield abundantly, and they did bloom very nicely, but yielded only a few crippled cherries. A fruit tree agent said they had too much wood, "top or head," for their roots, or "foundation"; that I should cut out about one half of the limbs, break that soil, and apply fertilizer and keep the ground cultivated. Next spring I did all this; they blossomed finely, but no fruit. I inquired further. A few friends said I should drive a piece of iron into each tree, but I have now been disappointed every year. I know positively that they were never budded and may never have fruit. These trees occupy space and add to the appearance of the orchard and farm; they are a hindrance to cultivation and a detriment to growing grain and other fruit trees. What shall I do? To bud them now after they have grown so large would likely result in death.

Now, reader, have you noticed anything in your church that resembles a tree without fruit? Is it not a pitiable fact that quite a number of our church members are bearing no fruit spiritually? They make a good appearance, are ever at their places, add to the congregation, drink in every hymn, prayer and sermon with good relish and it makes them feel neither good nor bad. They possibly have never been "born again." What is to be done? To be rigid with them may drive them away from the church and spoil the appearance of the congregation. Is it? Will I seriously strive by God's grace to bear fruit? We will admit that there are places where the preachers do all the work and it would be considered out of place for any one else to do any Christian work except to sing. I think the priests in Jewish times did the same. Preacher, do you perform all your farm labor yourself? If so, I predict your neighbor who puts his boys to work will soon be ahead financially. The same holds good in your church; there is boys' work to do in the church and if you do it yourself you will neglect some more important work which will result in no fruit.

Millersburg, Ohio.

April 21,

MISSIONS.

For the Herald of Truth.

OUR PRIVILEGES.

By Aaron Loucks.

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8:9. The first and best thing a man can do is to give himself to God—seek first the kingdom of God. . . . That done, the desires and affections find new joys and experiences. One of the sources of joy will be the opportunity of helping to spread the news of salvation to all men.

There are disciples who do not believe they are responsible for souls outside of their immediate neighborhood. After Jesus had appeared to a number of his disciples and it was reported to the rest, it is said, "neither believed they them." "Afterward he appeared unto the eleven, and upbraided them with their unbelief and hardness of heart," with reference to his resurrection; he then adds, saying unto them, "Go ye into all the world and preach the gospel to every creature." Do you ask whether they were responsible for those souls outside of their own country as to giving them the gospel? If they were, are not we responsible also?

By many it is considered a privilege to personally become a missionary, but all cannot avail themselves of this privilege. Yet we all can help to bear the expenses of those who can and do go. It is an easy matter to say what we would give if we had what we do not possess. The following story is a good illustration of this kind of spirit in giving:

"One native convert said to another: 'If you had one hundred sheep, would you give fifty of them for God's work?' He replied: 'That I would; I would be willing to give fifty.' 'If you had one hundred cows, would you be willing to give fifty of them to the gospel work?' 'Oh, yes, I would,' was the reply. 'But you would not do it, if they were one hundred horses, would you?' 'Oh, yes, I would, you would see that I would.' 'But if you had two pigs, would you be willing to give one of them?' The man's countenance fell, and he quickly replied: 'No, I would not; you know I have two pigs, then why do you ask me that?' He was willing to give that which he had not, but what he had he was not willing to give."

Another incident found in an exchange, illustrates its own point: "A Christian man became interested in missions. His first earnest prayer was, 'Lord, save the heathen.' Later he changed this prayer to the more earnest petition, 'Lord, send missionaries to save the heathen.' His interest deepened, and he prayed, 'Lord, if you have no one else to send, send me,' and prayed with all the fervor of his heart. Then, in the truest humility, he added, 'Lord, I am in earnest; send me; but, if you cannot send me, send somebody.' Still lacking assurance, he prayed in the spirit of a submissive will and consecrated possessions, 'Lord, send whom thou wilt; but help me to pay my share of the expenses,' and this proved to be the right prayer."

Two most important principles are illustrated by these incidents. We should give of what we now have and not wait to get more before giving to the Lord. "For, if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." It is also true that the scriptures place equal emphasis on the privilege of going and the blessedness of sending. "How shall they hear without

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a preacher? and how shall they preach except they be sent?" "Blessed the missionary that goes; happy the giver that sends."

We love our friends and will make some sacrifice for them. John says, "We ought to lay down our lives for the brethren." "That he who loveth God loveth his brother also." "But God commendeth his love to us, in that, while we were yet sinners (enemies), Christ died for us." "Hereby we do know that we know him, if we keep his commandments."

Scottdale, Pa.

For the Herald of Truth.

FROM INDIA.

Several times reference has been made to the many villages around us on all sides, in which the gospel has never been preached. Occasionally we are permitted to get out to the villages near by with some of the children to sing and preach to the people. Every time we are permitted to get out we get a crowd to listen to us.

In February the way opened for me to get away for a few weeks. So I planned a trip into the Kanker State, which lies south of us and in which up to the present time no mission work has been opened. The city of Kanker is 32 miles from Dhamtari by the straight road and 40 miles by the solid road. After making all arrangements I left here at noon on Friday, the 12th, with my small company of helpers (a colporteur, two large boys, a cook and a cartman) to do some work in the villages along the straight road to Kanker. We reached Kanker City at about 10 o'clock Tuesday forenoon. On the way we preached in ten villages and in two bazaars and sold 180 portions of the Bible. In all of the villages that we stopped the gospel had never been preached. Our message was a new one to nearly all the people who heard us. In one village the people were afraid of us. When we asked them if they would like to hear us sing they did not say anything at first. After a little while one man ventured to ask if it would cost anything. Their gurus (teachers) always take pie from them for teaching them. When they were assured that it would cost nothing they said we should sing. After listening to one bhajan (hymn) one man said, "Ye gyan ki bat hai." (These are words of wisdom.) We then sang several more bhajans and then explained them and entertained them with the gospel message for over an hour. They would have listened longer, but our time had come to go and so we left them to ponder over what they had heard.

At all places we were well received by the people. Upon entering a new village we would tell the people that we were the servants of God and that we had come to tell them the way of salvation, and to sing them some songs. With the exception of the above mentioned instance the people were always ready to listen to the singing. Singing in India like in other countries draws a crowd.

A number of villages we passed by as our time was too short for the route we had planned. It was my first time out on tour and I did not know just how far we could go and what we could do. Wednesday we spent in Kanker and preached in the bazaar in the afternoon. On Thursday morning we left for Sahawa, 30 miles to the east and about 36 miles south-east of Dhamtari. Along this road we did not do much work. We had only a few books left and our colporteur had a sore foot, so it was necessary for him to ride in

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the cart. We arrived in Sahawa on Friday noon and left there Saturday morning and started toward Dhamtari. From Sahawa to Dhamtari we had a very jungly road. Not many villages. We reached home on the 24th. We were gone twelve days. In this time we preached in three bazaars and seventeen villages and sold 206 portions of the Bible. These Gospels that have been sold should be followed up by preaching as fast as possible. Who will come and help to evangelize this vast unworked country? I will try to give more about the Kanker State in a later article.

Yours in Jesus' name.

Jacob Burkhard.

Dhamtari, C. P., India, March 17, 1904.

CHINA INLAND MISSION.

Dear Bro. Kolb:—I have received of Mr. Orr Ewing for distribution the sum of \$5 gold for the relief of the needy poor. Allow me first of all to thank you very heartily for thinking of the needy in this land and sending money for their relief. The poor in China are very plentiful and are much poorer than the poor of Europe or America. Last year thousands perished of starvation, and here in this city the officials and gentry fed 300 people daily for the space of three months. As the rice gruel shop was quite near our premises we had ample opportunity for observing the people as they passed to and fro. We did contribute what we could out of our private means, but that was scarcely enough to feed a crowd like that on rice gruel for one day; it is such societies as yours that come to the rescue in such cases as this. Regarding the money you have now sent it has been given towards feeding the widows and orphans, clothing the naked and relieving the distressed.

An old man who lived directly opposite the mission house, had been confined to bed for two months, owing to age and infirmity, being 73 years old. One cold day he had a fire-basket in bed with him and by some slip of hand upset the contents in bed, with the result that his clothing, bedding and curtains caught fire and he was unable to get up to save himself. His cries brought the neighbors who rushed in and pulled him out of bed and threw a few buckets of cold water on him to put out the flames, and left him lying naked on the wet mud floor with him lying naked to cover himself. On hearing of the case I immediately went to inspect and found the man in the most pitiable plight, covered with blisters, trembling with cold, writhing in water, and no one to pity. I immediately got some dry straw for him to lie on, some hot food from our kitchen, sent someone to buy warm garments and gave him some rice to be cooked by his son when he returned home. The neighbors would do nothing, as he was reckoned by them to be a fire demon who nearly set fire to the property. Such are the tender mercies of the Chinese.

Another case is a little girl who is heretofore not a rag with which to cover herself of both her parents, and her father threatened to throw her in the river because she by his son when he returned home. The neighbors would do nothing, as he was reckoned by them to be a fire demon who nearly set fire to the property. Such are the tender mercies of the Chinese.

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June is sure to see it rise considerably till this year's harvest relieves the pressure.

With kind regards I remain
Yours in Christ.

James Hutson.

Kwan Hsien, via Chung King, West China, Feb. 11, 1904.

WHY DO YOU PUT ON WORLDLY ADORNING?

Oh, I want to look like other people. "Be not conformed to this world." Rom. 11:2.

Other church members do the same. "What is that to thee? follow thou me." John 21:22.

But our preacher says there is no harm in adorning the body.

"If any man preach any other gospel unto you than ye have received (through the unpurposed word of God) let him be accursed." Gal. 1:9.

I love Jesus, and my heart is not set on these things.

"He that hath my commandments, and keepeth them, he it is that loveth me." John 14:21.

You might as well be out of the world as out of fashion.

"Ye are not of the world; but I have chosen you out of the world." John 15:19.

I have the means and can afford to wear fine and costly apparel.

"Ye are not your own: for ye are bought with a price: therefore glorify God in your body and spirit, which are God's." 1 Cor. 6:19, 20.

I haven't the light.

"Thy word is a lamp unto my feet, and a light unto my path." Psa. 119:105.

Well, I don't believe it is sinful to dress as one pleases.

"If we believe not, yet he abideth faithful, he cannot deny himself." 2 Tim. 2:13.

"Friendship is the holiest of gifts; God can bestow nothing more sacred upon us! It enhances every joy, mitigates every pain. Every one can have a friend, who himself knows how to be a friend."—Tiege.

CONFERENCES.

SEMI-ANNUAL CONFERENCE.

The spring session of the Virginia Conference will be held at the Brennehan M. H. (Lower District) on the second Friday in May (May 13), 1904. Visits are always appreciated on these occasions, and anyone who may desire to come by rail will be met at Broadway by writing Blah, Lewis Shank at same place.

C. H. Brunk, Sec.

The Lord willing, the A. M. Conference for Ohio and Pennsylvania will meet May 24 and 25 at the Oak Grove M. H. near Smithville, Wayne Co., O. All who are interested in Christ's kingdom are invited to attend.—C. Z. Yoder, John R. Zook, C. K. Yoder, Committee.

MARRIAGES.

Blosser—Amstutz.—On March 24, 1904, at the home of the bride's mother, near Harlan, Ind., by Pre. John Blosser, William F. Blosser of Rawson, Ohio, and Barbara E. Amstutz of Harlan, Ind. May the rich blessings of God attend this brother and sister through life's journey.

DEATHS.

Correction.—Bro. Wenger, Supt. of the O. P. Home, writes that Sylvester E. McGraw, Jr., who died at the Home on March 25, 1904, became an inmate of that institution in November 1902. Instead of "last November" as stated in the death notice of last week.

Custard.—March 20, 1904, near Ada, Ohio, of consumption, Sister Maud Custard, wife of Frank

Custard. She had been afflicted with the dread disease for some time. She with her husband made two trips to Denver, Colo., expecting relief by a change of climate, but failed. She became greatly concerned about the salvation of her soul, took God at his word, received peace, was baptized and received into the Mennonite church. Funeral services by John Blosser at Chase Chapel, burial in the McElroy graveyard. She leaves a husband, two little sons, three brothers and four sisters and a host of friends to mourn her departure, but they weep not as those who have no hope. May we all be as anxious to be at peace with God as this sister was in her last days.

Defenbaugh.—On March 28, 1904, Chester Ray, the only son of Bro. and Sister Chauncey Defenbaugh, Mauston, Pa., died of diphtheria croup, at the age of 1 Y., 5 M., 13 D. Services were conducted by A. D. Martin. Text. 2 Kings 4:28. He was a lovely little boy and at this early age had made himself dear to all who had met him; but it seems that it pleased the good Father to take him to his eternal home while he was yet but a babe. May God bless his bereaved parents, ever drawing them nearer to him who has gone before them.

Hess.—On April 4, 1904, at her home on Slate Hill, near Shiremanstown, Pa., of heart trouble, Mary Hess, aged 55 Y., 1 M., 13 D. She died very suddenly while going about her household duties. Her two sisters who had gone out into the yard, leaving her bright and cheerful and seemingly in exceptionally good health, were very much shocked upon returning scarcely five minutes later to find her lying upon the floor unconscious. She died a few minutes later without regaining consciousness. Sister Mary was a faithful and consistent member of the Mennonite church for twenty-seven years. She will be much missed by the church and Sunday school at this place, as she always was a regular attendant at all services. She filled her usual place at Sunday school and was teaching the day previous to her death. She leaves two brothers, three sisters and eleven nephews and nieces to mourn the loss of a loving, kind and affectionate sister and aunt. She manifested much love and kindness toward her nephews and nieces and was deeply interested in their future welfare. May we all heed the warning and ever be ready at any moment God chooses to call us hence. Funeral services were held on April 7 at the Slate Hill M. H., conducted by C. M. Brackbill of Lancaster Co., Pa., and J. M. Herr of Cumberland Co., Pa. Text, Acts 13:36. May we all prepare to meet our loved ones in heaven.

Rickert.—Mary Ann Fretz was born in Bucks Co., Pa., March 26, 1829; died April 1, 1904; age 76 Y., 6 D. She was married Sept. 19, 1847, to Abraham Rickert, whom she survived nearly three and one-half years. She was the mother of five sons and five daughters; all but one son are living. Two years after their marriage they emigrated to near River Styx, Medina Co., Ohio, where they resided until the time of their deaths. On Easter day the relatives and friends assembled to pay their last tribute of respect to our dear mother and friend. The funeral sermon was preached by Bish. Isaac Good from Ps. 35:13, 14, assisted by Pre. E. Coppers. For years she has been a faithful member of the Mennonite church and her influence as an active worker and affectionate mother will long be remembered by the family and friends.

Thomas.—Jacob Thomas died on March 26, 1904, aged 88 Y., 3 M., 20 D. He was the father of Pre. Jacob Thomas. Buried March 29. Funeral services at the River Corner Mennonite M. H. by Bish. A. B. Herr and Pre. A. Witmer.

Herr.—Elizabeth B. Herr, wife of George K. Herr, was buried in the Stone M. H., Lancaster Co., Pa., on April 2, 1904, aged 50 Y., 9 M., 20 D. Services by Abram B. Herr and A. Witmer.

Martin.—Moses Martin died at his home at Clarence Center, N. Y., March 30, 1904. The deceased was a son of Abraham and Marie (Horst) Martin and was born in Lancaster Co., Pa., in 1830. When one year old his parents moved to a farm near Clarence Center, where the subject of this sketch practically spent all of his life. He had been confined to the house for several years, suffering from a complication of diseases. The end came quiet and painless. He was 72 Y., 6 M. old. Bro. Martin was twice married. His first wife was Leah Esbelman, a daughter of the late

Jacob Esbelman, and his second Hannah Reichard of Waterloo, Ont., who survives him. He is also survived by eight children: Dr. Andrew J. Martin of Tonawanda, Sarah Lapp of Williamsville, Elias of Buffalo, Eliza Krehbiel, Oliver, Jonas, Amanda and Albert Martin of Clarence Center. When he was about 31 years of age he united with the Mennonite church and was ever after a faithful member. He was buried in the Clarence Center cemetery. His funeral was largely attended. Pre. Jacob Krehbiel officiating. Bro. Martin was a kind neighbor and a sincere Christian, and in his death this community loses one of its most esteemed and respected citizens.

Detwiler.—Elizabeth Muckley Detwiler was born March 6, 1834, died March 30, 1904. April 20, 1857, she was married to Jacob Detwiler, who preceded her to the spirit world Nov. 14, 1902. Of this union three daughters and two sons survive. Sister Detwiler united with the Mennonite church when young and about twenty years ago became a member of the Reformed church. She was an earnest Christian from her early girlhood. The funeral was held at the Reformed church at Bloomville, Ohio, and was conducted by Pre. A. D. Wolfinger. Interment in Woodlawn cemetery.

ITEMS.

During a recent fire at Sonderton, Montgomery Co., Pa., by which a large hay baling plant with over fifty tons of hay was destroyed, the barn of Bro. Herman Godshall caught fire, but the flames were extinguished before any particular damage was done. The fire, it is supposed, was the work of an incendiary.

Word has gone out from Salt Lake City that five hundred young men have banded together and threaten to quit the church unless President Smith and other leaders cease living in polygamy. This is the most hopeful indication that has ever appeared of the approaching effectual overthrow of polygamous Mormonism.

The Hamburg-American liner Bluecher arrived in New York harbor March 15 with 1,765 steerage passengers, the majority of whom were refugees from Russia, who fled the country to avoid serving in the army.

Forty-four Chicago Christian Endeavor Societies are supporting Thurston W. Gibbs, the missionary at the Cook Co. (Ill.) poorhouse. He conducts a Sunday school, a mid-week service, and spends five afternoons each week in pastoral and missionary work in the wards.

The American Bible Society of New York has just received orders for 28,900 copies of the Holy Scriptures to be sent to Egypt. Their presses are now working on 98,000 copies of the Scriptures, for about all of which they already have orders.

A GOOD BOOK CHEAP.

At this time when the people are so deeply interested in mission work in India, it will certainly be an opportune time to call attention to a book which gives a large amount of interesting information concerning this great country, and most of it bearing directly on this important subject. Nearly all our readers will know that the Mennonite mission work in India was the direct outgrowth of the relief work done there under the auspices of our Mission Board, which has its headquarters at Elkhart. The book to which we refer is "India, The Famine, Plague and Earthquake of 1896-1897," including a complete account of the relief work effected through the agency of the Board referred to above. The book is embellished with numerous illustrations representing actual occurrences, etc. It contains 480 pages, is nicely printed on fine paper, neatly bound in cloth and will be sent by mail to any address on receipt of 60 cents. Or, if you prefer, we will send you this book and the Herald for one year for \$1.35. We feel sure you will like the book and the pathetic story it tells. Here is a rare opportunity to add to a small outlay of money, an excellent and interesting book, and secure for yourself also a good weekly paper that will prove a benefit to all who read it. Address,

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HERALD OF TRUTH

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Published Weekly.

ELKHART, IND., THURSDAY, APRIL 28, 1904.

Vol. XLI. No. 18.

EDITORIAL NOTES.

Behold, to obey is better than sacrifice.—Samuel.

The West Virginia field receives attention in this number of the Herald.

Communion services will be held at the Shore M. H., Lagrange Co., Ind., on Sunday, May 8.

If to do the commands of Jesus makes us his friends, then not to do them makes us his enemies. John 15:14.

For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.—Paul.

Communion, as expressed in the ordinance of bread and wine, signifies a "common union" (oneness) of the believer with Christ and his fellow communicants in spirit, faith, doctrine and practice.

Communion services were held at the Holdeman M. H. on Sunday, April 24. A number of the brethren and sisters who were unable to attend the services were served at a private home and one sick sister was anointed.

On April 9, eleven precious souls were received into the church at Paradise, Lancaster Co., Pa., and on April 16, twenty-two were received at Hersheys. Both these congregations are in Bish. Isaac Eby's district. These young souls daily "grow in grace."

Thirteen young persons were baptized and received into church membership at the Clinton (Brick) church, Elkhart Co., Ind., on April 17. Bish. John Garber of Goshen, Ind., officiated. The congregation here seems much encouraged. Let the Lord's name be exalted.

"Millennial Dawnism."—This is a fourteen page pamphlet by A. C. Gaebelein, editor of Our Hope, a Biblical monthly, published at 80 Second St., New York City. The purpose of this pamphlet is to expose and counteract the pernicious teaching of the book entitled "Millennial Dawn," which has led many humble followers of Christ astray. These pamphlets are for free distribution and can be procured in any quantity by addressing the author as above.

In the economy of the gospel, obedience holds first place and is to be observed in the following order: Wives to husbands; children to parents; servants to masters; the younger to the elder, and all "to every ordinance of God."

Drusilla, Ohio.—If the brother who writes from the above place will kindly send us his name and the name of the post office where he has received his paper, we will gladly attend to the matter to which he calls our attention. M. P. C.

In writing letters to any one, and especially to the publishers of your church or family paper, remember that the first thing is to give the name of your post office and the date; and do not forget to sign your name. Without this, especially the last, your letter is worthless. F.

We are glad to state that the trouble which existed in the Swiss Mennonite congregation near Pandora, Ohio, has, according to latest reports, been amicably settled and the case withdrawn from the courts. That peace and unity may prevail is the prayer of the faithful ones.

In last week's issue we called attention to an article by Bro. S. B. Wenger that could not be found in the paper. There was more matter set up than the columns of the Herald would contain and in making up the forms this article with some others was left out; it is, however, still fresh; read it and give it consideration according to the editorial referred to.

It is indeed with sadness that we report the death of Pre. Isaac A. Miller, which occurred at his home near Fairview, Mich., on April 10. Bro. Miller was a son of Bish. Moses B. Miller, late of Johnstown, Pa., and had served the church in his ministerial capacity at different places in Ohio and Illinois, moving to Michigan last fall. His daughter Civilla is very low with consumption.

We were favored with a short but very pleasant call on April 16, by Gottlob Fetzter of Cleveland, O., editor of the "Sendbote," German organ of the Baptist church. He was accompanied by L. C. Knuth of Newark, N. J., a minister of the same denomination, who with Editor Fetzter had attended a missionary conference at St. Joseph, Mich. This

church now supports 93 foreign missionaries. Editor M. B. Fast of the Rundschau "showed" them through the House.

Minister Ordained.—Some time ago steps were taken for the ordination of a minister in the Holdeman district, Elkhart Co., Ind.; the following brethren received votes and were taken into the lot: Simon C. Hartzler, Jacob K. Bixler, Daniel Horst and Menno Weaver. The lot falling on Bro. Bixler, he was ordained on April 23. Bish. David Burkholder officiating. May our dear young brother be endowed with power from on high to go forth proclaiming God's immaculate word, winning souls for Jesus and building up the church.

Bish. L. J. Heatwole of Harrisonburg, Va., writing us from Brandywine, W. Va., says: "It was in this section that the first Mennonites probably resided within the boundaries of what is now West Virginia. Bish. Martin Burkholder and other ministers of Rockingham county nearly fifty years ago used to cross the Shenandoah mountain on horseback to preach at this place and surrounding sections and established a small membership. All have since died or become estranged from the church, except one elderly sister. * * * Our ministers, however, are always welcomed among the people here and it seems injudicious to abandon the field entirely." We are glad that while the work at Brandywine does not seem to prosper so well, flourishing little congregations may be found at other points throughout the county, as a result of the faithful efforts of our brethren.

We are sorry that some have gotten the impression that the editor of the Herald of Truth is not interested in the welfare of the Publishing House. We can only say that it was our intense interest in the welfare of the church and her institutions that prompted us to resign a remunerative position in the East, leave our congregation, home and loved ones and accept our present position. Taking into consideration the condition of affairs as they now exist in relation to the Mennonite Publishing Co. and knowing the position taken by some of our people, we concluded that it was the part of wisdom to say very little on the subject until a clear statement could be made, and so avoid much unnecessary discussion and damaging controversy. We know of no enterprise that would give us greater satisfaction than a well established church pub-

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lishing house commanding the confidence of the people, and we are willing and anxious to do all that we conscientiously can to bring about such a state of affairs.

Read what Bro. Histand has to say on another page about the "Prayer-Chain-Letter." It is certainly right and commendable to use every legitimate means to arouse the people to greater efforts in mission work, and we know of instances where the chain-letter plan has done much good financially, and so do not condemn it; but it has always been a question to us whether to spend so much money and time in an indirect way in order to accomplish so little, comparatively, in a direct way, was the part of wisdom. Notice the amount of postage it costs to continue the chain to the 25th link; those who are experts in solving problems in "arithmetical progressions" will find that to complete the chain of 1,000 links would require such an enormous sum for postage that it would be practically incomprehensible. We understand this letter does not even call for money, simply prayer. Let all be moved both to pray more faithfully and give more liberally for the mission cause, but send your gifts either to the Mission Board or direct to the missionaries themselves.

The West Virginia Field.—The brethren C. Good of Harrisonburg, Va., and J. F. Heatwole of Dayton, Va., spent some time during March with the brotherhood in Pendleton and Randolph counties, W. Va., and report good interest in the work, nine or ten persons having expressed a willingness to unite with the church and live a life of obedience and service to the Master. Bro. Good has been appointed to this field and with his wife will leave for this neighborhood some time in May. Their address will be Job, W. Va. The sacrifices our brethren of the Shenandoah Valley are making to sustain the work and build up a church in these mountains is not readily realized by those who have never been on the ground. The editor remembers of being "above the clouds" but once in his life, and that was on the mountain between Harrisonburg, Va., and Mouth-of-Seneca, W. Va., when several years ago, in company with Bro. C. Good, he visited the brotherhood in the "West Virginia Hills"; nor will he soon forget with how much fear he executed several horseback journeys down the rough, narrow, winding and almost precipitously steep mountain paths in the neighborhood of the Miller M. H. But there was also rejoicing in our hearts because a number of souls accepted Jesus as their Savior. May God richly bless his work and his workers.

Reaping the Whirlwind. "For they have sown the wind, and they shall reap the whirlwind." The truth

of this prophecy was again exemplified in the federal court at Indianapolis, Ind., on April 21, 1904, when Justus L. Brodbrick, Walter Brown and Wilson L. Collins were sentenced by Judge Anderson to the United

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States penitentiary at Fort Leavenworth, Kansas, for a term of ten years, eight years and six years respectively. These are the men who are responsible for the wrecking of the Indiana National Bank of Elkhart, which closed its doors on Nov. 18, 1903, with an indebtedness of nearly \$700,000. While much of this money was due to large and rich concerns, a great deal of it was the hard-earned, frugally-saved amounts of the poor people, including day laborers, washerwomen, widows and orphans; a good many thousand dollars represented gifts for charitable, benevolent, church and mission purposes. The convicted men are brothers-in-law, Brodbrick being the president and Collins the cashier of the bank; Brown was a business promoter on a large scale and speculated with the bank's funds. For two years after the bank was practically insolvent, these men succeeded to deceive the inspectors and the public, and continued their work of misappropriating funds, making false entries and robbing the people of their money. The effect of this pernicious affair on the public may not be depicted in a religious journal; business enterprises broken up, homes darkened, hearts crushed, confidence destroyed and in two instances at least suicide was committed by parties on learning that all they had in this world was gone. Oh, for treasures in heaven that earthly thieves cannot steal and whose possessors are not disturbed by earthly losses and reverses! The convicted men once held positions of honor and trust, moved in the highest society, political, social and even religious. How different now! Collins, who plead guilty without a trial, declared that during the past two years he "lived in hell," knowing that some time their evil deeds would come to light; and before this sketch reaches our readers, these three brothers-in-law will be incarcerated within the great walls of the federal prison beyond the Mississippi, where they will not even hear their names, but will be known as "No. —"; their beards shaven off, their hair closely cropped, their bodies arrayed in prison stripes and their energies absorbed in subjected labor. But that is not all. Their prospects in life are eclipsed, both character and reputation destroyed, their names disgraced, their families outraged and their children left to the cruel mercies of an unfriendly world. Surely, "the way of transgressors is hard."

PERSONAL MENTION.

Bro. N. O. Blosser of New Stark, O., filled a few appointments at Pickerington, O., over Sunday, April 10.

Bro. John Leatherman of Bedminsterville, Pa., preached at the Deep Run M. H. on Sunday, April 10, choosing for his text John 20:19.

Our aged Bishop John K. Yoder of Smithville, O., is very low, with poor prospects of recovery. Bro. Yoder suffered a stroke of paralysis on April 18.

April 28,

Bro. Allen Rickert of Columbiana, O., attended the funeral of his mother in Medina Co., O., and spent Sunday, April 3, with the brotherhood at that place.

Bish. J. M. Shenk of Elida, O., visited the small congregation at Bremen, O., over Sunday, April 16. During his stay he baptized and received one person into the church.

Pre. Christian Gerig and family have removed from Wayland, Iowa, to Albany, Lym Co., Ore. We wish them success temporally and spiritually in their new home.

Bro. David S. Lehman of Columbiana, Ohio, who was taken seriously ill while on a trip to Kansas about a month ago, is again able to fill his place in the services of God's house.

Change of Address.—Bro. John Hollinger has changed his address from Hertzler to Narion, Lancaster Co., Pa., R. F. D. No. 1. His correspondents will kindly notice the change.

Pre. S. S. Erb of Parnell, Iowa, has purchased land in Oscoda Co., Mich., and will likely make his home there in the near future. That makes the fourth minister for the new settlement in Michigan.

Bish. Joseph Schlegel and wife of Milford, Neb., expect to spend the summer with their children in Oregon. We trust their stay on the coast will prove beneficial to themselves and uplifting to the church. The brother also conducted the communion services at Bruning, Thayer Co., Neb., on April 10th.

Bro. J. A. Brillhart, who for some years had resided at Scottsdale, Pa., but later moved to Port Trevorton, Pa., has again taken up his residence at the former place. He will likely again assist in looking after the Masontown congregation. Note the change of his address from Port Trevorton, Pa., to Scottsdale, Pa.

Bro. Daniel Shenk of Denbigh, Va., held a few meetings at Hearing, near Norfolk, Va., over Easter Sunday. Bro. Elias R. Miller's family, with his father, are the only members who are, to our knowledge, permanently located in this vicinity, but others seem to be much interested in the plain gospel preaching of our people and there are prospects of building up a congregation.

For the Herald of Truth.

SMALL THINGS.

By David Garber.

"Who hath despised the day of small things?" said the Lord, when the work of the building of the second temple was progressing slowly, as some were discouraged, because they underestimated the importance of the work in which they were engaged, and because, in their estimation, there was wanting much of the glory of the former house, saying, "Who is left among you that saw this house in her first glory? and how do you see it now? is it not in your eyes in

1904.

comparison of it, as nothing?" But, said the Lord, "Who hath despised the day of small things?" Zech. 4:10. "Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua...; and be strong, all the people of the land, and WORK; and... the glory of this latter house shall be greater than the former. Hag. 2:4, 9. A combination of unity, strength and work are three essentials in the church to accomplish a great work. "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts," therefore submit yourselves to God. There are many people who, through discouragement, have no real enjoyment in their work, because their station in life seems of little importance and by far inferior to that of others; and others will not work, and try to ease their conscience with the thought that they have but "one talent," and therefore it is of no use to try to do anything. But consider! Does not the Master make us understand that even the giving of a "cup of cold water in the name of a disciple" shall not be without its effect and reward? Who has not thrown a small pebble into a body of water and seen the effect, causing little waves which became greater and greater and finally lashed the farther shore? Who does not know that in the little acorn lies hidden the mighty oak?

Again, have we forgotten the little conversation that Andrew had with his brother Peter concerning the Messiah, and "he brought him to Jesus," which eventually led to the preaching of that wonderful sermon on the day of Pentecost, which resulted in the conversion of at least "three thousand souls." I do not say anything about the influence those "three thousand" wielded, with the accumulating forces, now these nearly two thousand years! And just think, reader, all this through a little personal work on Andrew's part, and the blessing of God.

Again, some of the great work accomplished in the world by men may be traced back to the time when they were picked up as homeless little tots on the streets of some wicked city, but proved to be "diamonds in the rough." And may we not hope that some of those little orphans in our mission in India, supported by individuals or otherwise, at the trifling expense of fifteen dollars a year, and instructed by our faithful missionaries, may some day shake India to its very center by the power of the gospel?

I wonder how many of our sisters as care-mothers have felt the evil of discouragement stealing over them, thinking of themselves as pent up from usefulness (as compared with others), with a number of boys and girls to care for, and this seems little compared with the work of a missionary, forgetting that she is herself a missionary with a great mission in charge, for "the hand that rocks the cradle, moves the world." Remember, then, mother, that "a nation" is in your child (Gen. 17:4, 16). Therefore "despise not the day of small things," and set about with holy fear and great courage to so direct your homes that they may be as that blessed home of faith, prayer and instruction enjoyed by Timothy, who from a child knew the holy scriptures. Do you say, but my son is not a Timothy, or my daughter not a Phebe? Why may it not be so, other things being equal?

Now, if a nation is in our sons and daughters, is our calling of little importance? No, verily, but we should be so interested in their welfare, and even have an interest in the generations to follow, teaching them diligently, both by example and precept the simplicity of the gospel and warning them

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against sin, showing them the exceeding sinfulness of sin, praying much for that "wisdom that comes from above," and withal praying that the Lord might prepare their hearts while you faithfully do your part in the instruction (Deut. 6:6, 7; Eph. 6:4). May we be far from indifferent in these things and as nearly as possible make our homes as typify heaven, and thus endeavor to enlarge the "holy nation" and increase innumerable the "peculiar people."

The widow was highly commended by our Master for casting into the treasury "two mites" (less than a penny, however a sacrifice that was felt, for "it was all her living"), and should we "despise the day of small things" (and not rather despise the day of small sins), and not spend our five, ten and twenty-five cents for tobacco in its various forms, occasional drinks and articles of ornamentation, such as neckties, rings, pins, buttons, chains, charms, etc. (for a more complete list see what the holy prophet Isaiah says in Chap. 3)? Should we not be ashamed and blush at the remembrance of the fact that for these three things—tobacco, drink and fashion—thirty hundred million dollars are spent annually? "Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neither could they blush." Jer. 6:15. Who can compute the amount of good that this vast sum of money, made up of so-called little things, would accomplish, were it used to evangelize the world?

How can it be otherwise than that our "hands are full of blood"? Isa. 1:15. "If any man will come after me, let him deny himself, and take up his cross, and follow me," says Christ to the thronging multitude. And would he say less to the numerous professors in these last days? Will we not "arise and shine" in the image of the lowly Nazarene, and no longer despise the day of "small things," and not "mind high things, but condescend to men of low estate," and no longer cause "heaven to mourn, and hell to have her jubilee," but prove our love to the Master by obeying him in all things, both inwardly and outwardly, and so turn the tables and cause hell to groan and heaven to rejoice over souls saved?

"Behold, how great a matter a little fire kindleth!" "Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes." Cant. 2:15. It was the little flame of a lantern that caused the great Chicago fire. It is the little seed of a noxious weed, allowed to grow and ripen, that overspreads the farm and neighborhood. O my brother, your going once into a saloon may cause you to reap a great harvest of drunkards! My sister, that little article of adornment on yourself or child may flood the church with the vanity of fashion, a thing "highly esteemed among men," but "an abomination in the sight of God."

Truly has a certain writer said: "Every step I take, every word I say, and every act I perform, I tread upon chords that will vibrate in all eternity; either over all the hills and dales of heaven, or through all the vaults and dark caverns of hell." Such is our influence whether we believe it or not. No wonder then that Paul said: "Work out your own salvation with fear and trembling" (Phil. 2:12), and Christ says: "He that gathereth not with me, scattereth" (Matt. 12:30). By this we see that there is no neutral ground to stand on, for all these things are no "small things," but either tend to glorify the spiritual temple or retard its progress. So, then, "if the Lord be God," follow him; but if Baal, then follow him.

"Then shall ye return, and discern between the righteous and the wicked; between him that serveth God, and him that serveth him not." Mal. 3:18.

Nampa, Idaho.

For the Herald of Truth.

FIRST TRIP TO WEST VIRGINIA FOR 1904.

By Joseph F. Heatwole.

Bro. C. Good and the writer left their homes on March 3d for a short stay in Pendleton and Randolph counties. A number of meetings were held on our way out, which were all well attended, notwithstanding the bad condition of the roads, with the exception of the first one at Bogg's S. H. We found the brethren and sisters apparently in good spirits and willing to do what they can for the Lord. They seemed to be very glad to have us with them again after being left four months without one of our preachers. The remark was made several times, "We have not had any preaching since you left us the last of November." One of the sad things to me is to go back to the place we called our home last year and not see Bro. Job Smith. He is truly missed in the home, church and neighborhood. He was a lover of vocal music and a noble singer, but when his health failed so he could not engage in song, he would frequently ask us to call in the neighbors and have a social singing. We trust he has gone to join the heavenly choir to sing redemption's story.

We commenced our return journey on the 8th, and on the morning of the 9th Bro. Good left me at Seneca to fill several more appointments while he continued his journey homeward, as he was complaining some. He arrived at home the evening of the 10th. I had not expected to reach my home before the 14th, but on account of so much sickness the Sunday afternoon appointment was recalled and I left Bro. Eye's at 1 p. m., driving 32 miles to my home, which I reached by 9 o'clock in the evening and found all well.

The prospect for the church work looks promising. There are at present nine or ten who have expressed a desire to unite with the church in the near future. Bro. C. Good has been appointed to the West Virginia work for this year. He and Bro. Henry Blosser started on the 15th of April to remain in the field until near the time for conference, after which Bro. Good's wife will accompany him and they will locate near Job.

We would ask all the brethren and sisters interested in the upbuilding of God's Zion and the ingathering of souls, to remember this work at a throne of grace. Those who have had the work resting on them know best what it is. It is truly great, both physically and mentally.

Dayton, Va.

Paul loved liberty. Yet, when his liberty would cause another weaker brother pain, or would be a hindrance or a stumbling-block to any of these honest, weak brethren, he would sacrifice his liberty for their sake. He said, "If I eat meat while my brother is offended, I will eat no meat while the world standeth."

Prayer is the breath of God in man,
Returning whence it came;
Love is the sacred fire within,
And prayer the rising flame.

HERALD OF TRUTH

Thursday, April 28, 1904.

D. H. BENDER, Editor.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

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13. Missouri, Iowa and E. Kansas.
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15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

OUR BOND ISSUE.

The Board of Directors of the Mennonite Publishing Company have ordered the issue of First Mortgage Bonds to cover the indebtedness of the Company. These bonds are secured by a deed of trust on the plant of the Company, including fifty-five thousand dollars worth of real estate, together with the entire stock and equipment of the Company amounting to \$100,000.00, and are issued in the denominations of \$25.00 and \$100.00 each, will bear five per cent. interest, payable on the \$25.00 denomination annually and on the \$100.00 denomination every six months. Both interest and bonds are payable in gold.

This will make a good and safe investment, and we hope it will appeal to our people, and that many will be glad to purchase these bonds for the purpose of helping out the Publishing House, and also as a profitable investment for themselves.

The bonds will be issued and ready for sale and delivery by May 1st. Several thousand dollars' worth have already been sold and others who wish to invest in them will do well to send in their orders soon. Further information will be gladly given to any one desiring it.

Mennonite Pub. Co., Elkhart, Ind.

If you want a good Bible at a reasonable price, send to the Mennonite Publishing Co., Elkhart, Ind. Remember that many of the cheap Bibles have poor binding, a poor print and will not last long. We want to give every purchaser full value for his money.

An Excellent Offer.—Those who would like to obtain a really meritorious history of the Mennonite church will be glad to know that they can get the Herald of Truth for one year and "History of Christianity" (Horsch) for \$1.50. The regular price of the book is \$1.00, but by ordering it with the Herald this book of 304 pages, well printed and handsomely bound in cloth, will be sent, postpaid, at the rate of 50 cents. This offer applies to renewals as well as to new subscriptions, only in the case of renewals all arrears must be paid.

HERALD OF TRUTH.

CORRESPONDENCE.

Waynesboro, Va., April 20, 1904.—Dear Herald readers, Greeting in Jesus name. Council meeting was held at Spring Dale Saturday, the 16th. Attendance was fairly good and much interest manifested. All present expressed themselves to be in peace and union with each other, which is one of the most agreeable things of this life, for there can but little good be accomplished unless all stand and work together as one body in Christ Jesus. Bro. A. P. Heatwole gave a good lesson from the words, "But I have a few things against thee." Rev. 2:14. Every brother and sister should make a special effort to attend meetings of this kind, as we always get instructions that are strengthening and lasting. Sunday following we had an interesting talk by Bro. E. C. Shank on "Pure Religion" (Jas. 1:26, 27). Bro. J. H. Martin was called to preach the funeral sermon of a child at the Mountain church, therefore he was not present at the regular services at Spring Dale. Sunday school is in a prosperous condition. We have many things to be thankful for. Let us ever praise Him who has done so much for us. Cor.

Kinzer, Pa., April 21, 1904.—Greeting to the Herald readers. Christians should always rejoice, but there are times of special rejoicing. Such has been the lot in our community. On April 9th there were eleven precious souls admitted into church membership at the Paradise M. H., nine being baptized and two reclaimed, and on April 16th there were twenty-two admitted at Hershey's M. H., nineteen being baptized and three reclaimed. Most of these were young and tender plants, but God can give them the nourishment to make them strong and productive. Brethren, let us remember them in our prayers, as well as all others, and especially the weak churches. Jesus said, "No man is able to pluck them out of my hand," etc. John 10:28, 29. But we must be his sheep and hear his voice, if we would have this truth applied to us. A Brother.

Pennsylvania M. H. Newton, Kansas, May 14, 1904.—Greeting. We were gladly surprised Sunday morning, April 10th, as we entered the meeting house, to see Bro. Brunk and Bro. R. J. Heatwole of Windom with us. Bro. Brunk gave a very interesting sermon and was attentively listened to by the whole congregation; he took for a text 2 Sam. 18:29, showing that David was a man of God, selected from among his brethren by God to be king over the tribes of Israel; but he had to go through many trials and temptations before he was competent to do his life-work. It is interesting to notice how God was preparing him to be king of Israel, as well as a God-fearing king. But his son Absalom was selfish and sinful. The speaker vividly pointed out the condition of the Christian who obeys all the commandments, and also showed what the results will be if we follow the wicked and sinful course of Absalom. Brethren, let us be doers and not only hearers of the word. D. Weaver.

Spring, Pa., April 14, 1904.—The Bible meeting at the Folk M. H. was re-organized April 3, 1904, for the second quarter, with W. E. Hanning as general leader. The topic for study during the quarter is: The Early Christian Church. The first lesson was given on Sunday evening, April 10th. We believe this line of study will be a great help to all interested ones, and we trust that all who

attend these meetings will become better acquainted with God's word, and that much good may be done; the Christian strengthened, sinners made to realize their lost condition, and turn to seek their Savior. The Lord says, "Seek and ye shall find," also, "Call upon the Lord while he may be found." Annie F. Miller.

St. Zion Cong., Morgan Co., Mo., April 12, 1904.—Dear Herald readers, Greeting in the precious name of Jesus. Another anniversary of the resurrection of our dear Redeemer has just come and gone. All nature seems to be awakening from its long winter sleep. Oh, how should this silent whispering of the voice of God all around us stir the Christian to a complete separation from the sinful and the many things that retard the spiritual growth! We should be clothed more with the mind of Christ. What a perfect pattern! How it behooves us ever to follow in his footsteps! We met on Good Friday for preaching services. For several years the council of the church has been held at this time, but upon this occasion it was omitted, as the bishop was not able to attend. The Lord willing we expect to hold council meeting on the fourth Sunday of this month and communion the second Sunday in May.

Bro. Kauffman is not yet able to attend church, but is slowly improving. We hope and pray, if it be the Lord's will, that he may be restored to health again and continue to break the bread of life to the little flock here and other places in the Lord's vineyard. We desire the prayers of God's children for us and the work here that we may be established in every good word and work. Emma Shank.

Larned, Kansas, April 17, 1904.—Dear Herald readers, Greeting. As it was the request of friends in Ohio when we left them, that we should write for the Herald so all can hear from us, I will try by the help of God to do so. The brotherhood here received us very kindly, for which we are thankful. We praise the Lord for his care over us. It is a blessing to know that his all-seeing eye is in every place. The few faithful laborers here who conduct Sunday school and meeting in the school house, would indeed be thankful for more workers to move into this part of God's vineyard, and we trust the Lord will send them forth as he sees best. My prayer is that our hearts may be so filled with the Spirit and love of God that he can use us for the upbuilding of his kingdom. We know when he rules and reigns within our hearts that nothing impure can dwell there. All glory be to Jesus for his saving power.

Sarah Hartzler.

Brandywine, Pendleton Co., W. Va., April 15, 1904.—The writer and daughter Bessie are visiting among some of the congregations in this state. In order to reach our first appointment, a journey of forty-two miles was made in private conveyance the first day. The top of the Shenandoah Mountain was reached at a time when its summit, which is here at least 4,000 feet above sea level, was enveloped in a cap of cloudy spray that in part was tinged on the tree tops and shrubbery as hoary frost. Since arriving in the present field of ministerial labor, meetings have been held with the congregations at Ruddle M. H., New Election S. H., Pleasant Grove M. H. and at Brandywine M. H., with good attendance and interest at each place, excepting that in the New Election S. H. community, where measles and other complaints are prevalent.

April 28,

1904.

During the long, cold winter just passed the people who live among these mountains had few opportunities for attending public worship, and hence with the opening of spring they are naturally in an appreciative mood that renders the coming of a preacher among them at this season an event that elicits more than the ordinary degree of interest.

On the 15th of April Pre. Chr. Good and Dea. Henry Blosser crossed the same rugged barriers encountered by us and proceeded farther west to resume the year's work left off last December by Pre. Jos. F. Heatwole and wife in West Pendleton, Randolph and Tucker counties, this state.

L. J. Heatwole.

Bremen, Ohio, April 18, 1904.—Greeting to all the brethren and sisters. We were again refreshed by the visit of Bro. John M. Shenk of Elda, O., who came into our midst on the 16th and remained over Sunday. On Sunday he baptized and received into the church a precious soul, which adds one more to our little flock. The ceremony was witnessed by many people from different denominations. A deep impression was made and some are considering the cost. We need able brethren here who can rightly divide the word of truth. I fear many are worshipping the god of this world more than the living God. We have preaching every four weeks by our brethren and invite all who can to stop with us.

Benjamin Huber.

Manson, Iowa, April 19, 1904.—Dear Herald readers, Greeting. Our Sunday school was organized on April 17th. The following brethren were chosen as officers: Chris. S. Zehr, Supt.; John C. Zehr, Asst.; J. B. Griener, Sec. May we all take a deep interest in this work, not alone here, but wherever this great work started. We should look forward to and do with pleasure what the Lord wants us to do. May we all be filled with the spirit of love for our Lord and Master and serve him in spirit and in truth and be careful what we sow, for whatsoever we sow we shall also reap. Let us do with our might what our hands find to do. Cor.

From New Holland, Pa.—The services held in the Hinkeltown Union M. H. on the evening of April 10th were well attended, the house being filled before the appointed time. After a song service of twenty minutes, Noah H. Mack preached from the text, "I am the way, the truth and the life." The brother taught clearly and emphatically that all who seek this way must come by way of the cross, deny self and by gaining victory after victory enjoy the blessed experience that the Christ-life is the most happy life. A number have inquired whether we would have regular appointments at this place. I hope that time will soon come. Our nearest minister lives five and the other ten miles away, making it very inconvenient. This church was built in 1848 by the Church of God. Being deserted and sold it became a union church. The Methodists and then the German Baptists held regular services for a number of years. We have many people here whose parents and grandparents were Mennonites, and there appears to be a great demand for plain doctrinal teaching. If this were possible we are sure the harvest would be great and God be glorified. The Lord grant it. W. H. Benner.

Beach City, O., April 14, 1904.—Dear editor and Herald readers, greeting in Jesus' name. We reorganized our Sunday school on April 10th at the Longenecker M. H.,

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with the following officers: Supt., Bro. J. L. Kaser; Asst., Bro. W. H. Shoup; Sec., and Treas., Bro. Ira D. Shoup; Chor., Bro. W. H. Shoup. The church took a very active part in the reorganization. We have Sunday school every Sunday from April 1st to Nov. 1st, the rest of the year we have Sunday school every two weeks before services. Our school is small, as well as our congregation, but we rejoice that Jesus said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." There are five precious souls that wish to make their church home with us at this place; these converts will be received into the church by water baptism in the near future. May the Herald be one of the means to strengthen our faith and love to God and one another, is the wish and prayer of the writer. W. H. Shoup.

Topoka, Ind., April 19, 1904.—Greeting to the Herald readers. On last Saturday our counsel meeting was held at Emma. In the evening and again on Sunday morning Bro. Andrew Hosteler of Middlebury, Ind., preached for us. There was a good interest manifested and we trust the lessons taught may not soon be forgotten. If we follow the plain teachings of the word, we will always have reason for rejoicing. I read the precious Bible, the more I love to read it. Let us live close to Jesus and take him for our guide and our rock of defense and we will finally enter the haven of everlasting rest. Susie Miller.

Woodside, Pa., April 14, 1904.—The pulpit in the Masontown Mennonite M. H. was filled April 10th, both morning and evening, by Bro. John Brillhart. The brother gave us a very interesting discourse from Matt. 6:13, last clause. Justus B. Bare.

Baldwin, Md., April 12, 1904.—Greeting in Jesus' name. On Sunday, March 27th, we reorganized our Sunday school, electing the same officers we had last year: Supt., Moses Nafzinger; Asst. Supt., Joseph Hertzler; Sec., Silas Hertzler; Treas., Joseph Miller. On March 10th, the brethren Daniel Stoltzfus and John S. Mast came into our midst and remained over Sunday, March 30th, preaching on Sunday morning and again at night. A Brother.

For the Herald of Truth.

REPORT OF MISSION MEETING.

The regular quarterly meeting of the Mennonite Sunday School Mission was held at Kinzer, Lancaster Co., Pa., on Wednesday, April 13. The meeting was opened with singing, followed by Bish. Eby reading Jas. 2 and offering prayer. The General Superintendent welcomed the audience and introduced B. H. Herr, who acted as moderator of the meeting.

Following the reading of the minutes of the last meeting, J. B. Senger delivered a sermon from Matt. 10:7 (first clause), reading in connection with it Acts 5:42. We should preach and teach and testify for Christ in our every-day life, in conduct, in private conversation, in everything we do. An address on the subject of "Opportunities" was given by C. M. Brackbill. Opportunities pass by and do not return. We must seize them while they are present. Every one has the opportunities of self-improvement, of reaching out after higher and better things.

Under the head of miscellaneous business, N. H. Mack made an earnest plea for financial help for the Welsh Mountain Industrial Mission, of which he is superintendent. Ex-

perience has taught them, he says, that they cannot conduct a mission and help those who need help, and at the same time conduct their business on strictly economic business principles. For this reason they still need to be supported to some extent by the charitable public.

At 11:30 the meeting adjourned for the noon recess.

The afternoon session opened at 1 o'clock with a half hour's song service, followed by N. H. Mack.

A. A. Ressler acknowledged \$502.85 received since the last quarterly meeting for the use of the Mennonite Mission and Orphanage at Dharmat, India.

Supt. Mellinger re-appointed all the old officers of the various mission Sunday schools. Bish. Eby appointed solicitors in the various sections of his district to receive funds for the purpose of making good the loss of the officers of the Mennonite Evangelizing and Benevolent Board in the failure of the Indiana National Bank.

"The use and abuse of vocal culture," was discussed by Henry L. Burkholder and Noah H. Mack. We need to have some knowledge of the science of music in order to sing properly, and vocal culture is an aid in producing tones easily and correctly; but we should never allow the spirit of the hymn to be lost in endeavoring to execute the music properly.

D. N. Lehman delivered an address on the subject, "Wanted." In Matt. 20:7, we read, "Go ye also into the vineyard." God wants every one to go to work in his vineyard. A number of things were enumerated that the church wants or needs that in the opinion of some at least would tend to build up the cause of Christ, but the greatest need of the church, in the opinion of the speaker, are fathers and mothers who are loyal to the church and to Christ, her head.

Joseph Bechtel, Supt. of the Philadelphia Mission Sunday School, addressed the meeting. S. H. Musselman stated that some person or persons had promised to duplicate any amount, not exceeding two hundred dollars, that the meeting would raise for the Welsh Mountain Industrial Mission. J. A. Umble said he would like to be one of one hundred men who will each give two dollars; thus they would secure for the Welsh Mountain Mission four hundred dollars. By way of a general contribution, some subscriptions and a little help from the treasury of the Sunday School Mission, the desired amount was raised.

The exercises throughout the day were interspersed with suitable hymns led by Menno Hershey and B. H. Herr. The meeting adjourned at 3:30, Bish. Eby pronouncing the benediction.

Amos A. Ressler, Sec.

For the Herald of Truth.

IS SUNDAY THE SABBATH?

By J. M. Brunk.

"Ye shall keep the Sabbath therefore: for it is holy unto you; every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people." Ex. 31:14.

In a recent article which appeared in the Herald, the above text was used as a direct command of God to us, and as being an unchangeable obligation to the Christian church. I infer, however, that the text was used in defense of keeping sacred the first day of the week, which I believe to be a duty enjoined on all Christians, and will fully agree with Sister Berry that Sunday (or the Sabbath, as she terms it) is not kept

nearly as sacred and holy as it should be. The question which comes to me at this time is whether the text can properly be used in defense of keeping sacred the first day of the week. My conclusion is this: If the fourth commandment or any part of the decalogue is intended for us, we not only have the right to refer to it in giving a reason for the hope that lieth within us, but it becomes our duty to see that our lives correspond with its teachings in every respect. So the question would naturally arise: Were the Ten Commandments as given on Sinai given for us? An article published in the Herald a few months ago, written by Bro. G. R. Brunk, plainly teaches that the decalogue as given to Moses on Sinai was for Israel only, as we infer from the words of Moses himself in Deut. 4:8. By a careful study of Bro. Brunk's article and the many help which he rehers, we cannot help but conclude that the law of Moses was for Israel only. Therefore it is not for us, and if it is not for us, it surely has no authority over us. (We infer that Bro. Brunk means to say that we are not bound to its ceremonial teaching; its moral teaching is just as binding upon us as it was upon Israel.—Ed.) Hence, if the Mosaic law is not for us and has no authority over us, it is plain that we have no right to refer to it to prove any of the principles that we as a church hold sacred and practice.

I fully agree with Bro. G. R. B. that a great many Christians are unsettled, or rather are ignorant in regard to the difference between the law and the gospel. Let us make a more careful study of the subject, so as not to have the law and the gospel entangled, or, possibly better, to get the two disentangled. I would again urge a diligent and prayerful study of the above mentioned article, entitled, "Christ the Fulfillment of the Law," found in the issue of Jan. 21. If the fourth commandment does not have reference to Sunday, methinks I hear some one say, where then have we the commandment to keep sacred the first day of the week? On the answer to this question possibly not all will agree. I for my part fail to find this a direct command. So allow me to give my reasons for keeping sacred this most holy day:

In the beginning God created all things in six days; on the seventh day he ended his work, hallowed and blessed the day. On Sinai the children of Israel were commanded to keep sacred the Sabbath as we would infer, in honor of their Creator and the completion of their creation. Later, Christ came into the world, died, was buried and resurrected, and thus ended his work on the first day of the week, completing the plan of salvation, or in other words, completing the creation of the new life, that life which is hid with Christ in God. Praise the Lord for the completion of such a creation! Therefore we as his children hold sacred this first day of the week (1) in honor of our Creator (Christ); (2) in honor of the creation of our new life; (3) in honor of the resurrection of our Lord; (4) we follow the example of the apostles, and assemble on the first day of the week to converse and sing about Jesus, as the apostles undoubtedly did on this day. Other reasons might be given, but let the foregoing suffice.

I believe one cause for confusion on this subject is that Sunday is nearly everywhere and by nearly all church members spoken of as the Sabbath day, for which we fail to find any scriptural authority. So far as we have learned, wherever the Sabbath is mentioned in holy writ, it has reference to the seventh day. According to our understanding the only way we may be justified in calling Sunday the Sabbath, is by taking the

meaning of the word Sabbath itself (which is rest) and applying it to Sunday. From such a point of view we may term Sunday a Sabbath. Some who read this article may think it "not a serious question." While it may not seem serious to some, to others who have surroundings accordingly it is really serious. To those who may think this a question of minor importance, we would say, We do not believe you have ever yet lived where the erroneous doctrine of Seventh Day Adventism was continually taught. While it is not our aim to censure other denominations or to study the Word for mere argument's sake, yet we feel confident that the Lord expects us, as valiant soldiers, to defend him and his word; especially so when we see that the word is being misconstrued and erroneously taught.

We are glad for the short explanation on the subject in the query department of the Herald by Bro. J. S. Shoemaker.

La Junta, Colo.

For the Herald of Truth.

A CHURCH DIRECTORY.

By S. B. Wenger.

Where and when will the conference be held? Probably one fourth of the members of the church know the answer to the above question in regard to the conference in their own conference district. The other three fourths do not know, much less do they know about the conference in other districts or about the General Conference.

All who are interested in the work of the church look forward to these special meetings with some degree of interest or anxiety. We hope for some good results from these meetings. I have known brethren who were contemplating taking a journey into some distant part of the country and wishing to arrange their trip so as to attend certain conferences, but they were unable to ascertain the dates and locations. It would take special meetings, simply naming the date and place, and also giving the addresses of our city missions and church institutions. I people pass our missions by sometimes who would be glad to spend a few hours with our mission workers if they knew where to find them.

Some other church papers have such directories and some of the agricultural papers run a directory of special business meetings. All people who are interested in these business events can know just when and where they will convene. We are all interested, or should be, in the work of the church. Why not have a church directory in the Herald of Truth? It would not occupy more than a fraction of a column and I believe many would be interested in it. A man said to me a short time ago that the Mennonite church did not have enough system about its work. Is he right? I don't want to be finding fault, but I fear there is too much truth in his statement. In harmony with Bible teaching let us be more systematic, more zealous and more steadfast in the principles of the gospel and the upbuilding of the church.

South English, Iowa.

For the Herald of Truth.

OUR PROBLEM.

By Sarah Flohr.

When asked what was the first and greatest commandment, our Master replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with

all thy mind." And to this he added, "Thou shalt love thy neighbor as thyself."

Our Master knew that if we obeyed the first and great commandment we should be better fitted to obey the second, that we would then only see and recognize the perfect man, and as we loved God and began to understand our true sonship, we would hasten to overcome all that stands in the way of our perfect realization of God's idea. How well he understood the great problem, that each and every one must conquer self! How prominent self stands every moment of our consciousness, demanding indulgence, attention, gratification, never satisfied, but with constantly increasing demands calls for more and more! It shows itself in a hundred ways and forms; in self-will, self-love, self-justification, envy, jealousy, love of applause, and to be heard of men.

This same self points out to us the faults in others and shows us how much better we are than our neighbor, pointing out to him the mote that is in his eye, while it fails to point out the beam in our own eye. Would we wish to have our work judged by the success or failure of others? So far as our neighbor is concerned our duty toward him is clearly defined: to love him as our self.

If we do this honestly we will have fulfilled our highest obligation. In the bringing out of the perfect man of God, if we as Christians let our "light shine," as we are taught in the Bible, will there not soon be enough light to dispel all the darkness of error? Remember each day and hour is a complete seed-time and harvest. If we sow the good seeds of love, meekness, gentleness, humility and good deeds, the harvest is a sure one, of love, peace and joy. But if with the good seed we allow the tares of anger, envy, jealousy and selfishness to mingle, sure is the harvest of sorrow, sin, sickness and death. As we sow so shall we reap.

How clearly the Levator saw the necessity of overcoming self, and how pronounced is his declaration of the sure reward! Rev. 2:7, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. 3:21, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." Could we ask for a greater reward? The task is no greater than we can accomplish. "Work out your own salvation with fear and trembling," said Paul (Phil. 2:12).

While undoubtedly our great problem and individual work is within ourselves, we must not forget that we are only one of God's millions working out their own problems, and in working with them we must reflect in every way possible, love and charity, which is so beautifully expressed by our Leader.

To this we may add the word of the apostle Paul, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law."

New Waterford, Ohio.

For the Herald of Truth.

PROMISES AND ADMONITIONS.

By Lizzie M. Wenger.

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. 1:9. "And hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation: and hast made us unto our God

kings and priests: and we shall reign on the earth." Rev. 5:9, 10.

"Have no fellowship with the unfruitful works of darkness, but rather reprove them." Eph. 5:11.

"Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity." 2 Tim. 2:19.

"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. 5:14.

Oh how beautiful and hopeful is the condition of redeemed ones; they have a building of God, an house not made with hands, eternal in the heavens. "For Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28.

So let us continue to strive more earnestly to follow the ordinances and commands of Christ, "that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, the Word of life; for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us." 1 John 1:2.

Dangerous is the place outside the ark of safety! "When once the long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls, were saved. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." 1 Pet. 3:20-22.

Brethren, "arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin," that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. "He that climbeth up some other way the same is a thief and a robber." "Will a man rob God?"

"And in all things that I have said unto you, be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth." Ex. 23:13.

"That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive: but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." Eph. 4:14, 15.

"Likewise also the good work of some are manifest beforehand; and they that are otherwise cannot be hid." 1 Tim. 5:25.

Come, Holy Spirit, heavenly dove,
Win all thy quick'ning powers;
Come, shed abroad a Savior's love,
And that shall kindle ours.

Farmersville, Pa.

MISSIONS.

For the Herald of Truth.

FROM CHICAGO.

To the dear Herald readers greeting in Jesus' name. It has been some time since you have heard from here. But it is not because we have forgotten you; being so very busy we did not get time to write. God is blessing us in our work. Time after time he has showed his love in more ways than one. We had a series of meetings, which

resulted in a number coming out from sin to the Savior.

Ordination services were held here on March 26, when two young brethren were set aside for the ministry—Bro. Kover and Bro. Lapp. The services were conducted by Bro. J. S. Shoemaker and Bro. D. J. Johns. May success meet them at every point on the pathway of life and may many precious souls be won for the Master.

Our Sunday school is very interesting and has a large attendance. Much interest is shown among the pupils and teachers. There were fourteen who were able to repeat the golden texts for the last quarter. The services among the older ones are also good. The past two Sunday evenings our house was full. We feel very much encouraged in the work.

Will you pray with us for financial aid that the amount to be paid May 1st on our building may be on hand? Thanking all the dear ones for the interest shown us, we are

Yours in Jesus,
HOME MISSION.
Chicago, Ill., 145 W. 18th St.

For the Herald of Truth.

WAS IT REAL?

By Lina Z. Ressler.

Communion season was approaching at the Mission at Dhamtari. The faces of the missionaries were rather anxious looks, because they realized the importance of the occasion and feared that perhaps some of those in their charge failed to understand the meaning of the command, "This do in remembrance of me."

Five years ago nearly all of these now Christians were living in the darkness of heathendom. When we remember how long it took the Father to teach us some of the lessons of Christian life, and how patiently he must still teach us, we can see something of the need for simple teaching to these babes in Christ.

A number of earnest sermons were preached. Efforts were made to have misunderstandings in the brotherhood made right. Christians among the heathens were especially dealt with and prayed for.

Saturday evening came and another meeting was held among the boys. The necessity of making wrongs right was again dwelt upon. At the close of the meeting an opportunity was given for confessions or requests. A number of boys confessed to having done wrong in various ways and asked for forgiveness and prayer. One boy who had been sewing said he had taken some thread. No one knew of it but himself and God. But he did not feel happy over it and so used the thread in sewing, thus practically returning it. But that did not satisfy him, for he knew it was wrong and he wanted to confess his sin and would as soon as possible pay for the thread even though he had returned it. The missionaries were grateful. This and other confessions made them feel that these children, many of whom have been brought in to think that stealing when a footstep was heard outside the door, the screen was lifted quietly, and a boy stepped in. It was Nand Lal, one of the blind boys. He was asked what was wanted. With a trembling voice he explained that some time ago he had taken a pair of old iron hinges from doors that were little used and where their loss was not noticed. No one knew it but himself. He did not feel

that it was right for him to have the hinges and he wanted to return them. The nervous way in which he held the hinges, the trembling voice in which he spoke, and his earnest manner all told that it was a matter of real conviction with him. One of the missionaries took the hinges, told the boy that was the right thing to do and sent him away light hearted. The work comes on after all. Principles of right are being planted in these young hearts. Occasionally, too, there are these precious assurances that these principles take root and are growing.

Unwillingness to make full restitution has brought trouble to many a life. It is refreshing to see occasional examples of a real willingness to make wrongs right.

Dhamtari, C. P., India, Mar. 21, 1904.

PEACE.

Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals or forts.

Down the dark future, through long generations,
The echoing sounds grow fainter and then cease:
A bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say, Peace!

The warrior's name would be a name abhorred!
And every nation that should lift again
His hand against a brother, on his forehead
Would wear forevermore the curse of Cain!

Peace! and no longer from its brazen portals
The blast of war's great organ wakes the skies!
But beautiful as songs of the immortals
The holy melodies of love arise.

—Longfellow.

CONFERENCES.

SEMI-ANNUAL CONFERENCE.

The spring session of the Wisconsin Conference will be held at the Brennenman M. H. (Lower District) on the second Friday in May (May 13), 1904. Visits are always appreciated on these occasions, and those who may desire to come by rail will be met at Broadway by writing Miss Lewis Shank at same place. C. H. Brunk, Sec.

The Lord willing, the A. M. Conference for Ohio and Pennsylvania will meet May 24 and 25 at the Oak Grove M. H. near Smithville, Wayne Co., O. All who are interested in Christ's kingdom are invited to attend.—C. Z. Yoder, John R. Zook, C. K. Yoder, Committee.

DEATHS.

Holsapple.—On April 15, 1904, near Dakota, Ill., of dropsy, Dr. W. H. Clinton Holsapple, aged 69 Y., 6 M., 5 D. He had been a constant sufferer for over three years. About eight weeks before his death he was taken into the clinic fellowship by water baptism. The Lord had spoken peace to his soul, and he longed to depart and be with Christ. Bro. Holsapple was born and raised near Millerville, Perry Co., Pa., and was united in marriage to Malinda E. Stahl, April 5, 1860. To this union were born nine children, two of which have preceded the father in death. His wife has saved his wife and seven children to mourn his departure. Funeral services were conducted by J. S. Shoemaker, assisted by Bro. Warrington, of the M. E. church of Dakota, Ill. Text, Job 19:22.

Shuler.—On April 12, 1904, near Sterling, Ill., of infirmities of old age, Elizabeth (Rosenberry), wife of Geo. F. Shuler, aged 78 Y., 2 M., 27 D. She was received into church fellowship about three weeks prior to her death, after which she seemed to be perfectly resigned to her Lord until she closed her eyes in peaceful rest, to awake among the blest. She is survived by her husband, three daughters, eleven grandchildren and one great-grandchild. Three children had preceded her to the spirit world. Services were conducted by J. S. Shoemaker, assisted by Bro. Donaldson of the Sterling Presbyterian church. Text, Ps. 87:3.

Myers.—The Jacob B. Myers of New Baltimore, York Co., Pa., passed from this life on April 15, 1904, aged 81 Y., 1 M., 24 D. Funeral services were held at the Barn M. H. on April 18 in the presence of a large concourse of people by Mr. Whisler and Daniel Stump from Phil. 1:21. Peace to his ashes. Martin Whisler.

ITEMS.

Senator Burton of Kansas has been fined \$2,500 and sentenced to six months' imprisonment as a penalty for using his influence for a get-rich-quick concern in St. Louis and accepting pay for the same. The case was one of using a public office for private gain and the penalty imposed is none too severe. It carries with it a disqualification from ever holding any office of public honor or trust.

The Kansas Supreme Court has confirmed the school teachers of the state in their right to have prayer and Bible reading in the schools as opening exercises. They may even suspend pupils who refuse to attend these services. The court held that such worship without compulsion could not be considered teaching sectarian religion.

Andrew Carnegie has given \$5,000,000 as an endowment fund to be used in rewarding the heroes of peace. It will be given to those who are injured in trying to save life or property for others or to the families of those who lose their lives in such efforts. A large committee will have charge of the disbursement of these funds. The gift will call forth the praises of everybody, because there is great need of recognizing the heroes who serve their fellows by acts of sacrifice in times of peace as well as in war. Sentiment should be encouraged in favor of peace rather than war and this can be done by honoring those who do worthy deeds in time of peace.

There are now piled up in the vaults of the treasury department at Washington 578,012,099 silver dollars. It is proposed to recoin some of these dollars into silver dollars—dimes, quarters and halves. The bullion that was bought under the operation of the Sherman silver purchase act has been used up, and the recoining of some of the dollars not in circulation is deemed advisable.

WELSH MOUNTAIN INDUSTRIAL MISSION.

Financial Report for March, 1904.

RECEIPTS.

Contributions.—Habecker's and Mountville Congregations, \$27.27; Henry Bremer, \$2.50; a Brother, Bally, Pa., \$2; a Sister, Bally, Pa., \$1; a Brother, \$1.15; collected by Jos. M. Sennseng, \$3.65; a Brother, New Holland, Pa., \$1; Friends, \$2.43. Total, \$43.40.

Received for Mdse., \$514.90; for labor, \$36.90; money borrowed, \$59.92; loan returned, \$10.15. Total receipts for March \$1,200.36; previous receipts, \$653.11; total, \$1,853.47.

EXPENDITURES.

Paid for Mdse., \$756.50; for labor, \$62.12; borrowed money returned, \$200; sundry expenses, \$28.71; order redeemed, 25c. Total, \$1,147.58; Previous expenditures, \$660.07; Total, \$1,807.65.

SUPERINTENDENT'S REPORT.

Goods contributed.—Friends, sewing machine, \$18; Friends, provisions, \$1; Samuel O. Martin, provisions, \$1; Mary Buckwalter, provisions, \$1.50; Lizzie Musselman, provisions, \$1; Chambers Swelgart, provisions, 50c; Henry Sennseng, provisions, 50c; John H. Mellinger, clothing, 40c; Friends, provisions, \$1.05; a Friend, one pig, \$3; a Friend, clock, \$1; a Brother, clothing, 40c; Mary Meyer, clothing, \$1.75. Total, \$31.10.

Gratefully acknowledged.

NOAH H. MACK,
Treas. and Supt.

FINANCIAL REPORT

Of the Home & Foreign Relief Commission, from Oct. 8, 1903, to Apr. 19, 1904.

India Orphan Fund.—Aaron Landis, \$14.35; Anna Martin, \$2; B. B. Weber, \$12; L. L. Beck, \$15; Wm. G. Good, \$1; Jacob and Susan B. Myers, \$5; Susan Gehardt, \$1; H. Walters, \$2; D. E. Landis, \$3; C. Bachman, \$1.20; Church and S. S. Pender, Kas., \$18.25; Sara A. Hostetter, \$5; E. P. Hostetter, \$1; C. F. Hostetter, \$5; No. Danvers Menn. Ch., Carlock, Ill., \$36.65; Benj. B. Weber, \$10; a Friend, Dalton, O., \$2.65; A. Zimmerman, \$1; Isaac L. Gehman, \$5; Wm. G. Good, \$1.55; Mary C. Musser, \$1.15; Mattie Nisly, \$5; a Sister, Calla, O., 50c; John Ann, \$1; Anna Martin, \$2.50; E. P. Philadelphia, Pa., \$60; E. P. Hostetter, \$1; Sara A. Hostetter, \$5; Six Friends, Morton, Ill., \$17.50; Friends, \$1.75; M. E. & B. Bd., \$1.43. Total, \$229.44.

Contributed to offset Bank Failure Loss.—Jacob P. Stauffer, \$15; Mrs. Katherine Martin, \$15; Lisbeth Roth, \$5; S. W. Ferguson, \$2.94; G. J. Ernst, \$25; Alice Wanner, \$2; Samuel Ernst, \$1; Harvey Evans, \$5c; Peter A. Schultz, \$2.50; C. K. Ottmann, \$5; Mrs. J. H. Weaver, \$1; Blooming Grove

HERALD OF TRUTH.

Cong., Bucks Co., Pa., \$30; Mahoning and Columbian Cong., Ohio, \$23.50; White Oak Cong., Carlock, Ill., \$40; Cleophas N. Amstutz, \$3; Oak Grove Cong., Champaign Co., O., \$5.02; Sugar Creek Cong., Wayland, Ill., \$21.35; J. J. Miller, \$1; Hannah Wambold, \$1; Congregations in Wilmet Twp., Waterloo Co., Ont., \$20; Am. Menn. Zion Cong., Woodburn, Ore., \$5.30; Am. Menn. Cong., Hopedale, Ill., \$54.51; Menn. Cong., Vernallies Mo., \$6.40; S. W. Menn. Cong., Flanagan, Ill., \$22.50; West Union Cong., Parnell, Ia., \$18.86; G. M. Miller, 50c; Walnut Grove Detweiler Cong., West Liberty, O., \$5.50; Menn. Cong., Wadsworth, O., \$25.50; Spring Valley Cong., Canton, Kas., \$12.35; Menn. Cong., East Salem, Pa., \$15; Bethlehem Cong., Waterloo Co., Ont., \$9.20; Shantz Cong., Waterloo Co., Ont., \$9.35; Spring Dale Cong., Waynesboro, Pa., \$12; Menn. Cong., Hudson, Ind., \$1; Am. Menn. Cong., McVeytown, Pa., \$15.39; Zion Cong., Woodburn, Ore., \$1.62; Levi Hostetter, \$5; Menn. Cong., Lancaster City, Pa., \$31; Menn. Cong., Cherry Box, Mo., \$3.10; Am. Menn. Cong., Beemer, Neb., \$5; J. M. Kreider, 50c; Gerhard Harder, \$1; S. W. Menn. S. S., Flanagan, Ill., \$41.05; Sonnenberg Cong., Wayne Co., O., \$47.50; Menn. Cong., Wellman, Ia., \$11; Andrew Natziger, \$15; Theo. Schertz and Bro., \$15; Gerh. Harder, \$15; Emma Stahly, \$15; Abraham Esau, \$15; Lester B. Williams, \$15; Abr. J. Neufeld, \$15.

Fort Wayne Mission.—Jacob and Susan B. Myers, \$5; Wm. G. Good, \$1; Barbara Augsburg, \$2. Total, \$8.

Sweetwater Industrial Mission, Ga.—Benj. B. Weber, \$5; John H. Loucks, \$1; Benj. B. Weber, \$5. Total, \$11.

Armenia.—Ladies' Aid Society, Goshen, Ind., \$20. Total, \$20.

Orphans' Home.—Holdeman S. S., Wakarusa, Ind., \$7.39. Total, \$7.39.

Chicago Mission.—A. Friend, 25c; Jacob and Susan B. Myers, \$5; Lizzie Lapp, \$2; Benj. B. Weber, \$5; Isaac L. Gehman, \$1; Mattie Nisly, \$3. Total, \$16.25.

Foreign Mission.—Menn. Cong., Chambersburg, Pa., \$47.78. Total, \$47.78.

Old People's Home.—Barbara Augsburg, \$4. Total, \$4.

General Mission, Evangelizing, Etc.—Margaret J. Smith, \$2; Holdeman Cong., Ind., \$7.50; A. M. Boyer, \$2; Lizzie Lapp, \$1; Isaac L. Gehman, \$1. Total, \$12.50.

Total amount received, \$1,252.15. Balance previously acknowledged, \$295. Total, \$1,547.15.

DISBURSEMENTS.

Forwarded to J. A. Ressler for general orphan work, \$116.65; for specified orphans, \$240; for general mission work, \$47.78; forwarded to Jacob Burkhardt for specified orphan, \$15; to Carrie P. Bruere, for specified orphan, \$15; to P. A. Penner, for specified orphan, \$15; to Port Wayne Mission, \$8; to Armenia, \$20; to Orphans' Home, \$7.39; to Chicago Mission, \$16.25; to Old People's Home, \$4; paid Isaac Weaver, trip to White Cloud, Mich., \$2; paid drafts, returned on account of bank failure, \$630.82; deposit lost through bank failure, \$19.74; paid for printing, \$6.15; paid for postage, telegrams, exchange, proving claims against defunct bank, \$8.74; paid to G. L. Bender, \$5. Total, \$1,197.52. Balance on hand, \$349.63.

Gratefully acknowledged.

HOME & FOREIGN RELIEF COMMISSION.
Per A. C. Kolb, Sec. and Treas.

N. B.—The balance on hand shown above, represents money paid in for specified purposes, to be used at a future date.

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Colorado Fruit Lands.—Send to F. W. Popple, Parachute, Colo., for an illustrated book, "The Grand Valley (Colorado) Fruit, Sugar Beets, Alfalfa and Grain." Book sent free.

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Published Weekly.

ELKHART, IND., THURSDAY, MAY 5, 1904.

Vol. XLI. No. 19.

EDITORIAL NOTES.

There are six applicants for church membership at Fairview, Oscoda Co., Mich.

Baptismal services will be held at the Olive M. H., Elkhart Co., Ind., on Saturday, May 7, and communion on Sunday, May 8.

If the sister from Bainbridge, Pa., and another from "Lanc. Co., Pa.," will kindly send us their names, we shall be glad to publish their articles.

On April 30, five more students were baptized and received into the church at Goshen, Ind. Bish. D. J. Johns officiated, assisted by J. S. Hartzler.

The World's S. S. Conference, which just closed its session at Jerusalem, was attended by some of our brethren of Logan Co., O. They promise some interesting reading matter for the Herald.

You will find Bro. Hinstead's article on the "Prayer-Chain-Letter" in this issue of the Herald. Have you "figured out" what the postage would amount to if the chain were completed to the 1,000th link?

Conferences.—Several conference notices will be found in this number. If all spring conferences are not announced we shall be pleased to receive notice of the name, so due notification may be given through the Herald.

Bro. J. M. Kreider of Palmyra, Mo., favors the readers of the Herald with a short sermon this week. We shall be glad for more of them, as our isolated members are anxious for them and others will be edified by the preached word.

The congregation at Cullom, Ill., was much encouraged by the recent accession of nine members, five by baptism and four on confession. Bish. J. S. Shoemaker of Freeport, Ill., officiated at this service on April 23, and also conducted communion services at the same place on April 24.

Twelve persons were received into the church by baptism and two by confession at the Bethel M. H., Medina Co., O., on April 23. Communion services were held at the same place on April 24. Bish. I. J. Buchwalter of Dalton, O., officiated at these solemn services. The Lord bless his cause.

The Editor of "The Manna" testifies.—

"Yes, you are right, God's children have no business at the World's Fair at St. Louis. It is the world's fair, it belongs to the world, and we have nothing to do with the world. If Christ is our king and our all in all, we do not care for the things of the world."

The Church and Sunday School Hymnal is still having a wide sale. Orders are constantly coming in. Bro. Silas Yoder of Goshen, Ind., brought an order in person for 135 copies on April 25. The Word Edition is very convenient for little folks and those who do not care to have the music. See prices elsewhere.

New Meeting House.—The Amish Mennonite brotherhood in the new settlement near Fairview, Oscoda Co., Mich., expect to have their meeting house ready for the first service by May 15. They have been holding their services in a school house, but as the congregation grew in numbers, the need of a more convenient house of worship became imperative and by a united effort they were enabled to build a house for the worship of God. "Peace be to this house."

On the Mission page of this issue of the Herald will be found the first of a series of five articles on the subject of Missions by Bro. A. D. Martin of Scottsdale, Pa. The purpose of these articles is to present this important subject in a systematic way and so connect the teaching in the different articles as to produce a continuous chain of thought and help the reader to grasp the truths more readily. The language used and the open, feeling, appealing manner in which our brother treats this every-day, yet oft neglected topic, we are sure will make it helpful to all who read and study it. The home field receives the same consideration as does the foreign field. The divisions of the subject are: 1. The Field. 2. Steps in Entering the Work. 3. Characteristics of the Worker. 4. Methods of Working. 5. Rewards.

The Liquor Problem.

Not much drunkenness is seen on the streets of Elkhart because of the vigilant police patrol; yet judging from the vast number of saloons located throughout the city, the dry loads of liquor hauled through the streets, and the police reports of "black-alley" riots, family disturbances, wife beatings, etc., etc., with the usual explanation: "imbibed too freely," "too much booze," or

"King Alcohol took control," as the cause for the trouble, we are led to conclude that many thousands of dollars are worse than wasted each year in this city, besides the almost irreparable damage done to the moral and spiritual life of individuals, and what is true of Elkhart is true in a greater or less degree in practically all the populous centers throughout the land; as a rule, the smaller the town the greater the evil.

According to the Nicholson law now in force in the state of Indiana, no license for a saloon can be granted or renewed in any township or ward against the remonstrance of a majority of its citizens.

The good people of our city recently made an effort to reduce the liquor traffic within its limits and while it may appear as though their work was in part a failure, still they were successful in keeping the fifth ward (in which reside most of the Mennonite people) clear of the awful dram shop, for which we are indeed thankful and regard it as a victory over possibly the greatest enemy to the peace, purity, safety and happiness of the boys, the men and the homes of the community. God save our young men from the terrible course of the liquor traffic.

The Hindus and Superstition seems to be at the foundation of all spurious forms of religions; and the idolatrous

worship of specially designed gods and deities of "wood, stone and brass," extraordinary stress is laid on and faith manifested in certain places, objects and ceremonial rites by these deluded people, and the Christian people are not altogether free from some of these semi-pagan beliefs and practices—almanac signs, moon signs, number signs, pow-wows and kindred sophistries still find a place in the minds and activities of some of our people. To the Hindu the Ganges is a sacred stream. Brahmins, Mohammedans, Buddhists, in fact, nearly all the disciples of paganism consider its waters holy; the rich and the poor, the high and the low, the great and the small, banker and peasant, all make long, wearisome, expensive pilgrimages in order to bathe in this stream for purification both from bodily diseases and sinful pollutions. The sick and dying are often helped or dragged to its banks, that if possible they may yet feel the cleansing power of the flow of this stream. Many dead bodies float on its current to be devoured by the funny inhabitants, having been placed there by friends in the hope that its waters may yet purify the soul.

Benares is the leading city on the banks of the Ganges, to which the devotees of this illusion gather, and many priests, vulture like, await an opportunity to sell idols, bottles of holy water, certificates of cleansing, charts of heaven, and anything by which they may extract from the pilgrims if possible their last farthing and thus enrich themselves. May the true light of the Sun of Righteousness be made to shine into these benighted hearts, and the "water of eternal life" that cleanses from all sin be proffered them by the servants of the living God.

PERSONAL MENTION.

Bish. Jonas Blauch of Johnstown, Pa., who has been quite ill with pneumonia, is slowly improving.

Bro. A. D. Martin of Scottsdale, Pa., began a series of meetings at Gortner, Garrett Co., Md., on April 23d. The Lord bless the efforts put forth at this place to build up his kingdom.

Bro. J. N. Kauffman of Rockton, Pa., the only Mennonite minister in Clearfield Co., closed his school some time ago and is spending some time with parents and friends in Somerset Co., Pa.

Bish. T. M. Erb of Newton, Kansas, conducted communion services at Springs and Timberlake, Okla., during April. Both these congregations have recently been encouraged by a number of accessions.

Bish. John K. Yoder of Smithville, O., is quite low from the effect of a paralytic stroke. His son, D. Z. Yoder of Norfolk, Va., and his brother, C. K. Yoder of West Liberty, O., are assisting the family in waiting on him.

Bro. Joseph Z. Kanagy of Allensville, Pa., recently filled a few appointments for the Amish Mennonite congregation near Johnstown, Pa., who have been without a resident minister since the death of Bish. Moses B. Miller last year.

Bish. Henry B. Rosenberger spent Sunday, April 28th, with the congregation at Deep Run. He conducted the services there and spoke on the duties of brethren and sisters toward one another as taught by our Savior in Matt. 18:15-18. Bro. Rosenberger held communion services at his home congregation (Bloomington) on Sunday, May 1st.

The brethren Tobias K. Hershey and Philip H. Mosiman of Lancaster, Pa., who are on their way to Sterling, Ill., stopped in Elkhart and called at our office on April 27, and were shown through the various departments of the Publishing House, each leaving the price of a year's subscription to the Herald. They are visiting the various institutions of our people along the route of

their journey. They spent some time at the Old People's Home near Rittman, Ohio, and at the school in Goshen, Ind., and expected to stop at the Chicago Mission on their way west. We are indeed glad to see our young brethren so much interested in the welfare of the church and her institutions.

WHAT OTHERS THINK.

One of our correspondents gives us the following testimonial for the Young People's Paper: "I send herewith several articles for the Young People's Paper, or for any of the papers published by the Mennonite Publishing Co., for which they may be suitable. I want to write only that which will do good—that which will lead our young people to find God. It is said that 999 ministers out of every thousand of the present day are 'higher critics.' Oh, how our hearts sink as we think of this, and of what the influence of these ministers must be! The Young People's Paper is not such a preacher; it clings to the Bible as the veritable word of God, from Genesis to Revelation. We glory in its faithfulness and in its freedom from doubt and unbelief and from everything that has not a purely Christian tendency. To doubt is to disbelieve, and to disbelieve is to lose all. I congratulate its editors on the blessed work they are doing. May God cause it to bring forth much fruit—fruit that will endure unto life everlasting."

For the Herald of Truth.

A SHORT SERMON.

By J. M. Kreider.

Text, Matt. 16:25—"For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." The religion of Christ is a religion of self-denial. It begins with this, for Christ says, "If any man will come after me let him deny himself, and take up his cross, and follow me." And again, "If any man love father, or mother, or wife, or children, or houses, or lands, or even his own life more than me, he is not worthy of me." Christ's example was one of self-denial, and his whole law necessarily involves acts of sacrifice and self-denial.

The things of this life men may obtain, even though they reject the religion of Christ; success often attends their undivided and persevering efforts. This is not invariably the case, however, yet sufficiently often to make it the rule. Some men make haste to be rich, and in this rush for riches humanity, justice, charity, benevolence, all are sacrificed to obtain this worldly end; hence many by fraud or oppression are able to add house to house and field to field. It has ever been so; ancient tyrants and conquerors thus became wealthy. It seems to me the cry of the people today is (the Mennonite people not excluded), "What may I do that self may be gratified?" Our first parents saw that the forbidden fruit was pleasing to look upon, good for food, and something to be desired to make one wise, so they ate and brought death upon the whole human family; they were not willing to deny themselves. Sin in appearance has its flowery meads and downy beds, but like many obnoxious medicines that are sugared on the outside, when the sugar is gone we have something almost as bitter as gall itself. Oh, for people like Moses who are willing to suffer affliction with the people of God rather than enjoy the pleasures of sin for a season.

"Whosoever shall save his life shall lose it." People who are trying to save their own lives are often interrupted in their enjoyments; the conviction of the Spirit and the preaching of the Word often disturb them and cause them to weep and sometimes a resolution is formed to live a different life, but as they mingle among their old associates again the good seed is all choked out. Riches very often are a great disadvantage. Take for instance the case of Jehoshaphat; we are told he walked in the way of his father David, yet we find him in after years joining himself to the wicked king Ahab who did more to provoke the Lord to anger than all the other kings of Israel. Jehoshaphat was rich and more than that he was greatly honored, but he made the fatal mistake of mixing with the world. Possibly Jehoshaphat thought, "There is no danger, I will make friends with Ahab, my people shall be like his people and we will make war with the people of Ramoth-Gilead." But, says Jehoshaphat, we must first enquire of the Lord before we go. So Ahab brings four hundred of his prophets together, and their advice is, Go. Jehoshaphat was not yet satisfied, so they called one of the Lord's prophets, whose name was Micaiah, who answered, "I saw all Israel scattered upon the hills, as sheep that have not a shepherd; and the Lord said, These have no master; let them return every man to his house in peace." Ahab hated Micaiah and so he answered, "Did I not tell thee that he would prophesy no good concerning me, but evil?" So they rejected the prophecy of the Lord and followed the advice of the prophets of men and the allied armies of Ahab and Jehoshaphat suffered terrible defeat. So we readily see that if we will take our way or undertake to save our own lives, trouble will be sure to follow and often we are overwhelmed with calamities. What did our first parents gain by eating the forbidden fruit? What did the antediluvian world gain by their disobedience and rev-dry? What did Lot gain by choosing the well watered plains of Sodom? When the time came for the wicked city to be destroyed Lot's riches were destroyed with it. What did Gehazi gain by taking the talents of silver and the changes of raiment? Possibly Gehazi thought it was only a business trick, but the leprosy that gave Naaman trouble now, not only troubled Gehazi, but his seed after him. Do you remember the wicked Haman, my dear people, how boastful and proud he was, and how cunningly he planned to have one who feared God put out of the way, and what was the result? Haman loses his own life. Belshazzar's motto seems to have been, "Eat, drink and be merry," and have a good time; he saw no wrong in the wine cup or to make great feasts and eat simply for the sake of eating, but the Bible says, "The drunkard and the glutton shall come to poverty." The same night of his wicked banquet was Belshazzar slain.

"Whosoever shall save his life shall lose it." Judas betrayed the Lord Jesus Christ for thirty pieces of silver, but what good did the money do him? Ananias and Sapphira kept back part of the price they realized for their property for themselves, but it did not benefit them, they told the untruth, and both were carried out dead. These different instances teach us plainly that "whosoever will save his life shall lose it." All our possessions must be forfeited at death. The rich fool of Luke 12 was making arrangements to tear down his old barns and build greater ones, but the same night he heard a message—"This night thy soul shall be required of thee, then whose shall those things be?" Death makes the rich man as poor as

the beggar; we brought nothing into this world and surely we can take nothing out of it. Let us remember that whatsoever we sow we shall also reap; the rich man sowed to the flesh and lifted up his eyes in hell; Lazarus sowed to the Spirit and is now reaping life everlasting. How fearfully true that "whosoever will save his life shall lose it."

Palmyra, Mo.

For the Herald of Truth.

PRAYER-CHAIN-LETTER.

Doylestown, Pa., April 15, 1904.
Dear Brethren and Sisters, Greeting.

I have this morning received another letter of the "chain-prayer" and feel it my duty to point out what it seems to me our dear brethren and sisters do not see.

I suppose the brother or sister who started the chain had thought it all right to make an effort to get our people interested in the work. I do believe that every brother and sister whom we can trust to continue the chain if sent a copy are earnestly praying for the good work before they receive the copy. So by sending to those brethren and sisters there is nothing gained, for they are doing all they can. If we send to those who do not take any interest in mission work the chain will soon be broken and very little praying done. By looking at this, it seems to me we are spending millions of dollars for the benefit of our postal service, and our missionaries are not receiving the dollars and cents they really need. The letter I just received this morning is numbered 567 and is to go on to 1,000. If I send two as requested, I spend four cents for postage. I just figured out what the postage cost up to No. 25. If the brother or sister who started the chain send one letter the postage at No. 25 cost, if I computed correctly, \$671,088.62, and if he or she sent out two letters the postage at No. 25 cost \$1,242,177.24.

Now, brethren and sisters, by counting this up to No. 567, where would you get to? It would be so large an amount that if our missionaries would receive one tenth of it they would have enough to go on without the church here in America ever giving them another dollar.

If we believe that God is all powerful, let us also believe that his Spirit will move the hearts of the brethren and sisters by our effectual, fervent prayer without starting a chain of prayers by letter.

Brethren and sisters, let us pray for the work of our missionaries and let us also give them of our dollars and cents to aid the work, and let us not give first millions of dollars to the government to get the people to praying, but let us believe what Jesus says in John 14:12-14.

Your unworthy brother,

A. O. HUSTAND.

For the Herald of Truth.

MEASURING ONE'S SELF.

By John Horsch.

A dear brother recently made the statement, in an article in the Herald of Truth, that we as Mennonites, although having nothing to boast of "are just as holy and sanctified a people as any people I have heard of or known." While I do not like to offer criticism, the question has occurred to me, What may be the benefit derived from such comparisons?

There are Christian professors who measure themselves by others who profess faith in Christ, saying that they are as good as others. Now, we would probably all dis-

approve of such comparison in the case of individual Christians. In the instance of the church, however, the matter is substantially the same.

There is every reason to believe that this is the last or Laodicean age. The Lord is far from satisfied with the state of the general Christian church of these latter days. (Read Rev. 3:15-17.) Now, the question is not, or ought not to be in these times, whether we are like the others, for in such case we would surely perish with them; but the question is, Are we what the Lord would have us be? Our standard is not those around us, least of all the churches of this Laodicean period, but it is our Lord himself and his holy will as it is contained in his Word. Viewed from this standpoint, I believe we must confess that we fall far short of the mark that is set before us.

Cleveland, Ohio.

For the Herald of Truth.

THE VIRTUOUS AND THE FASHIONABLE WOMAN.

By Catharine E. Miller.

The virtuous woman does not so much regard the beauty of her outward person as she does the beauty of the soul. We see it in a mother's love, in a sister's tenderness; we see it in the widow's mite of charity; it adorns every honest heart; it shines in a virtuous life. It is that which may grow by the hand of culture in every human soul. The beauty of character which always ministers to inward beauty is the brilliancy of virtue. Every young woman should early learn to distinguish between outward and inward attractions. The Bible tells us of the virtuous woman being like the merchant's ship. "She bringeth her food from afar." "She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy." "She openeth her mouth with wisdom; and in her tongue is the law of kindness." Prov. 31.

Not only is a pure character needed and chastity of thought and feeling, but one of energy. Every young woman may inform her mind, enrich her judgment to follow the good and wise, and with the Christ-life in the soul may become a "merchant ship" for good. Her food will be a sweeter manna than the wilderness had known; the cares of life will not overrule her faith, but she will seek strength from above by which she may increase God's glory and man's happiness, and everywhere she will breathe the spirit of a kind heart. Her example to the young may win a life of honor.

By the side of such how will the fashionable woman stand? With her the cut of a collar or the style of a ribbon is of more importance than the strength of virtue. She consults the fashion-plate oftener than she does her Bible; a table set in old style would shock her. Her example, what is it but a breath of poison to the young. Fashion is already eating out the virtue of our young women. Webster speaks of fashion as being an inexorable tyrant. How, then, can anyone be benefited by patterning after fashion?

The young woman who goes dressed and combed in the stiff mold of fashion thinks she has now attained the climax of womanhood; but, oh, what a pity, she has not learned to know pure womanhood that becometh women professing godliness! She is only a doll's form in the hands of milliners. Of such the world is full. But whence will come our good and noble women for the next generation? It was not fashion or beauty of person that made our great men

and strong-minded mothers so glorious in their day. That inward longing to do and to be good, made them pillars in the kingdom of right, the character that shines in a virtuous life. They lived with little thought and little conformity to the demands of this weak-minded prince of fashion. "I ride goeth before destruction, and a haughty spirit before a fall." These three, pride, a haughty spirit and fashion, usually go together, seeking among the saints for idle minds.

A proud heart nearly always goes to extremes. The proud Pharisees were very strict in old customs and in modes of dress. Love of dress when rightly used is noble, when abused is evil. It is said that "in the dress we wear may be seen the spirit we bear." While we labor to clothe our perishing bodies, we should the more earnestly labor to adorn those immortal qualities, which shall wear their adornments when a new heaven and a new earth shall appear.

Springs, Pa.

For the Herald of Truth.

TEMPTATION.

By P. E. Whitmer.

The world's experience and testimony are unanimous on the fact of temptation to moral evil. Our whole scheme of life, social and economical as well as religious, is constructed on a basis incorporating this principle. Neither is this alone the consensus of opinion of our own times, nor of Christian ethics, but in its various phases and degrees it is common to all peoples and civilization, for

"Human hopes and human creeds,

Have their roots in human needs."

"The highest degree of holiness attainable by man is no security against the assaults of temptation, from which his present life is not capable of absolute exemption. But temptations, however dangerous and afflictive, are highly beneficial; because under their discipline, we are humbled, purified, and led towards perfection." This duality of tendencies or conflict between opposing agencies in man's spiritual nature, if guided by "the sweet influences" of divine grace, received through individual volition, is the spring of the saint's most angelic holiness; or, if not led by divine light, this also is the source of the most unholiness and the deepest depravity of a fallen soul.

From this brief exposition of temptation as taught in the scriptures and experienced by man, we learn that it plays a double part in preparing souls for life or death. It is a savor of life unto life to the one, and of death unto death to the other. Even though temptation when endured or overcome through the Master, is a means of grace, let no man presume on the mercy of God by creating opportunities for it, nor foolishly entering the shades of the soul's bitterest enemy. "Thou shalt not tempt the Lord thy God," by playing against temptations, and yet rash into occasions, but when they come unbidden may our consolation be, "Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life."

Goshen, Ind.

"Reader, I want to tell you a secret. Every drunkard uses tobacco. Now, mind you, I am speaking of the drunkard. I have heard it reported that some good deacons, and even ministers, use it; but I am speaking now of the drunkard. They all use tobacco. Tobacco and rum are sisters-in-law, and if you marry one, the chances are that the other will often visit you."—Hladley.

HERALD OF TRUTH.

Thursday, May 5, 1904.

D. H. BENDER, Editor.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Christ to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Pennsylvania).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Ohio and Pennsylvania, Amish.
6. Ohio, Mennonite.
7. Southwestern Pennsylvania.
8. Indiana, Amish (Spring).
9. Indiana and Michigan District (Fall).
10. Illinois.
11. Western District, Amish.
12. Missouri, Iowa and R. R. Kansas.
13. Kansas, Nebraska and Oklahoma.
14. Nebraska and Minnesota.
15. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

BOOK TABLE.

Loyal Responses.—We find a beautiful little book under the title of "Loyal Responses," by Frances R. Havergal, of which 20,000 have already been sold. The book is 4 x 5 inches, bound in cloth, 126 pages. It contains a beautiful hymn by this noted author for each day in the month, with an appendix with selections of the author's latest poems, among them "Thoughts of God," "Free to serve," "Coming to the King," etc. It is a beautiful book, which we heartily recommend to all who would grow into a more beautiful and perfect Christian life. You will not regret buying it. Price, prepaid, 25 cents.

Here is another of the same class, under the title of "A Gift of Peace," selected and arranged by Rose Porter. Published by F. H. Revell Company. As indicated in the title it contains a "Loving Greeting" for 365 days. What makes this book different from all other books and gives it a special value to all who love peace is, that the book gives a short and encouraging lesson on the subject of peace for every day in the year, and begins it with a Bible text in which the word "Peace" occurs. The writer says, "Remember: It is a great mercy to enjoy the gospel of peace; but a greater to enjoy the peace of the gospel." The book is worthy of being read by every child of God, and will make an excellent gift to your best friend, not only on Christmas and New Year, but at any season of the year. The book is 4 x 7 inches, neatly printed on good antique paper, 253 pages, bound in cloth, and the contents are excellent throughout. Price by mail, \$1.00. We feel sure if the people could understand from this description the true value of the book, we would receive a large number of orders.

From the American Tract Society we have many excellent books for the children and the old-fashioned little book, "Songs for the Little Ones at Home," is one of these. The enlarged edition has just fallen into my hands again, and I will try and tell our readers as well as I can in a short paragraph what this book is. Many a mother or sister would enjoy reading or singing the beautiful songs of "Christian life at home"

HERALD OF TRUTH.

to the little ones, and early teach them to hush the Savior's name, and learn something of "Mother, Home and Heaven." This book is nicely illustrated and is a real treasure to both mother and children. It has a nicely illustrated cloth cover, and would make a real fine present for summer or winter reading. It is 12-size, 288 pages. Price, 60 cents.

Here we have another from the same publishers, also for the children. It is a little story, or rather two little stories—"Ethel's Gift" and "Nellie's Miracle." It is bound in cloth and contains thirty-two 12-page pages. These stories are intended for young children of six or seven years old, and are just stories as children of that age like to hear. This is a book that almost every father and mother can buy for their little boys and girls. It costs only 15 cents. How many will order?

Mennonite Pub. Co., Elkhart, Ind.

MENNONITE PUBLISHING CO. BONDS.

The bonds to be issued by the Mennonite Publishing Company are now ready for sale and delivery, and our people who have money to invest may secure them at once. The bonds are issued in the denominations of \$25.00 and \$100.00, so that we can accommodate persons wishing to purchase any amount from \$25.00 upwards. These bonds are secured by first mortgage on property worth double the amount of bonds issued. They bear five per cent. interest, payable on \$25.00 denomination annually and on the \$100.00 denomination semi-annually, in gold. This makes a safe and convenient investment and also a profitable one, and will be a great help to sustain and keep up the Publishing House. We hope to hear from many who are willing, for their own benefit as well as for the benefit of the Publishing House, to invest in this way. The bonds run ten years. Mennonite Publishing Co., Elkhart, Ind.

BOOK REVIEW.

Family Record.—This is an elaborately arranged blank outline record to be used in preserving a complete family registry, which when properly kept will contain a compact history of the family and connected relatives. It contains blanks for the insertion of Marriages, Births, Deaths, Anniversaries, Autographs and Addresses, Funeral Services, Obituaries, Special Legacies, etc., etc. There is also provision made for the recording of the history of near relatives and special guests, children's sayings, religious persuasions, burial places, etc.; in fact, everything that would go to make up a complete family history. Such a heft would soon become not only interesting, but practically priceless, as it would be handed down from generation to generation. The book is embellished throughout with scriptural and poetical sayings, bearing on the subjects treated, and the paper used is of the best writing paper quality. The Record is of convenient size, well bound and contains 260 pages. S. B. Shaw of Chicago, Ill., is the author and publisher, but it may be ordered from the Mennonite Publishing Co., Elkhart, Ind. Price, \$2.00.

Notice.—D. S. Holdeman of Mound Ridge, Kansas, requests us to say that he received some money from Adam Becker of the Canton congregation in Kansas on a note given for passage money from Russia to this country. The note was sent to D. S. Holdeman for collection some years ago and has been

lost or mislaid, and Bro. Holdeman does not remember the name nor the address of the owner of the note; he thinks, however, it was some one in the Sonnenberg (Ohio) Swiss congregation. If this should fall under the eye of the interested person, or any other person who may know the owner, he will receive his money by kindly communicating with Bro. Holdeman.

CORRESPONDENCE.

Millford, Neb., April —, 1904.—"The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Let all who are outside of the fold come to Christ, repent of their sins, and receive this wisdom that comes from above. I have just read the article in the Herald written by Bro. Burkhard in India and it impressed me very much to think of the great, dark cloud hanging over the poor heathen people and the great responsibility resting on our dear brethren and sisters that have hearkened to the voice of Jesus. "Go ye therefore and preach the gospel to all nations." Dear Herald readers, I hope the mission spirit may be awakened in us more and more. We can not all go, but we can all help the cause by sending of our means to support the work and lending the workers our fervent prayers for God's sustaining grace to give them power to bring the true light of Jesus to these benighted souls.

Elder Joseph Schlegel and wife started for Oregon on April 13, where they expect to spend the summer with their children. May God bless them both temporally and spiritually. D. Bender.

Fairview, Mich., April 23, 1904.—Dear Herald readers, Greeting. A few lines from this place may be of interest. We are glad that the long winter is over, and the beautiful sun has warmed the earth, making the green grass to grow, which makes us feel good both naturally and spiritually. Health is good in our neighborhood with the exception of Sister Civilla Miller, who is poorly with consumption. We as Amish Mennonites are at present building a house of worship, which is under good headway, and we expect to have it ready for the first service by May 15th. It is located five and one-half miles south of Comins R. R. Station. Newcomers are arriving right along and nearly all are buying homes. This surely is a good place for a man to get a home if he is willing to work; without work a man can hardly get a home in this world and much less can he, without faith and works, get one in the next world. There are at present six dear young souls in our community who have confessed their Savior and others are almost persuaded to make the wise choice. Dear brethren and sisters, pray for them that they may have power to break loose from the enemy and accept Jesus.

Eli A. Bontrager.

Wadsworth, O., April 26, 1904.—Greeting to the Herald readers. The congregation at this place has great reason to thank and praise the Lord for the many blessings he has bestowed on us. On Feb. 26th Bro. S. C. Shetler came into our midst, laboring with us for the salvation of souls. Twelve precious souls became willing to forsake the sinful pleasures of this world and accept their Savior. May they ever be bright and shining lights, so that their influence may go out for good to those around them and lead others to their Savior. The brother remained with us till March 10th.

May 5,

1904.

On Saturday, April 23d, baptismal services were held at the Bethel church, where twelve persons (almost all young people) were received into the church by water baptism and two others were received from other churches. On Sunday, April 24th, communion services were held. Bish. I. J. Buchwalter officiated in these services. A number of brethren and sisters from neighboring churches were with us at these meetings, taking part in the Sunday school and worshipping with us. We are thankful to God and the brethren for the help and encouragement given by them. May God's blessings rest upon all the work which is done for the extending of his kingdom.

A Sister.

From Johnstown, Pa.—The five Mennonite Sunday schools in this vicinity were opened in the month of April. At the Blauch M. H. the brethren Titus Blauch and John Lehman serve as superintendents; at the Thomas M. H., Bros. Jacob and Joseph Saylor; at the Stahl M. H., Bros. S. K. Yoder and Henry Misher; at the Kaufman M. H., Bros. Levi Kaufman and L. D. Yoder; at the Weaver M. H., Bros. D. S. Yoder and Robert Luther. The schools so far as I know are in a prosperous condition. In the Stahl district the teachers meet every Friday night and discuss the lesson. This day proves to be a great help in teaching as we can learn one from the other, and teach more harmoniously. The Sunday school teacher has a great responsibility resting upon him; every teacher ought to do a great deal of praying, first for himself, second for the officers, third for his own pupils, fourth for the entire school; by doing this in fact the school will be helped and fast-forwarding will cease. May God richly bless the above named schools, so that they may prosper and win souls for Christ. Brethren and sisters, let us pray for the Sunday school work the world over; in this way we can do a great deal of mission work.

Levi Blauch.

Woodside, Pa., April 27, 1904.—Bro. Brilhart preached at the Masontown M. H. on Sunday, April 24th, in the morning, but had to go home and leave the pulpit empty in the evening. His text Sunday morning was Jer. 50:5.

Justus B. Bare.

Timberlake, Okla., April 26, 1904.—On the 23d inst., Bish. T. M. Erb of Newton, Kansas, came into our midst and held three meetings. On Sunday he held communion services; 37 communed. Some of the members could not be present on account of sickness, but we trust that God has given them spiritual blessings in their homes. On the 25th, Bro. Erb left for Springs to hold communion with the brotherhood at that place. May God bless the brother in his labors wherever he goes.

Simon Hershsberger.

Cullom, Ill., April 25, 1904.—On the 20th, Bro. J. S. Shoemaker came into our midst and preached a number of instructive sermons and made house-to-house visits among the brotherhood. On Saturday, the 23d, baptismal services were held; five applicants were received by baptism and four on confession, who had previously been members of the church. On Sunday, the 24th, the communion services were held. The church has been much edified and we trust it may develop into a strong spiritual body for Christ. May heaven's blessings be upon all who have so recently entered into covenant with God, and mercy to all those who are yet afar off.

Cor.

HERALD OF TRUTH.

QUERY DEPARTMENT.

Will you please give an explanation on Matt. 6:34—"Sufficient unto the day is the evil thereof."

Is it right for Christians to sign a remonstrance against the granting of a liquor license? In other words: Should we assist in resisting and regulating the wicked deeds of the ungodly?

J. H. K.

For the Herald of Truth.

REPORT OF QUARTERLY SUNDAY SCHOOL CONFERENCE—KANSAS.

Our quarterly Sunday school conference was held at the Pennsylvania M. H. near Trousdale on Thursday evening, March 31. Conference theme: "Behold how good and how pleasant it is for brethren to dwell together in unity." Psa. 133:1.

The meeting was opened, by the moderator, by reading as a scripture lesson Gen. 13 and by prayer. Reading of the report of the last meeting by the secretary, Sister Mary Horst.

A very interesting and well-written essay was then read by Sister Lena Horst on the subject, "How we should conduct our conference to be interesting both to young and old."

The children then had a service. Sister Belle Neuhauser and others gave them a talk on how they should obey their parents, be young Christians and become useful men and women in the world. They sang a beautiful song, which was led by Sister Anna Erb, after which a short blackboard exercise was given by Bro. T. M. Erb.

The next topic considered was, "What things to give up to advance the kingdom of Christ." An essay was read by Sister Mary Horst and talks given by Sister Anna King and Bro. R. M. Weaver on this important subject. Bro. Eli Byler and Bro. D. D. Zook then opened the subject on, "How can we make our family devotions more interesting for the children?" The discussion on this was quite lengthy and interesting. Parents should let their children know that they can take part in the services by their presence and sometimes by them reading the scripture lesson.

Quite a number of profitable questions were then turned into the question box which were answered by Bro. J. M. R. Weaver.

Committee appointed for the arranging of the next program were Sisters Lena Horst, Ella Weaver and Elsie Byler.

D. Weaver.

REPORT

Of Second Quarterly S. S. Meeting held at Churchtown, Cumberland Co., Pa., April 14, 1904.

The meeting was opened at 1 p. m. Bro. M. E. Horst of Kansas was present and conducted the opening exercises. The discussion of the first topic, "The Sunday School and the Home," was opened by Samuel Hess. He emphasized the importance of the early training of children, referred to the responsibility of the mother, advised that disciplining be done in a spirit of love, cited Samuel and Moses as examples of the effect of mothers' teaching and cautioned parents not to unduly indulge their children, and foster a spirit of pride in them. Samuel Zimmerman spoke briefly on the same subject saying that the home and Sunday school should be in union. Parents should encourage the children in Sunday school attendance and lesson study, and not be too critical.

ical or fault-finding. Children should not be idle, but should be made to feel at home in the Sunday school. Jacob Herr added that home training shows itself in the Sunday school.

"The Infant Class and how to interest it," was introduced by Samuel Musselman. He said the infant class is important, because what is learned in childhood remains, advised giving the children something to do and showing love to them; what is lost by the neglect of early instruction in God's word is often only with difficulty regained afterward. Henry Esleman said that the success of the infant class depends somewhat on the home. The teacher should, relate Bible stories. Frivolous things should not be taught and false impressions should be avoided. Lizzie Hess thought that parents could assist the teacher by helping the little ones to prepare the lesson at home, and said that teachers should simplify the teaching. Benj. F. Zimmerman referred to an instance in which a little boy, the son of a drunkard, through instruction in the Sunday school learned to love God, became a Christian and lived to see his father lead a different life. The brother thought that children could be gained by giving them good and suitable books to read.

The discussion of "The Necessity of the Teacher's Preparation," was opened by B. F. Zimmerman, who said that much depends on the teacher's preparation, meditation and depending on the Holy Spirit. An unconverted person can teach historical truth, but only a Christian can teach the inspiration of the Bible. Teachers should prepare to teach the vital and spiritual things. M. E. Horst said that the teacher ought to submit himself to the Spirit. Jonas Zimmerman said that the teacher should be educated in the school of Christ. B. F. Zimmerman said, teachers sometimes say, "I am not fit to teach." They should not be led by feeling, but should examine the heart. Henry Esleman believed that our hearts must be infused with the love of souls and the love of God.

The next period was given to "Miscellaneous Business," at which time it was decided to make the next regular meeting the annual meeting, consisting of three sessions, to be held during the latter part of July at the State Hill M. H.

The last topic, "Teaching the 'All Things' as implied in Matt. 28:20," was opened by Harry Berkeimer. He said that this is a command to the disciples and to us and begins with repentance. We ought "to be" first before we are "to do." Henry Esleman continued the thought by saying that doing depends on what we are. We ought to obey from the love of God rather than from duty. Teach the doctrine of Christ and self-denial. B. F. Zimmerman added that we ought to obey the practical part of the "all things." Not only accept the "neither do I condemn thee," but also heed the "go and sin no more."

A collection was held and Henry Esleman was made the treasurer. Jacob Herr made a few remarks and the meeting closed with appropriate exercises.

ELAM ZIMMERMAN,

CORA E. ZIMMERMAN,

Secretaries.

APPRECIATION.

The letter from China, in April 21 Herald, gives a very graphic description of the great need in at least that particular part of that vast empire. We are surely glad to learn that the gospel is presented there also, by faithful messengers, and that there are those who are ready to help sustain the

furnishing, even in China. The Home & Foreign Relief Commission has been privileged to forward a number of remittances, aggregating several hundred dollars, for relief work there, and reports show that the Lord has blessed the efforts put forth there in his name. While we think of the command, "Go and teach all nations," let us not forget needy China, steeped in heathenism and idolatry of the deepest dye.

We feel to thank our brethren and sisters for the many contributions sent in for various purposes, and especially at this time for the liberal response to the appeal for help in our time of extremity, occasioned by the bank failure. Our report in this issue of the Herald shows the amount sent in for this purpose. Of course, the entire loss is not covered yet, and there is still borrowed money which needs to be paid back, but we have confidence that the brethren and sisters will continue sending in their gifts so that the obligations may be met speedily. We feel grateful to God and our many friends for the interest shown, and have reason to believe that the prayers that are being sent with these contributions, will be abundantly answered, and that the work which the sending of these offerings makes possible, will cause many rejoicings both in heaven and on earth, because of the souls that are brought to Jesus. Fraternally,

A. C. KOLB, Sec. & Treas.
Home & Foreign Relief Commission.
Elkhart, Ind.

For the Herald of Truth.

THORNS AND ROSES.

By Clem.

How grateful I am for the one word, "whosoever"! Were it not for this wonderful word, how could I know that salvation is for me?

When you see a brother is about to fall, the outcome may depend largely or entirely as to how you are interested in giving help. A push will help him to fall. A pull may help him regain his feet. Which is your way of helping? Read Gal. 6:1.

Are you sorry for your wrongs because somebody has found you out, or because you realize you have grieved God? The former brings only remorse and may lead to hatred and revenge; the latter will lead you to repentance, forgiveness, and joy unspeakable.

The ordinances of God's Word never limit one's usefulness, nor do they cause spiritual dyspepsia. God gave them for our perfecting. Would that all professing Christians might rightly observe all of them.

We hear it said, "That person ought to get down to the feet of Jesus." How absurd! Christ is above all. The Lord lifts the soul out of the mire of sin and establishes it upon the rock. If one remains there, he is always safe. If he again becomes proud, boastful or "worldly progressive," it is a sure sign he is slipping back into the mire, and again needs to be lifted out.

Because God loves us, he corrects us when we go wrong. It may be painful, but it is always for our profit.

WHEREIN ONE MOTHER FAILED.

Sel. by Annie F. Miller.

"She was a wise mother who remarked: 'Children should have few orders given to them, but these few should be obeyed.'"

We would that every mother who bemoans the disobedience of her children, could read, mark, learn, and inwardly digest

this piece of wholesome advice. Oftentimes a mother herself is responsible for a disobedient child. For instance, a mother says to her child: "Daughter, I wish you to wear your red dress today." And because daughter declares that she does not like her red dress and coaxes to be allowed to wear her blue dress, mother relents. It is easier to say yes than no—and the order would better never have been given.

When the child is young, it is best to exact unquestioning obedience. But when the child is older, it is wise sometimes to give a reason, for exacting obedience. We must never forget the supreme point in rearing our children—to help them grow aright—and we must be careful not to defraud them of a single right as individuals. But, on the other hand, the mature mind of the mother is capable of understanding what is best for her child, and, therefore, of directing it.

"What will I do with my little boy?" said a young mother to a grandmother. "I have tried every means, even to spanking him, and still I cannot cure him of being disobedient."

"Ah, my dear!" replied the old lady, "I fear you have failed in the first means—the means of discipline."

And this is the secret of many an act of disobedience—lack of discipline. It has been truly said that where discipline is maintained there is scarcely any need of punishment. Let the mothers of disobedient children learn to give few orders, and see that each one is obeyed. Be kind, be gentle, be considerate, but be firm. Let your yea be yea and your nay be nay, and soon your children will understand that "to obey mother" is only to do right and be happy.

Spring, Pa.

For the Herald of Truth.

HOW TO SPEND THE LORD'S DAY.

By Peter Metzler.

In the Herald of Truth of Feb. 25 appeared an article on the above subject, written by Emma Buchwalter, which contains many good thoughts and suggestions. I believe it all would read it and put it into practice it would be very helpful to at least some of us, and we would be enabled on Sunday morning to be at the house of worship at the appointed time for Sunday school to commence, while otherwise those who are on time sometimes have to wait fifteen and even thirty minutes after the appointed time before opening, because there are not enough present to begin sooner.

I will just mention a few of the suggestions said article contained which I think would be very helpful to us on Sunday morning: 1. Let us rise early. 2. Have no chores on Sunday morning that can be done on Saturday. 3. Let us be at Sunday school in time to help sing the first hymn. If we observe the first two of these suggestions, I believe we will also be able to fulfil the third with very few exceptions.

Some years ago an aged brother in eastern Pennsylvania said to me that he knew of a congregation where at least some of the members were in the habit of coming to the house of worship very late on Sunday morning for church services. For some reason there was a change of ministers at that place; the new minister was punctual and when the appointed time came he commenced the services. When the meeting was over and they were on their way home they still met some who were on their way to church. The result was that these people after that were always on time for church

services on Sunday morning. I believe if this rule would be observed at some other places it would have the same effect. Try it.
Columbiana, Ohio.

For the Herald of Truth.

MISSIONS.

By A. D. Martin.

ARTICLE I.—THE FIELD.

By "missions" we mean the effort to spread or the work of spreading religious teaching. In view of the tendency with many church members to criticize God's word and to discard certain portions that are directly against "the lust of the flesh, and the lust of the eyes, and the pride of life," we see great opportunities before that person or that people who are willing to live and teach "all things" whatsoever God hath commanded us. To such there is a mission among the missions.

"The field is the world" (Matt. 13:38). It is not only the family of which I am a part; it is not the little community in which I may chance to live, not even my country, large as it is; it is all the world. It is our duty to make great efforts to get our children and the children of the parents of our church to Christ, but it is wrong to stop with that. Jesus "gave himself a ransom for all." It is therefore the mission of every Christian to do what he can that all people may hear the joyful news that Jesus died for all.

In his parting message to his disciples, Jesus said that they should be witnesses unto him in Jerusalem (their home at that time), and in all Judea (the surrounding country), and in Samaria (the country adjoining Judea), and unto the uttermost part of the earth (Acts 1:8). We believe this to be a divinely appointed order to be followed in mission work. The apostles followed it.

In our zeal for missions beyond the sea, we must not forget that there is need of mission work in our own individual communities. The work at home must be kept up, for our power to accomplish results in foreign lands depends upon the strength of our home churches. In this we do not mean that less work should be done in foreign lands, but that more be done at home. When once we come to fully realize the importance of putting forth more effort in behalf of the people who are living around us, we will find our strength increasing to carry on the work in other lands. Some one has said of Christianity: "The more you export the more you have at home."

The place and order of working is important; our willingness to work is of more importance. Hear our Lord's command, "Go ye therefore, and teach all nations....to observe all things whatsoever I have commanded you" (Matt. 28:19, 20). If we are willing to obey this command, he will lead us to the place where he would have us work. But says some one, "That command was given to the disciples and does not apply to us." Let us see: They were to teach all nations to observe "all things" whatsoever he had commanded them. So they were to teach us to observe this command also. "Go ye therefore and teach." Are we willing to back our part in this great work? Are we willing to do what we can? May God help us all to say, Yes.

Scottsdale, Pa.

To have a religion upon authority, and not upon conviction, is like a finger watch, to be set forward or backward as he pleases that has it in keeping.—William Penn.

LOVE THAT PASSETH UNDERSTANDING.

Sel. by Katrina Horning.

Higher than the highest heaven,
Deeper than the deepest hell
Is God's love to guilty sinners,
Who through disobedience fell.
Why love them?
I cannot tell.
But this I know,
Redeeming love, and it alone,
Can break a heart as hard as stone.
Purer than the purest fountain,
Wider than the widest sea,
Sweeter than the sweetest music
Is God's love in Christ to me.
Why love me so?
I do not know.
I only know
That nothing less than love divine
Could save this sinful soul of mine.
Stronger than all evil powers
Is the fortress of our faith.
Our life is hid with Christ in God;
In him we'll triumph over death.
Why love us so?
I do not know.
I only know
That for his boundless love to me
I'll praise him through eternity.
Brighter than the brightest seraph
That ever flew from realms above,
Swifter than the lightning's flashes,
Is God's swifter wing of love.
Before I called
He answered me.
He loves me so.
But why? I'll know when I have lived
Throughout the countless years of God.

For the Herald of Truth.

GENTLENESS.

By Anna Kulp.

Gentleness is an essential quality of true greatness. A character may have courage and strength and be righteous, and yet if gentleness is lacking that life is rough and harsh. Consider God with all his power—power that has brought all things into existence—and still he is gentle. Recall the story of Elijah on Mount Carmel. A great, strong wind rent the mountains and broke in pieces the rocks, but the Lord was not in the wind. After the storm there was an earthquake with its frightful accompaniments, but the Lord was not in the earthquake. Then a fire swept by, but the Lord was not in the fire. After the fire there was heard a soft whisper—a still, small voice, a sound of gentle stillness. And that was God. Even as our Father in heaven is perfect, would we not be like him? How rich this rough, hurrying world of ours needs gentleness! Every human heart craves for tenderness and love. Harshness pains us, but gentleness is like a genial summer in its nourishing influence to our lives. We cannot know what heavy burdens many of those about us are carrying. Although they perhaps show no signs by which they might appeal to our sympathy, yet they need it sadly.

Did not Christ himself long for expressions of love and tenderness as he passed through deep suffering? Many a life might be helped immeasurably from sinking in the hard struggles by the blessing which human tenderness and gentle words would bring. There is no time when gentleness is out of place; it always finds a welcome. It is interesting to think of the new era of love which Jesus opened; how he came, bringing love and gentleness into a cruel world. All during his short life of thirty-three years he went about doing kind and gentle deeds. He had a gentle heart. Can you think of any harsh words that he ever spoke? He was ever helping some one by his gentle, sympathizing ways. The influence of the

death of Jesus, also, has wonderfully helped in teaching the great lesson of gentleness.

Even when he was mistreated in many ways and cruelly nailed to the cross, what more gentle words could he have spoken than those he did, "Father, forgive them, for they know not what they do"? How could such a life and death but help to make the hearts of all his disciples more gentle and kindle the soul of every believing Christian today with greater desire to be like him.

Perhaps the question arises, "How can we learn this lesson of gentleness?" It must be developed by careful and steady perseverance. Gentleness is not a mere ornament of life which may be had or not, according to the desire, but it forms an important part of every true Christian character. Nothing less than the gentleness of Christ himself must be accepted as the pattern after which we fashion our lives. Then every day some distinct advance should be made, though it be but a line, toward the producing this perfect gentleness in our characters. We never can learn the lesson ourselves alone. We need God to work in us to help us to produce the likeness that is in the pattern, and this divine co-working is promised. The Holy Spirit will help us to learn the lesson, working in our hearts and lives the sweetness of love, the gentleness of disposition and the graciousness of manner which will please God.

Elkhart, Ind.

For the Herald of Truth.

DANGEROUS WAVES.

By S. E. Roth.

In our Sunday school lesson for March 6 the subject or main thought was, "Trust in God." The scripture (Mark 4:35-41) told us about the disciples in a storm on the Sea of Galilee while Jesus was asleep. While many precious truths were brought to our mind about this lesson, the writer could not help but think that a few thoughts along this line might be interesting as well as beneficial to the readers of the Herald.

The church, including Sunday school, can be likened unto the ship, and the waves that threatened it, like sins and temptations which endanger the church. To describe or enumerate them all would be beyond our ability even if space permitted, but we will consider a few.

Hatred, mammon and worldliness are mentioned as some of the waves that try to get into the ship or church. Neglecting church services, visiting questionable institutions, such as theaters, fairs, life insurance, secret societies, etc., are other waves that are dangerous. Some of these waves may seem far off, while others are nearer, and some of them so near that they have already thrown considerable water into the ship of Zion. Now it is a well-known fact that the amount of water outside of a ship does not harm it as long as the ship stays on top; but as soon as water gets into the ship there is danger, and this is true of the spiritual ship just as much as of the natural.

There are things practiced in our churches nowadays which, like waves, threaten to sink them and indeed some have sunk so that some of the passengers thereof, if not all, are saturated with the sinful waters of this world's sea.

Now, in my opinion, such things as insurance, voting at political elections and owning stocks in worldly enterprises, are also waves, which should be kept outside of the church.

Last, but not least, comes this part of our lessons: Although we see the water in the

ship and the storm raging, while the Master seems to be sleeping, let us not blame him for not caring that we perish; neither jump overboard, but let us cry for help, doing our part, and the winds and waves shall obey his will.

Noble, Iowa.

For the Herald of Truth.

GREATNESS OF CHRIST.

By Wilson Culp.

"But I say unto you, that in this place is one greater than the temple." Matt. 12:6. Christ spoke these words in his address to the Pharisees after they had accused him and his disciples of doing something that was not lawful to do. Jesus had reference to himself when he spoke these words. Jesus is surely very great in many ways.

He was great as a physician. He healed all manner of diseases and does so today if we only trust in him. Sometimes he does not let us get well, because he sees best to take us home to that beautiful land on high.

He performed miracles of every kind. He performs miracles today. He convicts souls so they turn to him for help. What else is that but a miracle? Man cannot convict a soul, he can only point him or her to Christ, and Christ does the convicting.

He was great as a preacher. His sayings were wise. If we do not heed what he has said we will never inherit that beautiful mansion he has prepared for us.

He was great as a prophet. He prophesied about his second coming and gave signs so we may know when the time is drawing near. The signs are rapidly being fulfilled.

He is the greatest king that ever was or ever will be. He is very merciful and kind to his subjects. He does not smite them at once if they do not obey his commands, giving them plenty of time to repent of their sins, but he will not always strive with men, for the day is coming when he will punish those who did not obey his commands, with eternal punishment.

He is a great shepherd of the sheep. He will gather all the people from all the ends of the earth around the great white throne. He will separate the sheep from the goats. He will put the sheep on his right hand and the goats on the left. The sheep will enter through the pearly gates of the great sheepfold and ever be happy with the Shepherd; there will be rejoicing forever more. Then shall we see our great and glorious King sitting on his throne arrayed in all the glory of heaven.

Garden City, Mo.

The afflictions which are sent of God or are permitted by him are never intended for his children's destruction, but for their discipline. The shepherd casts his flock into deep waters to wash them, not to drown them. "You will kill this bush if you put that knife into it so deep," said a gentleman to his gardener. "No, sir; I do this every year to keep it from running all to leaves—pruning brings the fruit." Pastors often find God's faithful ones bleeding under the knife, but afterward they yield the peaceable and precious fruits of righteousness and triumphant truth. Amen—The costly school in which great graces are often acquired and from which grand characters are graduated.—Theodore L. Cuyler.

"People who never get religious until they get sick usually get sick of their religion when they get well again."

CONFERENCES.

The Conference for the Eastern district of Pennsylvania, known as the Franconia Conference, will meet at the Franconia M. H., Montgomery Co., Pa., on Thursday, May 5.

Semi-Annual Conference.—The spring session of the Virginia Conference will be held at the Breunerman M. H. (Lower District) on the second Friday in May (May 18), 1904. Visits are always appreciated on these occasions, and anyone who may desire to come by rail will be met at Broadway by writing Bish. Lewis Shank at same place.

C. H. BRUNK, Sec.

The Lord willing, a joint S. S. Conference of the various districts of Ontario will be held at the Wideman M. H. near Markham on May 17 and 18. The annual Church Conference will be held at the same place on Thursday and Friday following (May 19 and 20). The brethren and sisters of Canada and the United States are invited to meet with us. Those coming by rail will stop off at Markham. Notify Daniel Wideman, Markham, Ont., in due time.

D. W.

The Lord willing, the A. M. Conference for Ohio and Pennsylvania will meet May 24 and 25 at the Oak Grove M. H. near Smithville, Wayne Co., O. All who are interested in Christ's kingdom are invited to attend.—C. Z. Yoder, John R. Zook, C. K. Yoder, Committee.

The Annual Mennonite Conference for the state of Illinois will be held June 3d near Freeport, Ill. The S. S. Conference will be held at the same place, immediately preceding the Church Conference, June 1st and 2d. A cordial invitation is extended to all who may wish to attend.

J. S. Shoemaker.

No preventing providence, the Annual Mennonite Conference for the state of Ohio will be held May 26th and 27th at the Martin M. H. near Orrville, Wayne Co., O. All are invited. Those coming by rail will stop at Orrville. Come, praying that the Holy Spirit may lead, guide and direct the way to the honor and glory of God.

I. J. Buchwalter, Mod.

N. B.—A singular coincidence occurs in connection with the dates of the A. M. Ohio-Pa. Conference and the Mennonite Ohio Conference in this that the former body will meet May 24th and 25th and the latter May 26th and 27th, while the places of meeting are only a few miles apart, thus enabling conference workers to attend two conferences in one week.

The A. M. Conference for the state of Indiana will be held at the Maple Grove M. H. near Topeka, Ind., on June 2 and 3, 1904, beginning at 9 a. m. Everybody is invited to attend, especially ministers. Pray for the work.

MARRIAGES.

Horst—Hackman.—On March 24, 1904, at the home of the bride's parents near North Lawrence, Stark Co., O., by I. J. Buchwalter of Dalton, O., Bro. Ezra Horst to Sister Mollie Hackman. May God's blessing attend this union.

Weaver—Bickel.—On April 17, 1904, in DeKalb Co., Ind., by Eli Stofor, John W. Weaver of Orrville, O., to Emma Oritia Bickel of Hudson, Ind. May God's choicest blessings rest upon them through life and keep them faithful in the Master's service.

DEATHS.

OBITUARY.

Pro. Isaac A. Miller was born near Johnstown, Pa., May 4, 1839, and passed peacefully away while sitting in his chair at Fairview, Osceola Co., Mich., on April 19, 1904, aged 64 Y., 11 M., 15 D. Bro. Miller was twice married. He was first married to Catherine Yoder, March 25, 1860. To this union were born eleven children, nine of whom survive him, two sons and seven daughters. He was bereft of his wife Dec. 26, 1886, and on Jan. 4, 1888 he was again married to Magdalena Miller, widow of Simon Miller, who survives him. Bro. Miller also has four brothers and five sisters living. The subject of this sketch served the church as a faithful minister in several different states, moving from Illinois to Michigan last December. He was an earnest and faithful worker and preached the Word in both languages, with a preference, however, to the German. Funeral services were held April 21st at the Fairview school-house and conducted by Eli A. Bontrager. Text, Job 19:25. Peace to his ashes.

HERALD OF TRUTH.

Myers.—Ellie Esther Myers was born May 24, 1890, and died April 14, 1904, aged 13 Y., 10 M., 20 D. She was the eldest child of Susan L. and Henry J. Myers. Her death was caused by appendicitis. It was thought that an operation would save her life, but it was of no avail. The operation was performed on Sunday, and on the following Thursday she died. She is survived by her father and mother and one brother and sister. Funeral services were conducted at the Marion M. H. by Philip Farrel and George Ernst. Text, Luke 9:52.

Yoder.—On the 23d of April 1904, in Harrison Twp., Elkhart Co., Ind., of the infirmities of old age, Susannah, widow of the late Henry Yoder, aged 90 Y., 4 M., 19 D. She was born in Bucks Co., Pa., on the 4th of December 1813. At the age of 17 years she united with the Mennonite church, of which she was a member at the time of her death. She was married to her late husband, Feb. 12, 1830. There were born unto them three sons and three daughters. She leaves one daughter, six grandchildren and eleven great-grandchildren to mourn her death. Her husband, three sons and two daughters preceded her to the spirit land many years ago. Funeral was held at the Yellow Creek M. H. on the 26th, where services were conducted in German by John Martin and in English by John F. Funk, from the text selected by herself, Rev. 14:13. This name text was also used at the funeral of her husband. The funeral was largely attended.

Yoder.—Christian M. Yoder was born in Tuscarawas Co., Ohio, April 15, 1842; died near East Lyme, Mo., April 24, 1904, aged 62 Y., 11 D. Bro. Yoder had been ailing for several years, the disease terminating in dropsy. He bore his sufferings with Christian fortitude. He was a member of the M. church. He leaves one son, three daughters, five brothers and one sister to mourn their loss. Two sons and his life companion had preceded him to the spirit world. Buried in the Clark Fork cemetery on the 26th. Funeral services by the home ministers.

Hepper.—Cora Hepper, daughters of Benjamin and Deva Hepper, died in Juniata Co., Pa., April 11, 1904, aged 23 Y., 1 M., 13 D. She leaves her aged father and mother, two sisters and one brother to mourn her departure, but they mourn not as those who have no hope. She was ill most of the winter and during this time 415 friends visited her. She selected Job 14:1-2 for her funeral text and hymns 170 and 179 to be sung at the solemn services which were conducted by Samuel Leiter and Simon Auker. She is greatly missed. The Lord comfort the sorrowing friends.

J. M.

Hostetler.—On April 24, 1904, Malissa Hostetler passed away from works to reward, aged 36 Y., 8 M., 24 D. She united with the church in her youth, but, like many of us, had her trials of life, which we trust has only worked for her a greater reward. She leaves two daughters, two brothers, and one sister to mourn their loss. Interment in the Mennonite cemetery at Mazonetown, Pa. Sermon from 1 Cor. 15:49.

J. A. Brilhart.

Bixler.—On April 17, 1904, near Dalton, O., Adils, son of Daniel and Rosa Bixler, aged 4 M., 24 D. Funeral services on the 19th at the Sonnenberg M. H. by C. N. Amstutz and Jacob Nussbaum.

ITEMS.

At the close of the present school year Bro. J. G. Royer is to retire from the presidency of the Mt. Morris College, having been connected with the institution since 1884. The college will then have a new management, with Bro. J. E. Miller, professor of Greek and Latin in the State University at Urbana, Ill., as president. In the management of the institution he will have associated with him brethren N. J. Miller, G. W. Furrey and M. W. Emmert. These brethren have a good standing in northern Illinois, are men of fine education and we feel sure that they will give our people a first-class school. They are all young men of energy and will do their utmost to make the future of Mt. Morris College all that the friends of this cause reasonably expect. We wish them success.—Gospel Messenger.

As evidence of the hold Christianity has gained on Japan, the following is interesting and refreshing. One member of the imperial cabinet, two judges of the supreme court, two presidents of the lower house of parliament, and three vice-presidents of state are Christians. In the present parliament, the president and thirteen members in a total membership of three hundred are Christians.

The expenses of Russia in the present war are said to exceed \$700,000 a day.

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Published Weekly.

ELKHART, IND., THURSDAY, MAY 12, 1904.

Vol. XLI. No. 20.

EDITORIAL NOTES.

Jesus has ascended to the Father.

Sincerity of purpose is better than applauded success.

A clear conscience is more to be desired than worldly fame.

Sweetness of disposition opens the door to nobleness of character.

To forgive the impenitent is less dangerous than to condemn the innocent.

It is better to enjoy the blessings we have than to pine for those we cannot reach.

The ascension of Jesus took place on Mt. Olivet on Thursday, May 18, A. D. 30.

To be a devoted Christian is a nobler achievement than to be considered a "fashionable lady."

The last sermon of the greatest preacher the world ever knew was a missionary sermon. Acts 1:8.

The last promise Jesus left us before ascending into heaven was the baptism of the Holy Ghost. Acts 1:5.

What in the eyes of men may be considered our saddest defeat often proves to be in reality our grandest triumph.

When it is your opportunity to give, do not withhold that for which the broken heart most yearns—kindness, tenderness, sympathy.

A new congregation of about 150 members who withdrew from the Swiss Mennonite congregation during their recent trouble at Pandora and Bluffton, has been organized at Pandora, O., by S. F. Sprunger of Berne, Ind.

The article on the Ascension by Bro. S. G. Shetler found in this issue of the Herald reminds us much of his sermons—it is full of points, instructive and leaves room for the development of thought. "Have you received the promise of the Father?"

Bro. C. K. Hostetler, secretary of the Mennonite Evangelizing and Benevolent Board and manager of the school known as Goshen College, will leave May 11th or 12th for a trip through parts of Missouri, Kansas, Nebraska and Iowa in the interest of the institutions he represents. We speak for him a kindly reception and due consideration for his mission by our people beyond the Mississippi.

Minister Wanted.—In a correspondence from Windom, Kan., will be found an appeal by Bro. R. J. Heatwole for a minister to locate in Osborne Co., Kansas. Our membership there numbers sixteen and are without a minister. We trust that if any of our ministering brethren contemplate changing locations, they will take this field into consideration. May the Lord of the harvest send out a sufficient number of workers to gather in his harvest.

Canada claims the initiatory in the holding of S. S. Conferences in America as far as our people are concerned, and for well on to a score of years an annual S. S. Conference was held at Berlin, Ont., on Whit-Monday; this year, however, our Waterloo brotherhood join forces with Markham in holding a joint session at the latter place on May 17th and 18th, just before the Church Conference, which is held at the same place. Bro. E. S. Hallman states that persons attending this meeting should purchase one-way tickets on the G. T. R. to Markham, and the secretary of the conference would sign a certificate for reduced fare on their return.

The World's Exposition Again.—In this number of the Herald will be found an article clipped from "The Mennonite" by Bro. John Horsch of Cleveland, Ohio, entitled, "The Other Side of It," in which he shows why many Mennonites do not look with favor on the World's Fair at St. Louis. We are glad that others beside the editor of the Herald of Truth have the courage of their convictions to speak out on this subject. It is certainly not a matter to be made "light of." We wish to commend our contemporary editor that even though he did "jab" and ridicule us for taking a stand against Mennonite periodicals and Mennonite editors advertising the Fair, he still allows his columns to be used for the expression of others who differ from him in opinion.

The Bonds of the Mennonite Publishing Company are printed, signed and ready for delivery. They were designed and printed in the House and the work on them gives evidence of good taste and artistic skill. The \$100 bonds are printed in bronze blue with a brown border, while the \$25 bonds are in black with a blue border. Some one remarked that their appearance would merit framing and hanging on the wall. They are 2,100 in number and each had to be signed by the President, Secretary and Trustee with pen and ink. It required eight hours for the President, Bro. John F. Funk, to affix his signature, a rather monotonous day's writing, but the feat did not seem to weary him. The bonds all run ten years, but the Company reserves the right to lift them at any time before expiration.

Chicago Mission.—Bro. A. H. Leaman, superintendent of the Mennonite Home Mission at 145 West 18th St., Chicago, writes that through the liberality of the brotherhood and the blessing of God they were enabled to meet the payment due on the mission building May 1st, which with the interest amounted to considerably over \$600, and still had enough money left to meet the tax bill and a necessary payment on the fire escape recently attached to the building. Some of this money was realized from rents on a part of the building not used for mission purposes, but most of it represents the free-will offerings of our people. It is hoped that the entire debt still resting on the mission building will soon be lifted. The workers report good interest in the Sunday school and other departments of the work.

Helen Keller.—There is possibly no character to be found in all the annals of modern history whose achievements under apparent insurmountable difficulties and barriers of a bodily nature present to us a more striking picture of almost miraculous development and power than does the life and work of Helen Keller. She was born into the world a bright, promising child with the use of all her faculties, but at the age of nineteen months a disease deprived her for life of the two most important senses—sight and hearing, and this prevented the development of speech. She became a mere wild being, having apparently no sense of right, beauty, morality or any accomplishment in life. But at the age of seven, Anne Mansfield Sullivan undertook to teach her language and the

development of her latent faculties. This seemed like an impossible task, but by patient perseverance the way was opened, the "blind saw," the "deaf heard," and the "dumb spake." Helen learned rapidly and graduated from the best schools in the land. She now reads and writes fluently several different languages besides the English. Last year she wrote a book, entitled, "The Story of my Life," in which she gives her autobiography. She also writes for magazines and papers especially intended for distribution among the unfortunate ones in hospitals and prisons, bringing comfort and sunshine to all who come in contact with her and her productions. Best of all, she is a devoted Christian and an ardent lover of God's word; she spends much time in perusing its sacred pages and portraying its truths to others. She recently wrote: "How shall I speak of the glories I have since discovered in the Bible? For years I have read it with an ever broadening sense of joy and inspiration, and I love it as no other book. The Bible gives me a deep, comforting sense that 'the things seen are temporal and things unseen are eternal.' My life with all its limitations, touches at many points the life of the World Beautiful. Silence sits immense upon my soul, so I try to make the light in others' eyes my sun, the music in others' ears my symphony, the smile on other's lips my happiness." God's grace is sufficient under all circumstances and brings joy and contentment to all his children in all conditions of life. Helen Keller is now 24 years old. Her native home is Tusculumbia, Ala.

PERSONAL MENTION.

Bro. S. H. Miller of Walnut Creek, O., spent Sunday, May 1st, with the congregation at Archbold, Fulton Co., O.

Bish. J. N. Durr of Martinsburg, Pa., held communion services with the congregation at Rockton, Clearfield Co., Pa., on April 24.

Bish. I. J. Buchwalter of Dalton, O., conducted the communion services at the Union Hill M. H., Holmes Co., O., on Sunday, May 1st.

Bro. John Blosser of Rawson, O., held meetings for the Swiss Mennonite congregations near Bluffton, O., over Sunday, May 8th.

Bish. Aaron Loucks of Scottsdale, Pa., spent some time with the churches in Blair Co., Pa., during the first week in May, holding communion with the Roaring Spring congregation on Sunday, May 8th.

Bro. E. N. Nissley, Mt. Joy, Pa., who was seriously prostrated at Salunga, Pa., on Apr. 26th, due to over-exertion caused by his trying to make a train, had sufficiently recovered by the following evening to return to his home.

Bish. Jonas C. Yoder of Huntsville, O., who spent the winter with his daughter at Norfolk, Va., and preached the word among our scattered members at that place, recently returned to his home in Ohio.

Bro. M. E. Horst of Newton, Kansas, preached at the Salunga M. H., Lancaster Co., Pa., on the evening of April 26th, and according to an item in the Mt. Joy (Pa.) Herald, Bro. Horst had a "large and appreciative audience."

Dea. Perry Brunk of Elida, O., visited his uncle, Bro. Henry Blosser, who resides in Elkhart Co., Ind., and is quite sick, over Sunday, May 1st. He also spent some time visiting friends in Elkhart on May 2d and 3d, leaving on the 4th for our Mission in Fort Wayne, Ind.

For the Herald of Truth.

THE ASCENSION.

By S. G. Shetler.

As we turn our thoughts to the study of this subject, we are meditating upon the last great event in connection with the life of the blessed Master while upon earth. The ascension of Christ proves to us a number of things, among which are:

First—His divinity. Again a voice from heaven is heard, declaring him to be Jesus (Acts 1:11). At least four times was there a voice heard, stronger than man's verifying that this is the Son of God (Mark 1:11; Matt. 17:5; John 12:28). This comes to us from those who heard the voice.

Second—The truth of Christ's own statements. Unbelief and hardness of heart kept many from believing his words at different times on different subjects. Will they believe when he says, "I go unto my Father?" While on the mountain, some doubted, but suddenly he was taken up.

Well did Paul know that the same condition was existing when he was writing to the Hebrews; therefore he says, "Let us lay aside every weight and the sin which doth so easily beset us." The weights are not the same for different people, but the besetting sin is unbelief. The ascension should prove to us, beyond a doubt, the truth of Christ's statements.

A few points concerning his closing remarks are worthy of notice. They are commands and promises. "Tarry ye in the city," Luke 24:49. "Ye shall receive power," Acts 1:8. "Go," Matt. 28:19. "I am with you," Matt. 28:20.

Not many days after the ascension the first is fulfilled, and the apostles are ready for the great work that is before them.

Not only are the promises to the apostles, but signs shall follow the believer and he shall be saved (Mark 16:16, 17).

Being blessed by him, hearing his parting words, and seeing him ascend into heaven, some great effects are seen in the apostles, among which are the following:

1. Joy.—"They returned to Jerusalem with great joy." At the crucifixion their hopes were blighted with perplexity. In the resurrection, their hopes are brightened. They again think of the restoration of Israel, and ask, "Lord, wilt thou at this time restore again the kingdom to Israel?" For a few moments they are perplexed, but when he is received into heaven, they understand his kingdom in a fuller sense, and are filled with joy.

2. Praising and blessing God.—What effect would such a sight have on disciples today? "Blessed are they that have not seen, and yet have believed."

3. Strict obedience.—After Jesus had left them, they returned unto Jerusalem, as they had been commanded. Surely obedience is one of the essentials to receive power from on high (Acts 5:32).

4. Prayer.—For ten days are the eleven, a number of women, his mother, his brethren, and other disciples engaged in prayer. Being thus engaged with one accord, they are fulfilling another essential to receive power. It is to be observed that the baptism of the Holy Ghost is to give power for service, and not primarily to cleanse from sin.

5. Power received.—The large number who were converted, shows that Christ's words were fulfilled, because the power was manifested.

In studying the ascension of the Master, it is interesting to study his coming also. Just as his words, "I go unto my Father," came true, so will his words, "I will come again," also come true. The two men in white apparel said, "This same Jesus shall come again." Acts 1:41. Let us therefore notice the following:

1. He went promising power (Acts 1:8), he shall come with power (Matt 24:30).

2. He went in a cloud (Acts 1:9), he shall come in a cloud (Luke 21:27).

3. He went into heaven (Acts 1:11), he shall come from heaven (1 Thess 4:16).

4. He went from Mount Olivet (Acts 1:12), he shall come—"where?"

5. He went blessing the disciples (Luke 24:50), he shall come to crown those that love his appearing (2 Tim 4:7, 8).

6. Only his chosen saw him go (Acts 1:9), only his chosen shall see him come (Rev. 17:14; 1 John 3:2).

7. None knew when he would go (Luke 24:51), no one knows when he will come (Mark 13:32, 33).

8. He went suddenly (Acts 1:9), he shall come suddenly (Mark 13:36).

9. He was accompanied by "men in white" when he went (Acts 1:10), he shall be accompanied by angels when he comes (2 Thess. 1:7).

10. He went to prepare a place for his bride (John 13:2), he shall come to receive his bride unto himself (John 14:3).

Dear reader, do you truly believe, not only that he is the Son of God, but all things which he said and commanded?

Have you repented and been converted by the regenerating work of the Holy Spirit?

Have you met the conditions of God's word, so that you have been endowed with power for service?

Where are you witnessing for Christ?

Is your service one of worshiping and praising God with much joy?

Will his coming be to take vengeance on you or to be glorified in you (2 Thess. 1:8-10)?

Are you more concerned about when he will come than about your being ready for his coming?

Are you holding fast to that which is good so "that no man take thy crown?"

Have you been simple enough to set a time for his coming or to believe some one who has set a time?

Are you praying, "Even so, come, Lord Jesus," and are you ready for his coming at any moment?

Are you truly betrothed to him, and are you faithful in the vow which you have made?

Have you the wedding garment on, and are you keeping it unspotted from the world?

Think upon these things and answer to God now.

Davidsville, Pa.

THE OTHER SIDE OF IT.

"The article, 'Questionable Mennonitism Again,' in a recent number of 'The Mennonite' is, apparently, another proof that Mennonites somehow find it difficult to understand each other.

"There is, I believe, no occasion for any one spending time in the endeavor to show that modern inventions are unobjectionable, or that it is right to examine and admire up-to-date machinery. These points are agreed upon by the readers both of 'The Mennonite' and the 'Herald of Truth.' There is, however, another side to the question. The final results of the World's Exposition will not merely be to show the greatness of modern progress in things pertaining to this life. There is an exceedingly regrettable feature about it all, namely this, that the exposition will mean the ruin of many souls. Only recently many religious papers have published warnings against certain feuds in human form who, under the promise of lucrative positions induce young women to go to St. Louis, where they will be entrapped and imprisoned in dens of impurity. Think of the sin and vice and evil influence of various kinds that will be the curse of the city of St. Louis during the coming summer; and it is the World's Fair that is responsible for it. There is every reason to believe that the enemy would have such an exposition every year if he could; not indeed because he is either in favor of or opposed to modern inventions, but because of the many souls that go to perdition as the result of a World's Fair. This is, principally, why many Mennonites are opposed to the St. Louis Exposition. Consider their standpoint in whatever light you will, there is certainly nothing in it to make light of." John Horsch in "The Mennonite."

For the Herald of Truth.

CONSCIENCE OR PUBLIC SENTIMENT, WHICH?

By A. K. Kurtz.

It may seem strange that there are people who live better lives because of the force of public sentiment than they do for conscience sake; yet it is true. We find people who make no profession, people who are scarcely ever seen inside of a church, practically living cleaner lives than do many of the professing Christian people. Refined public sentiment (if we may use this expression) of today exerts such an influence over many of the better class of non-professors that it is considered very unbecoming to be seen drinking at the bar of a saloon. Therefore these places are carefully avoided for the sake of public sentiment than for conscience sake.

The same can truly be said in regard to the tobacco habit. The testimony of scientific men as to the deadly effects of nicotine (of which deadly poison all users of tobacco partake), has been sufficient evidence to influence many of the better and more thoughtful class of non-professors to abandon its use or never commend it, not for conscience sake, but for the sake of a clean, healthy body. Now, we very well know that there are many professors of religion who indulge in these practices, yet can see

no harm in them. Then the question naturally arises, Of what use is our religion to us, if the weight of public opinion and the testimony of scientific men do more to correct life than the religion of the Lord Jesus does for us? Or does the Spirit of God which we claim to possess, fail to awaken in our conscience a sense of guilt in regard to the use of those things that we know from observation and from our own experiences are injurious to health, and that which man by observation, education and scientific research is able to comprehend and demonstrate to the satisfaction of the intellectual mind? Ought not the Holy Spirit with his enlightening and quickening powers be able to do the same and much more for the believer? Does not the Holy Spirit teach the believer all and much more than science is or ever will be able to teach? (1 John 2:27.) Does not the Spirit convict and condemn through the conscience of the believer the sinfulness of using those things that are injurious to the body as well as the soul? He has created this body to be his dwelling place (John 14:23; 1 Cor. 3:16). Does he not by his Spirit, through the conscience, dictate to us what is good for this body and what is not, in order that we might keep these earthen vessels a fit place for his indwelling?

The fault does not lie in God's willingness to teach us his will, but in our unwillingness to accept his teaching along all these lines. But think for a moment of the awful guilt of the professor of religion of whom it can truthfully be said, he does not do for the Lord's sake what the unbeliever does for the sake of the prevailing sentiment or public opinion of the day. We venture the assertion that the careless, inconsistent professor is the cause of the loss of more souls where religion is prevalent, than the man who has never made a profession, because he is doubly guilty; souls stumble over him into ruin, and the true and earnest worshiper for souls is continually pointed to such an one as an excuse for not accepting Christ, and the good influence of the Christian religion suffers defeat because of such characters. If we could realize the full meaning of bearing the Christian name, we would most assuredly put forth greater efforts to be lights in the world instead of the opposite. Smithville, O.

For the Herald of Truth.

AN EXPLANATION.

By H. J. Yoder.

We agree perfectly with the statement made by the editor of the Herald of Truth in March 17th number when he says that the first and most essential feature concerning baptism is the condition of the applicant.

The applicant should have a good understanding of what baptism is for, and should by all means have the necessary qualifications, as baptism is not a ceremony that should be lightly esteemed. Bro. Hosteler in his article in Herald of March 17th seems to take a misunderstanding out of my statement that we should initiate our Master in all things as far as possible. I meant by all things so we should be obedient to the Father in all things and in this way imitate him. Jesus came not to do his own will, but the will of Him that sent him (John 6:38). So we as his followers should be ready to say, "Not my will, O Lord, but thine be done." I believe that in the days of Christ and the apostles the baptizer and the Christ and the apostles the baptizer and the subject both went into the water and the

candidate was there baptized with water. I believe, however, that in case of sickness, when the applicant is unable to go to the water or, as in the case of some of our martyred brethren through the Dark Ages, who were imprisoned and had to do the best they could, that baptism may be applied anywhere, for Jesus gave no example or command in such cases.

Barrs Mills, Ohio.

Note.—Bro. Yoder sends us an article maintaining his position that "in the water" is the proper place to baptize, but on the suggestion of the editor and in order to avoid controversy, he agrees to having simply the above explanation published. We hope this will be satisfactory to all concerned. We have four articles on the other side of this question which we also withhold.—Ed.

A PECULIAR PEOPLE.

Sel. by Mary E. Smucker.

Paul, in writing to Titus, says, Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." God's people are peculiar:

1. In their manner of life Christians are humble. No matter what their station, or talents, or circumstances, they are distinguished for their humility. They are never haughty, nor proud, nor scornful. They are meek under injuries, patient under provocations, forgiving those who wrong them, cheerful and hopeful in adversity, long-suffering and full of compassion and kindness. In these respects true Christians are peculiar. There has been a great change in their temper, and their disposition in many respects. They are unlike the world and unlike their former selves.

2. In their aim, they live to do good and not simply to enjoy life. They strive to lay up for themselves treasures in heaven, instead of treasures on earth. They seek to please God rather than men.

3. They are peculiar in their manner of living. No matter how poor, they are neat and clean; no matter how rich, they are not luxurious and extravagant. They make no show, no ostentatious display; in everything they are models of simplicity. Whether they need to or not, they practice economy that they may have means to relieve the destitute, and to promote God's blessed cause.

4. They are peculiar in their dress. While they do not wear uniforms like soldiers, yet they wear nothing for ornament. A saint does not feel like a sinner, he does not act like a sinner, and it is equally plain that he does not look like a sinner.

5. True Christians are peculiar in their conversation. They do not talk like other people. They speak a pure language, as becometh saints. "Let not filthiness nor foolish talking nor jesting be once named among you; but rather giving of thanks." In any general, social gathering, a person who observes this precept will be peculiar. His language may be the same in its grammatical construction, which other people use, but the candor, seriousness and charity which characterizes the conversation of a saint, makes him observed wherever he may go.

6. They are peculiar in their amusements. They do not go to the world for their pleasures. They find their enjoyments in the service of God—in welcoming him, in doing good to their fellow men and trying to make them virtuous and happy.

Tiskilwa, Ill.

HERALD OF TRUTH.

THURSDAY, MAY 12, 1904.

D. H. BENDER, Editor.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau and Herold, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Pennsylvania).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

MENNONITE PUBLISHING CO. BONDS.

The bonds to be issued by the Mennonite Publishing Company are now ready for sale and delivery, and our people who have money to invest may secure them at once. The bonds are issued in the denominations of \$25.00 and \$100.00, so that we can accommodate persons wishing to purchase any amount from \$25.00 upwards. These bonds are secured by first mortgage on property worth double the amount of bonds issued. They bear five per cent. interest, payable on the \$25.00 denomination annually and on the \$100.00 denomination semi-annually, in gold. This makes a safe and convenient investment and also a profitable one, and will be a great help to sustain and keep up the Publishing House. We hope to hear from many who are willing, for their own benefit as well as for the benefit of the Publishing House, to invest in this way. The bonds run ten years. Mennonite Publishing Co., Elkhart, Ind.

An Excellent Offer.—Those who would like to obtain a really meritorious history of the Mennonite church will be glad to know that they can get the Herald of Truth for one year and "History of Christianity" (Horsch) for \$1.50. The regular price of the book is \$1.00, but by ordering it with the Herald this book of 304 pages, well printed and handsomely bound in cloth, will be sent, postpaid, at the rate of 50 cents. This offer applies to renewals as well as to new subscriptions, only in the case of renewals all arrears must be paid.

Just Issued—The Beidler Family History. This is a very complete work of more than 600 pages, with 57 illustrations. The type is large and clear and the binding durable. Prices, postpaid: Cloth, \$2.00; half morocco, \$3.50; full morocco, \$4.00. Address all orders, Mennonite Pub. Co., Elkhart, Ind.

If you want a good Bible at a reasonable price, send to the Mennonite Publishing Co., Elkhart, Ind. Remember that many of the cheap Bibles have poor binding, a poor print and will not last long. We want to give every purchaser full value for his money.

HERALD OF TRUTH.

In sending your subscriptions for the Herald of Truth and the Young People's Paper, do not forget the Words of Cheer, our Sunday school paper. It is published weekly, contains many good articles and nice stories, which the children like to read. Price, 50 cents a year. In quantities to Sunday schools we make a deduction. Address, Mennonite Publishing Co., Elkhart, Ind.

CORRESPONDENCE.

Greentown, Howard Co., Ind., April 30, 1904.—Dear Herald readers, Greeting. Our Young People's Meeting was reorganized, with Bro. Ira Yoder as leader for three months. We are using "One Hundred Lessons in Bible Study," and like the lessons as outlined by Bro. Kauffman very much. Our council meeting was held last Thursday and communion services will be held on Ascension day. Our congregation expects to ordain a minister in Spring to take the place of Bro. Joseph Horner, who has moved to Chief, Mich. May God direct this important work. Niles M. Slabaugh.

Rockton, Pa., April 28, 1904.—To the Herald readers, Greeting. On the 24th of April we again enjoyed a season of communion. Bish. J. N. Durr of Martinsburg, Pa., was with us. Twenty-three partook of the sacred emblems. Our flock has lost six of its workers during the past winter, three having moved to Maryland and three have sought a better country that is a heavenly. We ask an interest in the prayers of all God-fearing people that we may live above the things of this present evil world. J. N. Kaufman.

Waynesboro, Va., May 1, 1904.—The Sunday school at the Hildebrand M. H. was reorganized today, the following officers were elected: Supt., Jacob Grove; Asst. Supt., J. H. Weaver; Chorus, J. L. Hildebrand and William Weaver; Sec.-Treas., David Weaver; Asst. J. J. Hildebrand. Sunday school will meet every Sunday morning at 9:30. May the Lord bless the work. A Helper.

Fairview, Mich., May 2, 1904.—Dear friends: I noticed a mistake in the Herald for April 28. It stated that there were three Amish Mennonite ministers in our district and when Bro. Erb comes there will be four. Since the death of Bro. Isaac A. Miller I am the only minister at this place. (Bro. Horner who moved to Michigan recently and who we thought had located at this place, and who is the third minister referred to, we have learned since has located at Chief, Manistee Co., Mich., instead of Fairview, Oscoda Co.,—Ed.) I trust the good Lord will send others here in the near future to help in the good work. We have preaching every Sunday in the morning after Sunday school and in the evening at 7:30. Come and help us, you are certainly welcome. The death angel visited us again and took our dear sister, Civilla Miller. She died April 20th, of consumption.

Our meeting house is up and under roof. We expect to have it ready for the first service by May 15th. Everybody is invited to be present, especially the ministry.

Eli A. Bontrager.

Windom, Kansas, May 2, 1904.—To the Herald readers, Greeting. Bro. Charles D. Yoder has been holding meetings and visiting the brotherhood in Osborne Co., Kansas, for one week. The membership at this place numbers sixteen; they desire to have communion services as soon as a bishop can be

secured to serve them. Bro. A. Shellenberger is their deacon, but as he is now seventy years old and unable to attend to the duties of his office he requests that another deacon, younger in years, be ordained in his stead. This little congregation has no resident minister, and I thought possibly some ministering brother who reads the Herald and thinks of changing locations might remove to Osborne Co., Kansas, and take care of our congregation at that place; they are earnestly longing for a shepherd. Presbyterian and Evangelical influences surround them, but our people have no shepherd to lead them into green pastures. It is of utmost importance that this place be supplied soon with both a minister and a deacon. A home can be purchased at from \$10 to \$25 an acre with improvements sufficient for settlement at once if desired.

Brethren, will you manifest an interest in the Osborne county brotherhood? If so, please make it known soon.

R. J. Heatwole.

Mayetta, Kansas, May 2, 1904.—Dear Herald readers. Bro. J. M. R. Weaver came in our midst and preached three very encouraging sermons. The brethren C. D. Yoder and Geo. R. Brunk had also been with us during the winter. May the seed that was sown here in due time bring forth much fruit, and may God richly bless his servants, especially those who are out in the field, that many souls may be gathered into the fold of Christ. Lizzie B. Longenecker.

From the Salem Cong., Elkhart Co., Ind. On April 30th preparatory services were held and the Sunday following the communion of the Lord's Supper was observed. Bish. David Burkholder officiated in the services, assisted by Bro. Samuel Yoder of Elkhart and Bro. Jacob Christophel of the home congregation. On account of sickness a few of our members could not be with us, but I think those present all partook, being sixty in number, and a good feeling was manifested throughout. May the Lord be praised. Cor.

Waynesboro, Va., May 4, 1904.—Dear Herald readers. Communion meetings will be held in Bish. A. P. Heatwole's district as follows: The fourth Sunday in May at the Hildebrand M. H., the fifth Sunday at Mountain View, the first Sunday in June at Spring Dale, the 2d at Mt. Pleasant. Will be glad to have brethren and sisters from other congregations meet with us on these occasions, as this is one way in which we can show our love to one another and our Redeemer. It is a season of rejoicing to all Christian people.

Sunday school at Spring Dale has been well attended with good interest; there were seventy-four scholars present last Sunday, May 1st. Bro. D. E. Weaver has been appointed superintendent at the Mountain; therefore he cannot be present at Spring Dale every Sunday. The school at the Mountain is increasing in number. Let all pray that the work at this place, as well as everywhere, may be richly blessed. There is power in prayer, the promises are many, and if we ask aright we will surely receive that which is for our good. Cor.

By contenting ourselves with obedience we become happy. A believing love will relieve us of a load of care.

He who can take advice is sometimes superior to him who can give it.—Van Knebel.

May 12,

1904.

MY RESTING PLACE.

By M. D. Detweiler.

As gleam the stars from out the gloom of night,
As glows the dawn with orient beams of light,
As rush the winds after the tempest roar,
As dash the waves to ripple on the shore,
So found my heart its peaceful resting place,
Not by my works, but through the wondrous grace
Of Him who died—who died to bring to me,
Without my labor, pardon full and free.
He found me, drew me to his loving side,
Said that "twas for sinners that he died and died,
Showed me his hands and feet, his bleeding brow,
Then whispered in my ear, "Oh, trust me now!"
I yielded to his love, in him was blest,
He gave me peace, and in his love I rest.
Selersville, Pa.

THE ANNUAL MEETING.

The Mennonite Board of Charitable Homes and Missions meets in regular session this year at the Old People's Home near Rittman, Wayne Co., Ohio, on Tuesday, May 24th, at 10 a. m. The auditing committee appointed last year should meet on the afternoon of the 23d, so as to be ready to report when called upon at the regular session. We shall be pleased to see every director and member of the Board present in person. There are several subjects of great importance to be considered and decided, and several large transfers of notes, deposits and real estate, which have been made to the Board recently, are to be properly cared for, which requires our sincere and prayerful attention. A cordial invitation is also extended to any of the brethren who have a desire to attend, to be present and to lend a helping hand.

Such as have requests of some kind or other to make of the Board, or who may wish to send in a gift or contribution, may do so either direct to the officers by letter, or through any member of the Board in person. As ever for his cause,

M. S. STEINER, Pres.
D. C. AMSTUTZ, Sec.

WHY I JOINED AND SECEDED.

Fragments of an Address at the Conference of the National Christian Association, Wheaton, Ill., by E. L. Thompson.

... Why, friends, it seems but yesterday when I made my first alarm at the outer door of secrecy, and of my own free will and choice passed into the hoodwink of secretism, yet here I am today on the program to testify against the institution to which I once belonged. I know that secrecy is the Diana of the present day. And ministers of the gospel of Jesus Christ are among her shrine makers, and they are in the crowd that is ready to cry, "Great is Diana of secrecy," whenever any one raises the voice to speak a word—to testify against it. However, conscience bids me speak, and since I know that God is back of conscience, I have come to the place where in His name I purpose to speak out and tell what I myself have experienced in these things.

I was twenty years of age before I had anything to do with secrecy in any form. I was a member of the church; there came to our town an organizer of the Good Templars, and he lectured in our church. I was a great lover of the church of Christ, trusted her ministers, believed in her doctrine, and was inclined to think that whatever was held in the church was right. I became one of the charter members of the

HERALD OF TRUTH.

For the Herald of Truth.

CHOOSING MINISTERS.

By Pius Hostetler.

I was disappointed at the first meeting of the lodge after the organization, because I found as our worthy secretary a man whom I knew to be a tippler, a man whom I knew to be a disreputable character. I saw in that lodge women whose husbands, and husbands whose wives were at home, too familiar with each other; I saw young men and young women tempted and made bold to do things by the example of these others, so that I soon stopped attending entirely. I watched the outcome of it as a temperance movement. I never could see that it did any good for the cause of temperance.

I was rather pleased with the two degrees that I took in the Odd Fellows lodge, and still there was this under it all: I felt that as a minister of Jesus Christ I was submitting to that which was beneath the dignity of the office I filled. I felt that a man called of God to call men to the light had no business to be hoodwinked and led about in the darkness and made a fool of. I heard snickering when I was taking my first degree; I felt then my face burn, for I knew I was being a clown for the crowd, and I felt ashamed of that. I was made chaplain of the lodge. Well, I prayed; I prayed there with all due sincerity, but my kind of prayers did not suit inside of the lodge room. I was surprised, and opening my eyes I saw them mocking me to my face; saw men whose lives were as dark as the devil, mocking while I was praying; and I never left that lodge hall without feeling less a man than when I went into it. On the Sabbath I would feel my strength gone.

The sins of the night before were before me when I went into the pulpit to preach the gospel of Jesus Christ that makes men pure, and I would think of what I was in last night; so I said, "I cannot go any more, I must stop," because I felt that my spiritual life was weakened by attending, and I quit attending. But my lips were padlocked. I was not afraid to say what I felt I ought to say, but I was afraid of the boomerang, because always my conscience pointed back to me. In California I attended a meeting addressed by A. C. Bain, the evangelist. He said, "Friends, I do not know how it is with you, but when the Lord took me up into this deep work of grace, saved me from sin, purified my heart, he took me out of the lodge!" That brought me under conviction. In Maryland, in attendance at a camp meeting, when Dr. Fowler of Boston was preaching on consecration, I became loaded down with conviction. At the close of the sermon I walked down the aisle, knelt at the altar and told God I would be through now and forever with secrecy. While I was kneeling there a young man, a minister, knelt on the other side and talked to me; I told him what was the matter with me, and that young man, a preacher in Indiana, reached his hand to me and said, "Brother, I am a Mason, and I covenant with you before God Almighty, that from this hour I have done with secrecy forever," and there we pledged. As we arose at the close of the altar service another young man came and joined the covenant, so there were three of us. I want to say that since I have come out of secrecy my power as a soul winner has been wonderfully multiplied and I feel the liberty in Jesus Christ that I felt before I went into the thing, and I praise him that I came out, and by his grace I will stay out.—"The Mennonite."

To Jesus every place was a sanctuary, any spot a pulpit. He dignified everything he touched. He lost no opportunity. He taught the disciples and then he enforced the precepts with his own example.

In view of the fact that our people's opinions on this subject differ so widely, it has been a wonder to me that the subject has not been discussed more in the Herald of Truth or in our conferences. Some believe in choosing the ministry by the voice of the church, others by the lot, and still others by the combined voice of the church and the lot. This means that when the voice of the church falls largely on one he is chosen and if it falls largely on two or three, the lot is used to decide. I have heard of still a little different plan being used in the East in a certain conference district. The object of this article is not to find fault with either of these plans (though I may mention a few objections to some of them), nor would I want to discourage in the least any minister who may have been chosen by either method.

It seems we are prone to forget what Jesus said just before he said, "Go," and why he said it. Paul also said, "Though I be free from all men, yet have I made myself servant unto all," showing that in some respects at least his work was done as a matter of choice.

But to return to my subject. How shall they be chosen? First I will say that it seems that nearly all of us have overlooked one point on this subject in our Confession of Faith, which is based on the Scriptures. Our forefathers say in article 9 that the apostles were diligent in choosing brethren who were to provide all the churches with bishops, pastors, leaders, etc., and give Scripture references for such a faith, and I have failed to learn of this being done in our churches. I believe this would be a good plan and in harmony with the Scriptures. We all know that people are very differently gifted and that even among the bishops and ministers there are only some that are especially gifted in the line of seeing the needs of the ministry. I have advocated and still believe that if our conferences would take up this matter and choose a number of brethren (ministers) whose special duty it should be to provide all the churches in their district with the necessary ministers there would not be the lack of ministers we now have. I believe that choosing ministers by the lot is the nearest in line with the Scriptures. To understand any Scriptural subject properly, we need to take into consideration all the Scriptures that have bearing on that subject. I know we have only one instance using the lot given, but a matter stated once in Scripture is just as true as though it were stated often. When an apostle was needed to fill the vacancy caused by the death of Judas, the disciples knew what qualifications were necessary and when the voice of the church was taken they found two who were qualified for the place, but then they cast lots to learn which one God would have. It mattered not how many more votes one had than the other, for if one had only two it was testimony sufficient that he was qualified. We now have Scriptures to show us what are the needed qualifications of ministers, and when we take the voice of the church we let the church decide who has these qualifications and also let the Holy Ghost name through two or more witnesses whom he would choose for the place. Then when we cast the lot we let the Holy Ghost decide which one shall be taken, as he alone knows whose work will be most effectual. We find in Acts 13 that when they had fasted and

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prayed, the Holy Ghost said, "Separate me Barnabas and Paul for the work," etc. By this we should learn that fasting and prayer should always precede the choosing of ministers or missionaries. Then, too, we should learn from this that the Holy Ghost should do the choosing. I prefer the use of the lot, as I think it gives the Holy Ghost an unhindered chance to show whom he wants, while, on the other hand, when we take the voice of the church we know not for certain whether we have the Holy Ghost's choice or the people's choice. We know that the Word says that in the last times some will heap teachers to themselves having itching ears, or to their like, and this shows that God will permit them to do this if they want to do so. We all know and can see that in choosing a minister by the voice of the church they get whom they want. A church that believes in an educated ministry will vote for an educated man; a church that believes in being dressy will vote for a dressy man, etc., and even where the combined voice and lot is used the church may get her choice of two or three men and the Holy Ghost may not have had free course to choose whom he would. (Do you not believe, however, brother, that the Holy Ghost will direct the mind of the consecrated Christian to vote for the proper person the same as he would direct the hand of the proper candidate to choose the book containing the lot?—Ed.) Besides, in some of our churches we have many young people who do not know the needed qualifications of ministers.

I think we have a grand lesson on this subject in the Old Testament in the history of David and Saul. When the people wanted a king God gave them one even if it did not please him and I think he gave them just the one they would have desired or chosen, as he was almost perfect as far as man could see. "Man looketh on the outward appearance, but God looketh on the heart." Saul did well enough for a while, but it did not last. Then God gave them another king, one of his own choice, a man after his own heart, although a man not thought of by the people and not their choice for a king, yet he was a success.

East Lynne, Mo.

AN ADDRESS TO PREACHERS.

Sel. by Fannie Plank.

There is no more exalted privilege on earth than that of preaching the gospel of Jesus Christ. It is the highest calling this side of heaven, and yet it is a calling to serve, of being the servants of all. Both the call and the qualification for the ministry of the gospel of Jesus Christ are divine. The mistake that has been made by thousands is an attempt to preach the gospel: first, without a call; second, without the divine qualification. The first qualification is personal piety as to individual experience. Without it there is no success. The experience must be kept bright, and clear, and fresh, and untainted, and all that God wants it to be. To preach the gospel is to succeed. The gospel is more than truth; it is more than orthodox truth. There are thousands of people who have preached the truth, Bible truth, orthodox truth, who have not preached the gospel. The gospel is "the power of God unto salvation," and the faithful preacher of a faithful gospel is as sure to succeed as God's word is true.

If you are called to preach the gospel, which is "the power of God unto salvation," if you preach the gospel with the Holy

Ghost sent down from heaven, there will be results. The amount of fruit may greatly vary, but there will always be the salvation of the lost. The preaching of the gospel is not only a savor of life unto life, but of death unto death. This is a profound calling. The responsibility seems to some of us, after we have been at it more than a quarter of a century, almost more than we can bear. It means not only to rescue some, to save some, but it means also to shed the light upon those who will steel their hearts against it, and turn away, and be damned in hell forever. There will be times when we will preach the last message that some souls will ever hear. There will be frequent occasions when you will be preaching to people who have approached the dead-line; the hour that they must surrender to God or be lost forever; the hour when, if they reject your message, they will turn away to the shades of eternal night. So I say there is a profound responsibility in preaching the gospel.

I feel it on my heart to charge you to preach the gospel with the Holy Ghost sent down from heaven. Preach it as if it were your last chance; preach it as if you were facing souls that tomorrow will be standing at the judgment-bar of God; preach it as if souls must be saved under this particular message or be lost forever. Preach the gospel of Jesus Christ as revealed in his blessed book. Preach it fearlessly; preach it uncompromisingly. This is a day of compromise; this is a day of expediency. You will have offer after offer to round the corners, to tone down. You will have all sorts of offers to moderate. Let me charge you, in the presence of the blessed Holy Ghost, to preach the whole gospel. Preach it from repentance to glorification; preach it from cover to cover. Not a sectional gospel, not a mutilated gospel, but the whole gospel. Preach it without fear or favor. Anything less means defeat. If you compromise in the least you will be shorn of your power. In the name of God, let us preach as if we were sent to preach. Oh, if we have the throne from heaven, what have we to fear! We are on the King's business, and all we have to do is to deliver the message faithfully. Brother, never change the message. All we have to do is to deliver it in the fear of God. Keep clean in your hearts; keep clean in your lives.

Do not, for the Lord's sake, and for your families' sake, submit to this age of anarchy and lawlessness and disregard of parental authority. If you cannot govern your own children, that are under your legitimate control, how do you expect to be successful outside? Keep free from debt; keep free from every entanglement that would embarrass you. When the hard places come (they are coming), submit and leave it with God. Trust him; he will see you through. There may be times when you will not have much. We cannot promise you very much of anything but persecution. There will be times when you will not know where you are going to sleep. There will be times when you will preach the truth, and nobody will ask you home to dinner. We can promise you that there will be times when you will look back over the past and wonder where the supplies came from, almost as much as if it were a miracle.

It pays to trust God. Never preach a begging sermon. A man of God ought to know how to abound, if abounding comes, and to know how to be abased if resources are absent. That is something to learn; how to abound, how to have plenty, how to have friends and sympathy and help, and still be nobody; still keep in the valley of

humiliation. Then it means something to know how to be abased. A great many people are abased without knowing how to be. If you are abased, do not let on; do not let it to others. Everything is all right, no difference what comes. Salvation is of the Lord, and he will take care of his own. Be clear in your experience; be definite in your preaching; use Scriptural terms; do not let anybody go away from your meeting with an uncertain impression as to what your views are.

Be diligent and faithful in pulling people out of the pitfalls of sin. What will you get for it? You may get kicks and cuffs; you may get a hard bed; you may get a cold shoulder; but you will always sleep well. You will wake up and praise the Lord. Preach the whole truth as you will face it at the judgment. Be true to your families; be tender and sympathetic with your wives; do not be afraid to get down on the floor and have a romp with your children. I would rather have the confidence of my boys, of my own family, than anybody else. They know whether I have salvation or not. Keep the confidence of your wife and children.

I want to say something to these other folks. I want to charge people that are listening, that God will hold you responsible for the way you treat his ministers—as to your sympathy; as to kind words; as to your prayers; as to your money. If you are negligent along these lines, God will call you to account. I charge you again that, if you hear evil reports about these brethren, you do not believe them. Refuse to believe anything of this kind until it is absolutely proven to be true.

Nampa, Idaho.

IF ONLY THEY HAD TRIED HARDER TO KEEP HIM IN SUNDAY SCHOOL!

In a Western court a young man was tried for murder. During the course of the trial his mother, a Christian woman, was always present. She sat near the jury, lost in thought, speechless and tearless. Though her boy had been very wayward, she had made many sacrifices for him, and she loved him. Argument in the case was finally concluded and it was given over to the jury. When the jury returned and when the foreman rose to announce the verdict, the mother unconsciously rose too; and when he said, "The jury finds him guilty," the mother cried out saying, "Oh, if only they had tried harder to keep him in Sunday school; it was when he quit going to Sunday school that he began to get into bad company. If only they had tried a little harder for my boy!"

Fellow Sunday school workers, let us try a little harder to keep the boys and girls in Sunday school and especially the bad boys and girls. Some dear mother loves them, and we may save them from crime and death.—T. T. Myers in Gospel Messenger.

ONE THING.

The first thing a man must do if he desires to be used in the Lord's work is to make an unconditional surrender of himself to God. He must consecrate, and then concentrate. A man who does not put his whole life into one channel does not count for much, and the man who only goes into work with half a heart does not amount to much. We are living in an intense age, and if a man is to succeed, he must set himself apart for the work and throw all his energy into it.—D. L. Moody.

May 12,

1904.

For the Herald of Truth.

MISSIONS.

By A. D. Martin.

II. STEPS IN ENTERING THE WORK.

Four short words outline the steps to be taken in entering this great work. They are: "look," "pray," "send," and "go." The first thing is to simply "look." Jesus said, "Lift up your eyes, and look on the fields; for they are white already to harvest." John 4:35. The fields were to be seen in the multitude that was coming out of the Samaritan city to see the Traveler and to hear what he might have to say. If we today would but lift up our eyes and look, we would see that "the harvest truly is plenteous." Some would see it so in their own homes—children, brothers, sisters, and in some cases parents, that should be reaped for Christ. If not there, the community generally affords a plenteous harvest. Then we should look into our great cities where there are hundreds and thousands who know but little of Christ. Look into dark heathen countries, where there are millions and millions who have never even heard the name JESUS. We are told that, taking the world as a whole, of every three persons, two have never heard the gospel, never seen the Bible, and know nothing of heaven or hell.

How does this vision affect us? When Jesus "saw the multitudes, he was moved with compassion on them, because they fainted and were scattered abroad." When we think of what God has done to have these people saved, of what Jesus has suffered that they might live, should not our hearts melt in sympathy for our poor lost brother? But sympathy alone will not save them. There are other steps to be taken.

Shall we rush in and begin to reap? No; not yet. Christ said, "Pray ye therefore the Lord of the harvest." Matt. 9:38. It is too big a problem for any man to undertake alone. We need to seek counsel from Him who is at the head of this work. By our praying we are brought in close contact with Jesus, our unworthiness for so great a work is revealed and thus we are prepared for the next step, which is "send."

Seeing a plenteous harvest and feeling unworthy ourselves, we cry, "Lord, send forth laborers into the harvest." No one has the right nor the fitness to go into this great harvest without being sent. See Rom 10:15. Primarily it is the Lord of the harvest who sends. However, he does not work independent of man. "As they ministered to the Lord, and fasted, the Holy Ghost said (to the church), Separate me Barnabas and Saul for the work whereunto I have called them. And... they sent them away." Acts 13:2, 3. If any one thinks that he is called to enter the Lord's harvest as a minister or a missionary, let him not be troubled. He who hath called will also in due time let others so and will ask them to set such an one apart for the work whereunto he hath been called (Psa. 37:5). If, however, the convictions of all others are not so, or even to the contrary, is it not probable that such an one has mistaken his call? Is it not his lot to be of those who send rather than of those to be sent?

"Go ye into all the world, and preach the gospel to every creature." Mark 16:15. In this we have the last step given, which is, "Go." The man who is not first willing to help send others is by no means fit to go himself. The true spirit of the laborer is that of Isaiah, who, in receiving his call, cried out, "Woe is me! for I am undone; because I am a man of unclean lips." Such

an one will choose the great (if not greater) sacrifice of staying and helping others more worthy than he to go. But if in answer to his continued praying and giving, he hear that searching question, "Whom shall I send and who will go for us?" he will further meditate in his humility, "I am only one, but I am one; I cannot do everything, but I can do something. What I can do, I ought to do; and what I ought to do, by the grace of God I will do; and to the Lord of the harvest he will send back this reply, "Here am I; send me."

It is the duty of all to LOOK, to PRAY, and to SEND; and none should be unwilling to GO if the Lord so directs. May God help us to so live that we may fully carry out his purpose in whatever place our lot may fall.

Scottdale, Pa.

For the Herald of Truth.

NOTES FROM DHAMTARI.

About six o'clock Easter morning over two hundred boys of the Mission family, with several caretakers, started on a four-mile walk to the Easter services to be held at the Girls' station. They arrived in good time and a very pleasant joint meeting was conducted by the Superintendent. It pays in all kinds of Christian work for the workers to meet sometimes and talk things over in an informal way. This was newly agreed upon several times when the mission workers at Dhamtari spent Easter day together at Rudri. It was a matter of regret that we had to miss Bro. and Sister Detweiler, who could not be present.

A native Christian physician came last week to help in the medical work. He lives at Rudri at present, but will help in the work at both stations.

The bungalow at Rudri is still in process of building. Two rooms are now occupied, while the third, it is hoped, will be ready soon. This way of building may seem very slow to hustling Americans, but there are several things to consider. Sometimes the funds run out; sometimes suitable material cannot be obtained; and again sometimes the work is so necessary on other parts of the buildings or walls that the missionaries' living rooms are left for a more convenient season.

The hot season is here. It is rather a trying time, for then the missionaries must think more of the simple process of living than is natural or even pleasant for people in this kind of work.

Schools are still in progress and many of the students are doing good work. The industrial feature, also, is being urged right along and the children are working faithfully and most of them are apparently contented and happy.

Recently the Dhamtari Mission was visited by three of the Raipur missionaries.—Mrs. Gaas, Mrs. Uffman and her daughter. While there is not much visiting among missionaries, because so many of the stations are so far apart, yet there is an occasional visit and these are usually much appreciated.

The blind and the deaf-mutes now come for two lessons each day, one in the morning for industrial work and one in the afternoon for reading. This promises to be one of the most interesting features of the work here. These poor unfortunates, who are deprived of some of nature's gifts, are so faithful and eager in using the gifts left for them that they are often a surprise to those who teach them. There are so many of these classes in India and in most places they are so utterly neglected that it is to

be hoped the little work begun in a corner of the office at the east end of Bungalow No. 2 may grow so as to be a blessing to more than the eight who are now enjoying it.

The Mission garden is still doing faithful work in supplying vegetables for the large families. Gardening requires more care here than in many places on account of the constant need of irrigation, but when the plants have plenty of water the hot rays of tropical sunshine cause them to grow very rapidly and the fresh, tender vegetables are much appreciated by missionaries, orphans, and lepers.

The Leper Asylum is progressing nicely in its work. Three new inmates were admitted within the month. Nineteen persons are applicants for baptism in the Asylum.

LINA Z. RESSLER.

Dhamtari, C. P., India, April 6, 1904.

AS GREAT AS A LITTLE CHILD.

Making a truth so plain that children can understand it is making the truth so plain that grown persons can understand, and children also. Rare men have that power, and ordinary men would do well to strive after it. When D. L. Moody was stating a great truth from the pulpit, one Sunday morning, he said, "I can make it so plain that this little boy right down before me can understand it," and he looked down lovingly at a little boy on a front seat before him. This showed new power in Mr. Moody, and it gave him new power. All minds were at once on another plane, ready to receive at God's truth as a little child. There is a pattern to all of Christ's preachers, however great. The model preacher is a child, not a grown person.—"S. S. Times."

CONFERENCES.

Semi-Annual Conference.—The spring session of the Virginia Conference will be held at the Breneman M. H. (Lower District) on the second Friday in May (May 13), 1904. Visits are always appreciated on these occasions, and anyone who may desire to come by rail will be met at Broadway by writing Bish. Lewis Shank at same place. C. H. BRUNCK, Sec.

The Lord willing, a joint S. S. Conference of the various districts of Ontario will be held at the Wideman M. H. near Markham on May 17 and 18.

The Annual Church Conference will be held at the same place on Thursday and Friday following (May 19 and 20). The brethren and sisters of Canada and the United States are invited to meet with us. Those coming by rail will stop off at Markham. Notify Daniel Wideman, Markham, Ont., in due time. D. W.

The Lord willing, the A. M. Conference for Ohio and Pennsylvania will meet May 24 and 25 at the Oak Grove M. H. near Smithville, Wayne Co., O. All who are interested in Christ's Kingdom are invited to attend.—C. Z. Yoder, John R. Zook, C. K. Yoder, Committee.

The Annual Mennonite Conference for the state of Illinois will be held June 2d near Freeport, Ill. The S. S. Conference will be held at the same place, immediately preceding the Church Conference, June 1st and 2d. A cordial invitation is extended to all who may wish to attend.

J. S. Shoemaker.

No preventing providence, the Annual Mennonite Conference for the state of Ohio will be held May 26th and 27th at the Martin M. H. near Orrville, Wayne Co., O. All are invited. Those coming by rail will stop at Orrville. Come, praying that the Holy Spirit may lead, guide and direct the work to the honor and glory of God.

I. J. Buchwalter, Mod.
N. B.—A singular coincidence occurs in connection with the dates of the A. M. Ohio Conference and the Mennonite Ohio Conference in this that the former body will meet May 24th and 25th and the latter May 26th and 27th, while the places of meeting are only a few miles apart, thus

enabling conference workers to attend two conferences in one week.

The A. M. Conference for the state of Indiana will be held at the Maple Grove M. H. near Topoka, Ind., on June 2 and 3, 1904, beginning at 9 a. m. Everybody is invited to attend, especially ministers. Pray for the work. J. Kurtz.

Sunday School Conference Committee.

The Sunday School Conference Committee of Ohio will meet at the Old People's Home near Rittman, O., on Monday afternoon, May 23d, to arrange program. Any one having suitable topics for program will please send them to Bro. D. C. Amstutz, Rittman, O., or to any member of the committee.

MARRIAGES.

Swartzendruber—Bliss.—On April 29, 1904, near Cherry Box, Mo., by L. J. Johnston, John Swartzendruber of Parnell, Iowa, to Ida Bliss of Cherry Box, Mo. They left immediately for their new home near Parnell, Iowa. May God's rich blessing rest upon this union. L. J. J.

DEATHS.

Wenger.—On April 28, 1904, near Linville Station, Rockingham Co., Va., of dropsy and the infirmities of age, Isaac Wenger, Sr., aged 80 Y., M., 3 D. The funeral was held on the 30th from the Linville M. H. near Edom, in the presence of a large congregation of relations and sympathizing neighbors and friends. Bro. Lewis Shank and the writer spoke on the occasion from Heb. 11:13, after which the body was laid away in the cemetery near by, alongside that of his wife, Lydia Breuneman Wenger, who had preceded him to the grave but thirteen months. He was one of those striking examples of sturdy, robust manhood and during a long life, in which he was blessed with much of this world's goods, it was characteristic of him to remain always the same plain and unpretentious Isaac Wenger. He cast his lot with the Mennonite church in early life, with which body he held membership for fifty-five years. He leaves behind him a family of nine children, fifty-two grandchildren and two great-grandchildren. L. J. H.

Gerber.—On April 30, 1904, near Walnut Creek, O., of rheumatism and Bright's disease, Wesley C. Gerber, aged 38 Y., 4 M., 7 D. He leaves two sons, five brothers and his mother to mourn their loss. Buried on May 2d, at the Walnut Creek M. H. Services by A. W. Herschberger from Mark 7:37, and M. A. Mast from Phil 3:20, 21.

Wyse.—Bro. Samuel W. Wyse died near Pettisville, Fulton Co., on April 30, 1904, aged 69 Y., 9 M., 12 D. Funeral services were held at the Union M. H. on May 3d, in the presence of a large concourse of people. Services were conducted by Christian Freyherger, assisted by Henry Rychener, from John 12:26, 27.

Möckler.—On April 22, 1904, near Elmira, Fulton Co., O., after a long and painful illness, Wilhelmina Möckler, wife of George Möckler. She leaves her husband, two sons and two daughters to mourn their loss; two children having preceded her to the spirit world. She was a member of the Defiance Mennonite church. Funeral on the 25th by Daniel Rupp in German and J. A. Lucy in English. Buried in the Mennonite cemetery.

Shellenberger.—Elizabeth Shellenberger, maiden name Dorrey, was born in Snyder Co., Pa., July 18, 1836; died at her home near Kill Creek, Oshawa Co., Kansas, Apr. 25, 1904, aged 73 Y., 9 M., 7 D. She was married to Abraham Shellenberger, Nov. 2, 1851. To this union were born seven children, four sons and three daughters; one daughter died in infancy and one son in his 36th year. One son resides in Iowa. She was a faithful member of the Mennonite church for 16 years. She was afflicted in usual health, complaining of being tired; nothing serious was noticed until 4:30 o'clock in the morning when in a few minutes she expired.

Zook.—Near Belleville, Pa., April 14, 1904, Jacob H. Zook, aged about 55 years. Bro. Zook leaves a widow and son and a wide circle of friends who will sadly miss him. He won the confidence of people who knew him well because he was a God-fearing man. He was a good counselor and in business he did not wait for things to go, but put forth efforts to make them go. As a business man and as a Christian he had many qualities worthy of imitation. H.

Yoder.—At Mattawana, Pa., April 28, 1904, Lydia Hertha, daughter of William G. and Fannie Yoder, aged 11 weeks and 5 days.

Rittenhouse.—At her home near South Cayuga, Ont., Elizabeth (Lapp), wife of Christian Rittenhouse, passed away on the 25th of April 1904, aged 17 Y., 8 M., 25 D. Bro. Rittenhouse, wife and son had spent the winter with her sister in California

and had returned home only about two weeks when she was stricken with paralysis, which in five days terminated fatally. She leaves a sorrowing husband, three daughters and a son. Thus a happy home-coming was soon changed to sadness, but all may be again made to rejoice by a blessed meeting in heaven. Funeral services by S. F. Coffman at the church in S. Cayuga on April 28th. Text, Matt. 23:38.

Fretz—Anna Fretz, widow of the late Henry Fretz of Campden, Ont., died at her home on April 18, 1904, aged 72 Y., 4 M., 22 D. Sister Fretz had been afflicted with heart trouble and dropsy for some time and while her death was not unexpected her last sickness continued only a day. Her oft repeated desire was to be at rest was granted her, and her life here such Christian fruits that the bereaved ones may be comforted in their hopes. Funeral services were held on the 22d at the Campden church by S. F. Coffman and Gilbert Beears. Text, John 11:23.

Meyers—Sophia Meyers (nee Shenk) was born near Letersburg, Washington Co., Md., July 31, 1823; died near Oakwood, Paulding Co., Ohio, May 23, 1904, aged 80 Y., 9 M., 2 D. She was united in matrimony to Henry N. Meyers, Dec. 29, 1842, to which union were born nine children, of whom seven survive her; 29 grandchildren, of whom 18 survive, and nine great-grandchildren, of whom one had gone before. In 1831 Bro. Meyers came to the wilds of northwestern Ohio and took up a claim, which he improved. After their marriage the young couple made their home on this place, where they resided until their departure. Bro. Meyers died Jan. 10, 1859, and left the wife with the family of children to make their way in the world. They had united with the Mennonite church soon after their marriage and held their faith in Christ to the end. Funeral on May 5, 1904, at Cloverdale, O., conducted by M. S. Steiner. Text, Jer. 12:5.

MENNONITE ORPHANS' HOME.

Received during April 1904—Anna Steffen, Osborn, O., \$2; E. Miranda, Lippincott, O., \$4; Sister Augsberger, West Liberty, O., \$2; M. E. & B. B. Elkhart, Ind., \$1.70; Luella Geiger, Bluffton, O. (collected), \$12.39; H. & P. R. C. Elkhart, Ind., \$7.39; E. D. Yoder, West Liberty, O., \$4; Benj. Stolzfus, West Liberty, O., \$1; sale of produce, \$1.60. Total, \$35.39.

The following persons contributed provisions, clothing, etc.: Nancy Zook, Belleville, Pa.; Rosa Pugh, Chicago, Ill.; G. J. Yoder, Meridian, Idaho; Sister, Urbana, O.; J. Kenney, Urbana, O.; Mrs. King, S. P. Yoder, Bro. and Sister King, A. Brother, C. Hartzler, West Liberty, O.

Gratefully acknowledged.

A. METZLER, Supt.

West Liberty, O.

MENN. OLD PEOPLE'S HOME, RITTMAN, O.

Report for April 1904.

RECEIPTS.—April 1, balance, \$16.39; butter, milk and cream, \$5; coal oil, 75; Peter Conrad, Treas., \$100; D. Amstutz, \$2; Fredricka Row, \$1; Levi Horst, Dalton, O., \$105.50; M. E. & B. B., \$5.50; S. McCormick, \$16.06; H. & F. R. C., \$4; P. Moeman, Lancaster, Pa., 50c; J. H. Hershey, Lancaster, Pa., 50c; Roseland (Neb.) Cong., \$10; J. R. Dettweiler, Belleville, Pa., 50c; Mary L. Yoder, Wellsville, O., 25c. Total, \$267.34.

EXPENDITURES.—Bread, from Oct. to April, \$12.81; groceries, \$17.09; plumbing, \$7.39; repairing, \$11.27; 2 trousers, 6.50; 2 medicines, 45c; hardware, \$11.24; food, \$38.38; dry goods, 46c; two lunches, 35c; provisions, \$42.73; coal, \$18.87; coal oil, \$6.81; garden seeds, 55c; postage, 50c; borrowed money returned, \$10; telephone messages, \$2.20; smithing, 45c; 500 letter heads, \$1.50; hack fare, \$1.50; T. Ross, \$2; Sarah Stutsman, 5c; Mary Lehman, 14c. Balance, May 1, \$37.79. Total, \$267.34. Gratefully acknowledged.

J. G. WENGER, Supt.

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Published Weekly.

ELKHART, IND., THURSDAY, MAY 19, 1904.

Vol. XLII. No. 21.

THE RECEIVERSHIP.

The cloud, which like a dark pall has been hanging over the Mennonite Publishing Co. during the past four months, filling the minds of many of our patrons and friends with grave apprehension, is about to be dispelled. Through the kindness and patience of our creditors and friends we have been able to make arrangements with them, by means of our bond issue, so that the receivership can be dissolved, and the Company re-established on a good financial basis. It will, however, be necessary to sell some of the bonds. These are now ready, and a number of thousands of dollars' worth of them have already been sold and distributed. At the next session of the Circuit Court, which will convene during the coming week, we expect the receivership to be dissolved and the Company again placed on its former footing.

We believe this will be acceptable information to all our friends and patrons, many of whom have sent us kind words of encouragement and sympathy during these months of trial and depression, all of which were much appreciated.

We have, however, one more favor to ask, and the deep interest and sympathy, manifested by so many in the maintenance and preservation of the Publishing House, gives us the more courage to ask it.

This is an appeal that goes especially to those whom the Lord has blessed with means and who have money to invest. The maintenance of the Publishing House is simply the maintenance of one of the necessary means by which the benevolent, charitable and spiritual enterprises of the church are promoted and successfully carried forward, and when we ask you to buy the bonds of the Mennonite Publishing Company, we are only asking you to lend some of your means to the carrying on of the Lord's work. When you can do this, as in the present instance, lend your money to the Lord and still make gain for yourself, we believe that there is for you here indeed a two-fold inducement to buy Mennonite Publishing Co. bonds. Brethren and sisters, we expect to hear from many of you with reference to this matter, in the near future.

The Mennonite Publishing Company,
Elkhart, Ind.

EDITORIAL NOTES.

Our Pentecostal number.

Receive ye the Holy Ghost.—Jesus.

And they were all filled with the Holy Ghost.—Luke.

Have ye received the Holy Ghost since ye believed?—Paul.

Pentecost marks the descent of the Holy Ghost from the Father.

Bro. L. J. Heatwole defines the "baptism of the Holy Ghost" in this number of the Herald.

The baptism of the Holy Ghost is not so much a baptism for cleansing as it is a baptism for service.

Communion services will be held at the Casselman M. H., Garrett Co., Md., on White-Sunday, May 22d.

I indeed baptize you with water, but one mightier than I cometh, he shall baptize you with the Holy Ghost.—John the Baptist.

We may not have a Pentecost every day, but, thank God, we may have the Holy Ghost with us daily as an "abiding comforter."

Twenty-two young persons were added to the church by baptism at Elida, Ohio, on the 23d and 24th of April. Bish. J. M. Shenk officiated. Their communion was held at the same time.

White-Sunday (White Sunday) receives its name from the practice of the primitive church to baptize at this time the applicants for church membership who were arrayed in white apparel.

Nineteen persons were baptized and received into church fellowship at the South Union M. H., Logan Co., Ohio, on May 7. Communion services were held at the same place the following day.

Our readers are favored this week with a letter from the former editor, Bro. A. B. Kolb. We all rejoice with him in the improvement of his health. Farming is an ancient, modern, well-tested scriptural occupation and has a record both for making and re-making men.

Minister Ordained.—Bro. Isaac Miller was ordained to the ministry at the Mountview M. H. near High River, Alberta, Canada, on May 1st, Bish. A. S. Bauman officiating. The Lord qualify our brother especially for the duties of this important office.

The new meeting house at Fairview, Oscoda Co., Mich., will not be ready for the first service on May 15th, as had been previously mentioned. May 22d is the date set for the opening services. The converts will, however, be baptized on the former date.

Communion services were conducted at Hopewell, Ore., on May 1st by Bish. J. D. Mishler of Aurora, Ore. Two persons were received into the church at the same time. Bro. Mishler expected to leave for the eastern part of the state the following week to visit his children.

We give the Virginia brotherhood editorial space this week and feel certain that the "Explanation" will clear matters up satisfactorily to all. We believe the prayers of the Herald readers and all the brotherhood go with both the brethren, Good and Shank, to their respective fields of labor.

The Sunday School at the old Skippack M. H., Montgomery Co., Pa., is in a prosperous condition. In a letter ordering an extra supply of Lesson Helps, Bro. A. B. Mensch states that their school numbers 150 scholars and 18 teachers. We trust that through the faithful teaching of the Word and the blessing of God, many young people may be won for Christ and the church.

According to the article by Bro. J. S. Shoemaker in this issue of the Herald, the Holy Spirit comes to us with at least nine different ministrations. Read the article, consider its teachings and resolve that by God's grace you will direct your life so that you may experience in a fuller measure the comforting, guiding, power-giving, satisfying influence of the Holy Spirit.

Our Chicago congregation has recently been much revived and encouraged in the work. The special meetings held some time ago proved a blessing to both the workers and the cause. On May 1st two persons were baptized and received into the church. On the same day communion services were held and the ordinance of feetwashing observed. Bish. J. S. Shoemaker officiated during these solemn rites, assisted by the brethren A. H. Leaman and I. W. Royer.

Their Sunday school is reported to be in a prosperous condition, the average attendance being 200. Bro. Geo. J. Lapp, who assisted in the work at the mission during the winter, is teaching school near Parnell, Iowa.

Encouraging reports come to us from Rockingham Co., Va. Bro. P. S. Hartman writes us that good interest is manifested in the various departments of gospel work, especially in the Sunday schools and Young People's meetings. In their council meetings almost unanimous peace and harmony was expressed and the brotherhood made to rejoice, but they realize, as in every other part of the vineyard, that there is still room for more consecrated workers.

An Explanation.—In the editorial columns of the Herald of Truth for April 29th appears an announcement that is bringing about no little confusion in the minds of some of its readers in Virginia and doubtless is having the same effect on others abroad. The statement referred to is that which says that our brother minister C. Good has been appointed to the West Virginia field and that he in company with his wife would leave for this neighborhood some time in May and that their address would be Job, W. Va.

In view of the foregoing, the following explanation is due all the readers of the Herald. At the beginning of the year Bro. Good and wife were duly appointed to the West Virginia work by a committee of bishops as provided for by the conference, and they had in all good faith accepted the appointment, Bro. Good having gone to the expense of buying a suitable horse and otherwise fitting himself for the work. After the completion of all these plans and arrangements, and the prayers of the church were already gone out for the prosperity of the work in West Virginia at the hands of Bro. Good and wife; there came a strong plea from the congregation at Sterling, Ill., where Bro. Good labored for a season last year, for him to return for the coming summer. Of course, pending the arrangements already made, the call was promptly rejected at first, but as the call was repeated for his release from the West Virginia work and the appeal to the generosity of the Virginia brotherhood being made so strong and urgent as not to be easily denied, an arrangement has since been reached that releases Bro. Good and wife and leaves them free to go to Illinois.

Bro. E. C. Shank of the Upper district has consented to take up the work in West Virginia, and is expected to leave for that field within the next few weeks, where his address will be Job, Randolph Co., W. Va.

Bro. Good, in company with other brethren, has been laboring in that field during portions of the months of March, April and May and has lately reached his home to be present at the Virginia Conference on the 13th and 14th inst., and will possibly reach his field of work in Illinois by June 1st.

L. J. HEATWOLE.

HERALD OF TRUTH.

PERSONAL MENTION.

Change of Address.—Henry Eymann from Dutton, Mich., to Mancelona, Mich.

Bro. Samuel Yoder of Elkhart filled an appointment at Bronson, Mich., on Sunday, May 8th.

On Sunday, May 8th, the ordinances of communion and footwashing were observed by the Clinton (A. M.) congregation, Bish. D. J. Johns officiating.

The brethren David Gehman of Doylestown and Henry Bower of Harleysville, conducted services at Rockhill, Bucks Co., Pa., on Sunday, May 8.

Pre. Daniel Swartzendruber, in company with Daniel Shrock, both of Gortner, Md., spent some time during the latter part of April with the A. M. brotherhood near Springs, Pa.

The wife of Pre. Gabriel Heatwole of Rushville, Va., died very suddenly while sitting in her chair about two weeks ago. She was stricken with paralysis. May the Lord comfort the bereaved ones.

Bro. M. E. Horst of Peabody, Kansas, is visiting and preaching the Word in Lancaster Co., Pa. On May 9th he preached at Groffdale, where communion services were conducted by Bish. Benj. Weaver on Sunday, May 8th.

The brethren Geo. R. Brunk of McPherson, Kansas, and David Garber of Nampa, Idaho, have gone to Oregon to attend to some necessary church matters. Bro. Brunk expects to spend some time at Nampa on his way home from the Pacific coast.

The meetings conducted by Bro. A. D. Martin at Gortner, Garrett Co., Md., during the last week in April were not so well attended, owing to the inclemency of the weather and bad roads, but the interest was good and four persons confessed Jesus as their Savior.

Sister Civilla Miller, daughter of Pre. Isaac A. Miller, who died at his home in Fairview, Mich., recently, followed her father to the spirit world ten days later. Sister Civilla was a sweet singer and shortly before she passed away she sang with a clear though trembling voice her favorite hymn, "Rock of Ages, cleft for me." She was but 22 years old. May the Lord comfort the doubly bereaved family and friends.

Bro. A. C. Kolb sent an Acme bicycle to Bro. Burkhard, Dhamtari, India, last week. This is the third wheel sent our missionaries in India. The bicycle is a cheaper, besides a more rapid mode of travel than the buffalo cart and will prove a saving to the mission. A telephone line connecting the two stations, Dhamtari and Rudri, is also under contemplation. We trust that while these modern conveniences will be helpful to our missionaries in their arduous work, they will also make the place more homelike for them.

May 19,

For the Herald of Truth.

THE MINISTRY OF THE SPIRIT.

By J. S. Shoemaker.

The ministry or work of the Holy Spirit is of the greatest importance; it is second to none other both in the Christian church and in the life of the believer. To be ignorant of the nature of his work in the church as well as in ourselves, would mean to miss the greatest of blessings in our life-work. To live a life radiant with heavenly graces, the believer must be "filled with the Spirit."

His ministry is to the Christian what light is to vegetation, or what the sunshine is to the earth.

We will, by his guidance, show in part his ministry in the world, but more especially in the life of the Christian.

1. The Holy Spirit convicts "the world of sin, and of righteousness, and of judgment" (John 16:8). This was demonstrated on the day of Pentecost, when sinners cried, "Men and brethren, what shall we do?" The Spirit convinced them of sin, and especially of the sin of rejecting the Savior. His wonderful descent was positive proof that Christ had ascended to the Father, and was accepted of him as the means of justification for all those who believe; thus convincing the penitent Jews that Christ was perfectly righteous. The world is convinced of judgment, when they see Satan, the god of this world, defeated and condemned by Christ, who rose triumphantly from the dead, thus gaining the victory over death and all the powers of darkness. Satan having been vanquished, all his adherents pass into judgment with him.

The Holy Spirit usually works through human instrumentality to convince sinners of their lost condition. Our own testimony concerning Christ and his work of redemption, though spoken in faultless language, would be utterly ineffective in convincing sinners; but when the testimony of the Holy Spirit is coupled with our message it is always effective for good, though the language is but commonplace. It was not Peter's words on the day of Pentecost that convinced the Jews of their sin, but it was the Holy Ghost himself bearing witness to Christ through Peter's message. Realizing our helplessness in doing effective work for our Lord without the power of the Spirit, we should tarry until endued with an unction from on high.

2. The Holy Spirit Regenerates (John 3:5; Tit. 3:5). Regeneration is the imparting of spiritual life to those "dead in trespasses and sins" (Eph. 2:1). To have acquired a perfect knowledge of the letter of the Word either through preaching, teaching or diligent study, does not impart to any one spiritual life, unless the same is made effective through the work of the Spirit. The Spirit uses the written Word as an instrument to make us partakers of the divine nature. The heart is the soil, the word of God the seed, the teacher or preacher the sower; the Holy Spirit prepares the soil, inspires the message, quickens the seed, and regeneration is the result. The heart thus quickened by the Spirit becomes his dwelling place. "Know ye not that your body is the temple of the Holy Ghost, which is in you?" 1 Cor. 6:19. The indwelling Spirit is an abiding comforter, to the believer (John 14:16, 17), speaking words of comfort to the weary pilgrim. All who belong to Christ have been enthroned within the heart. This fact becoming real to the Christian has the effect of keeping him pure in character, blameless in life and fruitful in every good work. We

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naturally guard well our speech and conduct when in the presence of those whom we consider pure in character; how much more should we live spotless lives when we are assured that the Holy Spirit is our constant companion.

3. The Holy Spirit sets the believer free from the law of sin and death (Rom. 8:2). In Rom. 7 we have a vivid picture of the man bound by the law of sin and death. Paul while under the law was made to see what was holy and just and good, but the law of sin and death within caused him to be utterly helpless to perform that which was good; but when he discovered in Christ Jesus a third law, "the law of the Spirit of life," he yields himself to its supreme power and is made free from the law of sin and death, inasmuch that he can now not only "will" but also "do" that which was required to fulfil the righteousness of the law.

There are many professed Christians who apparently get no farther in their experience than Rom. 7. Some even claim that this willingness to "do" and not being able to "perform" is the Christian's highest attainment; but Paul distinctly shows that this was his experience as "carnal, sold under sin" (V. 14). In Chap. 8:9, he proves that the Christian's experience is not living in the flesh, but in the Spirit. In this latter chapter we have a true picture of the real life and experience of those who have been quickened by the "law of the Spirit of life." We as Christians still have the flesh, but we do not live after it. We "through the Spirit do mortify the deeds of the body" (V. 13). "They that are Christ's have crucified the flesh with the affections and lusts." Gal. 5:24. Through the power of the Spirit, the Christian may have constant victory over the world, the flesh and the devil.

4. The Holy Spirit leads into a holy life (Rom. 8:14). To be a son of God, means to have been begotten of God through the Spirit; to be born of God, means to have been made a partaker of the divine nature; to have the divine nature, means to be and live Christ-like; to live Christ-like, means to be led, guided and directed by the Holy Spirit, even as the children of Israel were guided by the pillar of cloud by day, and the pillar of fire by night.

5. The Holy Spirit enthroned within, is the fountain source of all the Christian graces (Gal. 5:22, 23; Rom. 5:5; 14:17). Real Christlikeness and beauty of character is the Spirit's work within us; it is his fruit, not ours. The flesh cannot possibly produce such fruit, just as little as thorns can be made to bear figs, or a bramble bush grapes. When these noble Christian graces are manifested in our lives, it is a convincing evidence of the Spirit's indwelling. Self must be abandoned and the whole work of making us what we ought to be must be given over to the Spirit; then, and only then, will these beautiful graces shine forth in our lives.

6. The Holy Spirit guides into all truth (John 16:13; 1 John 2:20, 21). As a divine teacher he does not reveal truth to the believer independent of the Word. He leads his pupils into the green pastures of the inspired Word, and opens up to them the life-giving fountains of the Scriptures. The mere study of the Word, whether in the English or original languages, or listening to expositions of the same, will not cause us to see with spiritual eyes the soul-inspiring truths concerning Christ and his gospel. The Spirit alone can reveal to us the hidden treasures of the Word of Truth; as a teacher he will not only lead us to understand all the truth, but will also make us willing to obey and make the same practical in our lives. May we pray as did David, "Open

HERALD OF TRUTH.

thou mine eyes, that I may behold wondrous things out of thy law."

7. The Holy Spirit brings to remembrance the words of Christ (John 14:26). This promise was made primarily to the apostles, and the accuracy of their report of what Jesus said while with them, is positive proof of the promise being verified unto them. Every Christian can claim the same blessed promise; the words of Christ are brought to our remembrance by the Spirit in times and on occasions when we most need comfort, help and strength, or when we need a message for some one. Many can tell of occasions when we were in great distress of soul, or questioning as to what the Lord required of them, or were greatly puzzled to know just what to say to those whom they were trying to lead to Christ; when unexpectedly some passage of Scripture, perhaps not thought of for a long time, but just the passage needed for the occasion, was instantly brought to mind by the Spirit. Truths that have not been previously read, heard or known cannot be brought to our remembrance by the Holy Spirit; therefore it is highly essential that we make a diligent study of the Word.

8. The Holy Spirit reveals the deep things of God (1 Cor. 2:10). The Scriptures reveal to us the will of God. Holy men of old were inspired of the Holy Spirit to write the same, "that the child of God may be perfect and thoroughly furnished unto every good work." The Spirit is not only the author, but also the interpreter of the revealed Word. No one can explain and make clear the contents of a book as well as the author. The Holy Spirit being the author of the Bible, he certainly is able to make clear to us its teachings; it is indeed a comforting thought to have the interpreter ever with us to illuminate the sacred pages, when we study the Word. The carnal mind, be it ever so highly cultured and educated, cannot fathom the true teaching of God's Word. The attempt to fathom the riches of the Word with the natural understanding has landed many intellectual giants in the quagmire of "higher criticism." "The wisdom of this world is foolishness with God." God has been pleased to hide the deep things of his Word from the "wise and prudent" and has "revealed them unto babes" through the teaching of the Spirit.

9. The Holy Spirit bestows power to witness for Christ (Acts 1:8). We need the Holy Spirit to reveal the truth, to interpret the revealed truth, and to enable us to effectively communicate to others the truth made clear to us. After Pentecost the apostles had both boldness and power to declare the gospel of salvation in a way that it brought conviction to the hearts of the hearers. Human eloquence, rhetoric and logic may tickle men's ears and cause a temporary sensation, but it takes the plain, Spirit-taught message to shake the foundations of men's sinful lives, and mightily convince and convert the soul. We as Christians should constantly witness for Christ, and in order to do this to the glory of God, and the good of humanity, we need to depend absolutely upon the guidance of the Spirit at all times and on all occasions. He must teach us what to speak as well as how and when to speak. He must also be the power to make the message effective for good. Who can estimate the value of so great a benefactor!

Freeport, Ill.

He who stabs with tongue or pen your reputation now,
Would pierce your heart as deeply if in safety he knew how.

For the Herald of Truth.

CHRIST'S YOKE.

By Veronica Landes.

His yoke is easy. Oh, take it and see,
Thou weak and sin-laden soul,
Accept the sweet message he sends to thee,
He'll rest thee and make thee whole.

His yoke is easy. Oh, doubt not the word,
Thy burden he'll lighten by grace;
Cease treading the way of the sinful, so hard,
And walk in the light of his face.

His yoke is easy, his burden is light
To those who submissively take
The cross and bear it with cheer and delight
For the blessed Redeemer's sake.

His yoke is easy: come, walk at his side,
And learn from him lessons of love,
Your feet over life's rugged pathway he'll guide
To mansions of glory above.

Canton, Kansas.

For the Herald of Truth.

HOLY GHOST CONSECRATION.

By L. J. Heatwole.

The significant statement of Peter at the house of Cornelius: "Then remembered I the word of the Lord how that he said, John indeed baptized with water," leaves not a shadow of doubt but that the literal water was applied to the subject as an act of consecration. This same statement also verifies the fact of John having baptized in Jordan, in Euon and in the wilderness "with water."

Furthermore he adds: "That word, I say, ye know which was published throughout all Judea and began from Galilee after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Ghost." In remembering all these things he readily recalls the happy coincidence that Jesus had himself called the application of an element to a subject, "baptism," and most aptly couples with it the significant prophecy of Joel. "And on my servants and on my handmaids I will pour out in those days of my Spirit," etc. Thus, both by prophetic and apostolic testimony, we have the coming of the Holy Ghost to man represented as a baptism, an anointing, a pouring out, a falling upon, and as an in-filling.

In other passages this divine essence is described as a dove at the Savior's baptism, as cloven tongues at Pentecost, and as a voice to Peter and Paul. In its influence and effects it reproves the world, regenerates the mind, changes the heart, quickens the life, sets free from bondage, gives light to the believer, speaks by impressions, calls men and appoints them to certain fields of special work, and leads into all truth.

In its personality it is further described as a gift from God, a teacher and a comforter, that it is something that has mind, brings to remembrance, reveals the deep things of God, gives power to preach, and inspires eloquence at the most critical times, and makes the whole life peaceful and God-like. To have all these qualities to a greater or a less degree, and to be imbued with all these holy influences is what constitutes the baptism of the Holy Ghost.

Dale Enterprise, Va.

"I would like to record here my opinion on lager beer. I think that if ever there was a holiday in hell, it was when lager beer was invented. Thousands of good, honest housewives and mothers, bringing up families, doing their own work, weak and toil-worn, caning their own work, and take a glass of beer, and thereby become habitual drunkards, and yet under no conditions whatever would they take a glass of whiskey to begin with."—Hadley.

HERALD OF TRUTH

THURSDAY, MAY 10, 1904.

D. H. BENDER, Editor.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Russia and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (ranconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

MENNONITE PUBLISHING CO. BONDS.

The bonds to be issued by the Mennonite Publishing Company are now ready for sale and delivery, and our people who have money to invest may secure them at once. The bonds are issued in the denominations of \$25.00 and \$100.00, so that we can accommodate persons wishing to purchase any amount from \$25.00 upwards. These bonds are secured by first mortgage on property worth double the amount of bonds issued. They bear five per cent. interest, payable on \$25.00 denomination annually and on the \$100.00 denomination semi-annually, in gold. This makes a safe and convenient investment and also a profitable one, and will be a great help to sustain and keep up the Publishing House. We hope to hear from many who are willing, for their own benefit as well as for the benefit of the Publishing House, to invest in this. The bonds run ten years. Mennonite Publishing Co., Elkhart, Ind.

The Herald of Truth and Young People's Paper will be sent to one address for \$1.50 per year. The Herald and Words of Cheer for the same time to one address for \$1.35. Words of Cheer and Young People's Paper, \$1.10, and the three papers together for \$2.00. This, however, does not apply in the case of those who are taking commission on subscriptions for any of the papers.

If you want a good Bible at a reasonable price, send to the Mennonite Publishing Co., Elkhart, Ind. Remember that many of the cheap Bibles have poor binding, a poor print and will not last long. We want to give every purchaser full value for his money.

In sending your subscriptions for the Herald of Truth and the Young People's Paper, do not forget the Words of Cheer, our Sunday school paper. It is published weekly, contains many good articles and nice stories, which the children like to read. Price, 50 cents a year. In quantities to Sunday schools we make a deduction. Address, Mennonite Publishing Co., Elkhart, Ind.

HERALD OF TRUTH.

An Excellent Offer.—Those who would like to obtain a really meritorious history of the Mennonite church will be glad to know that they can get the Herald of Truth for one year and "History of Christianity" (Horsch) for \$1.50. The regular price of the book is \$1.00, but by ordering it with the Herald this book of 304 pages, well printed and handsomely bound in cloth, will be sent, postpaid, at the rate of 50 cents. If order applies to renewals as well as to new subscriptions, only in the case of renewals all arrearsages must be paid.

CORRESPONDENCE.

Surrey, North Dakota, May 11, 1904.—Greeting to all the Herald readers. I will try to inform all how our little congregation here at Surrey is prospering. There are nine families living here and the church has a total membership of thirty-nine souls; five families came here in the spring of 1903 from Mifflin Co., Pa. Three more families came from Pennsylvania this spring: one family from Topeka, Ind., and one from Ohio located here in 1902. Bro. Isaac S. Mast is our preacher; he was ordained in Pennsylvania shortly before we started for North Dakota. We have preaching here three Sundays out of the month and the fourth Sunday Bro. Mast goes to Kenmare, sixty miles northwest of this place, where a small flock is located, consisting of five or six families, who were formerly from Cass Co., Mo. We have a lively Sunday school, which was reorganized on May 1st. Bro. John M. Hartzler, formerly of Altensville, Pa., is superintendent; L. T. Zook, assistant; Maud Zook, chorister; Lizzie M. Yoder, secretary. We organized a Young People's meeting the same evening.

Bro. D. Zook of Newton, Kansas, was here last November and held a series of meetings, both at this place and at Kenmare; he also held communion for us. We would be pleased to have more of the ministering brethren come to visit us, or any one else coming this way will surely be welcome. I understand there is to be a conference held at Alberta, Canada, this spring. We would be glad to have some of the ministering brethren stop with us on their way to or from the conference. We are anxious to have more of our people locate in this part of North Dakota and invite all to look the country over; land is cheap and productive and we have a good, healthy climate. Come and see us. Levi B. Yoder.

Woodside, Pa., May 10, 1904.—Services were conducted at the Masontown Mennonite M. H. on Sunday both morning and evening by Bro. Aaron Loucks of Scottsdale, Pa. Where great advantages we now have compared with several years ago. The distance from Masontown to Scottsdale is thirty-five miles; it then had to be made on horseback or in a buggy, but now if the ministering brethren find it necessary they can wait until Sunday morning, take a street car and get here in time for Sunday school at 9 a. m. The Sunday school at the above mentioned place is in a flourishing condition and good interest manifested. May the Lord ever be with both pupils and officers that the work may be successfully carried on and no one lag behind when the morning comes, as is often the case, not only with the children, but also with the professors; these things ought not so to be. Justus B. Bare.

Farmersville, Pa., May 9, 1904.—Dear readers of the Herald of Truth. Greeting. We were favored this afternoon at Groffdale by a visit from Bro. Horst of Kansas, who

preached from the text, 2 Cor. 10:12. Yesterday our communion was held at this place; deacon Ephraim Eby was present with us. On May 1st the communion was held at Metzler's and on the same day in the afternoon baptismal services were held at Ephrata. Bish. Benjamin Weaver officiated at these services. May we all grow spiritually stronger day by day. Again we are made to realize that we have no continuing city, but seek one to come; the week before our communion one brother and two sisters from our congregation answered the summons to come up higher. "Oh, that I had wings like a dove! for then would I fly away, and be at rest." Oh, what joy among the angels in heaven, and you, my dear readers, will rejoice with us to know that yesterday four precious souls came into the fold of Christ. May many more realize their lost condition before it is forever too late. God bless all us. Lizzie M. Wenger.

Penn, Lancaster Co., Pa., May 9, 1904.—Dear Herald readers, Greeting. An item from this place, may be of interest. Heavenly Father is still caring for us and blessing us in all manner of ways. It makes us feel like rejoicing when we look around us and see how beautiful every thing is, and I am made to question whether we are doing our duty as Christian people toward our fellowmen who are yet out of Christ. Do we pray for them as we should? I fear there is still something lacking with some of us. We had preaching at Eby's M. H. on Saturday evening, May 7th, by Bro. Michael Horst of Kansas, who chose as the foundation of his remarks James 3. Sunday school was organized at that place on April 17th, and at Manheim on April 10th.

Harry W. Weaver.

Aurora, Oregon, May 3, 1904.—Dear Herald readers, Greeting. Since spring weather has come every one seems to be busy and we are glad that this is true of the spiritual as well as of the temporal. Communion services were held at the Hopewell M. H. on April 10th and at the same time two persons were added to the church, one by baptism and one upon confession. Our Sunday school was reorganized on April 1st and we are glad to say that the interest in both the Sunday school and the Bible Reading is good. The Lord willing, the writer expects to make a trip to eastern Oregon next week to visit his children eight or ten days. Pray for us that the good work may go on. May God's blessing rest upon all the readers of the Herald. J. D. Mishler.

West Liberty, O., May 9, 1904.—Baptismal services were held at the South Union M. H., Logan Co., Ohio, on Saturday, May 7th, where nineteen dear souls were received into the church, and communion services were held on May 8th, when a large number of brethren and sisters partook of the emblems of the broken body and shed blood of Christ. Cor.

Allensville, Pa., May 9, 1904.—Greeting to all the brethren in Jesus' name. The congregation at this place has many reasons to praise God for his wonderful love which has bound it together as one body in peace and fellowship. The church is in a growing and spiritual condition and we are made to realize the blessed truth in the words, "Behold, how good and how pleasant it is for brethren to dwell together in unity." Ps. 133:1.

Next Sunday (May 15th) the Lord willing, we expect to hold communion here. Three applicants will be received into the church, one by water baptism and two by letter.

May 19,

1904.

Four were received by letter recently. Church, Sunday school and Young People's meetings are all well attended and interest is good. The brethren Levi Sauder and Michael Smucker were with us on Sunday. We are always glad to have brethren come into our midst. May the Lord bless you all. Oliver H. Zook.

Lima, Ohio, May 12, 1904.—Dear Herald readers, Greeting. The church at this place has recently enjoyed a season of spiritual refreshing and seems to be much encouraged. On Saturday, April 23d, baptismal services were held at the Salem M. H., when 21 young souls were received into the church by water baptism. Bish. J. M. Shenk officiating. On Sunday, April 24th, communion was held at the same place, on which occasion another young soul, who could not be present on Saturday, was baptized and received into the church. Three others had also confessed their Savior; two of them had been part of another part of God's moral vineyard, where they will be received into this place for another part of God's moral vineyard, and one turned back again into the world. We praise God that he still gives power to his preached word, and that his Spirit is still striving with lost souls. May that same spirit guide and direct these dear young souls in the way of righteousness and in the path of duty, so that they may become zealous and faithful workers in God's cause and at last hear the welcome voice, "Well done, good and faithful servant." May God continue to move upon the hearts of those who are "almost persuaded" by the power of his Spirit; and as the church grows in numbers may she also grow in spirituality until her influence is felt far and wide. Andrew Brenneman.

Bloomington, Pa., May 11, 1904.—Dear Brother and Herald Readers, Greeting. Bish. H. B. Rosenberger administered communion to the congregation at this place on Sunday, May 1st. Quite a number of brethren and sisters in this community have been sick during the winter, but most of them have either partially or entirely recovered. There was abundant opportunity for showing our compassion and love towards the afflicted, if we were inclined to heed the words of James 1:27. Let us ever encourage word to the sick and afflicted will some day be counted as done to Christ (Matt. 25:34-40).

As I look about me on the farm and see all kinds of fruit trees, peaches, pears, plums, cherries and apples, completely covered with their sweet-scented blossoms, I am reminded of the Savior's words in Matt. 6:28. Cor.

High River, Alberta, May 6, 1904.—A greeting to the readers of the Herald. On April 23d Bish. A. Bauman of Mayton, Alta., came into our midst and remained a little over a week, visiting the brethren and others. On April 24th he conducted services at Mapleleaf S. H. in the forenoon, and in the afternoon baptismal services at Mountview M. H., where two young men were baptized and received into church fellowship. May they consecrate themselves to God that he can use them to his name's honor and praise and to the welfare of others. On April 30, preparatory services were held at Mountview, also votes taken for a minister, to help in this part of God's Zion. Bro. Isaac Miller being the choice, he was accordingly ordained the following forenoon, and in the afternoon communion and feetwashing were observed. May God fill the brother whom he has called to proclaim his word, with his Spirit in such a way

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that he will be a power for good to the church and to those who hear him.

The conference for Mountview, West Zion and Mayton congregations of Alberta will be held at West Zion near Carstairs on June 15th and the Sunday School Conference the following Monday. Remember us at the throne of grace that these congregations may continue to work together in the bonds of peace that the gospel of Christ may be spread both by preaching and by example. A. H. Wambold.

QUERY DEPARTMENT.

In answer to the query by J. H. K., "Is it right for a Christian to sign a remonstrance against granting a liquor licence? in other words, should we assist in resisting and regulating the deeds of the ungodly?" I will say, since the liquor traffic is the greatest curse of Christendom it is every Christian's duty to do all that he possibly can to get rid of the evil; by our prayers, signing remonstrances, by our ballot and in every other way that we as Christians consistently can (James 4:17). John Ropp.

Bloomington, Ill.

THE GENERAL CONFERENCE.

At the last meeting of the General Conference, held at Elida, Ohio, in 1902, it was decided that the time of the next meeting shall be left to the discretion of the committee. After mature consideration we have decided to call the next session of General Conference in 1905, time and place to be determined later and due announcement made.

Aaron Loucks,

David Plank,

David Garber,

Committee.

For the Herald of Truth.

THE ABIDING COMFORTER.

By Marietta K. Detweiler.

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you and shall be in you." John 14:16, 17.

These beautiful words proceeded from the lips of our dear Savior in a comforting way, full of love and admonition, just before his crucifixion, suffering and death. In the preceding verse he says, "If ye love me keep my commandments." Christ here means to say, that we are to show our love to him in obeying all his commandments, and he will be our high priest and advocate, who will plead our cause effectively with the Father, and will send us another counsellor and comfort to supply our wants and instruct against our enemies, and to comfort us in all our trials and temptations. He shall abide with us, not only a little while, as Christ did, but in every period of time. He shall be the author and teacher of all truth, and One whom carnally minded and unregenerated mankind cannot receive, embrace, or affection towards him, "But ye know him." We who are renewed in mind and spirit, and have no desire or love for that which is not in accordance to his will, he will not leave us destitute, friendless, or forlorn, but will return unto us by his Spirit, for our unspeakable comfort, joy and advan-

tage. Christ has repeatedly spoken thus as recorded by the beloved apostle John, wherein he says, "At that day ye shall know that I am in my Father, and ye in me, and I in you." He means to say that after he has poured out his Spirit upon us, we will more clearly understand that he is essentially one with the Father and that we are spiritually united with him as the source of our lives. Whatsoever we shall ask in the name of God and our own assistance and success, upon the ground of his promises and with humble dependence upon his wisdom, power, merit and advocacy, he will certainly perform it in answer to our prayers. John 15:26, 27. Christ comforts his disciples and says, "But when the Comforter is come whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me, and ye also shall bear witness." The power of the Holy Spirit is an active power. Paul says, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh, for the flesh lusteth against the Spirit, and the Spirit against the flesh, and they are contrary the one to the other, so that ye cannot do the things that ye would." They that are led by the Spirit are made free.

The fruit of the Spirit is love, joy, peace, longuffering, meekness, temperance; against such there is no law." Now this should be the aim of every child of God: we should not rest until we have attained that position. It is God's standard where he wants all his children to be. If the Holy Spirit has his full sway of power and is operating within us, we are bearing just such fruit. If the whole church of God would live as God would have us live, Christianity would be the mightiest power in the world. It is the want of power and the low standard of living that causes us so much trouble. The Spirit is quenched so much that it deadens the power thereof. There are a great many stunted people in the church, because the Spirit is quenched by our Christian professors being so mixed up with honor and pride.

I think if we search the Word we find things in the churches of today that grieve the Holy Spirit. We want more Holy Ghost religion, which will move us to active, earnest effort, so that we will be able to do good unto all men and especially to the household of faith.

A chief element in the early success of the gospel was the spirit and practice of brotherliness. It was the loving church practicing what it preached which shook doubt and silenced boasting philosophy. It was filled with the Holy Ghost; in fact it took the doctrines of Jesus seriously and carried out in individual and corporate activities the lessons of the great Teacher. A deplorable loss of spiritual power in the modern church has come through the displacement of the word of God by speculative philosophy, mis-called theology, for nothing is theology which does not honor God through his word. The power of God and of his Spirit is as strong today as it had been in the first year and it reaches the heart of man through certain well understood channels.

Come, brothers and sisters, let us pray for the gift of the Holy Ghost. Christ says, "Ask and it shall be given you." In olden times when Paul was at Ephesus, he asked a personal question, saying, "Have ye received the Holy Ghost since ye believed?" And they said, "We have not so much as heard whether there be any Holy Ghost." Now we find that some receive the Holy Spirit right after repentance and conversion, while others do not until after long and dreary Pentecost the Holy Ghost rested on the dis-

ciples in the form of cloven tongues and wonderful miracles were performed by the early church, but it was so predicted by the prophet Joel, saying, "I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." Note! this Spirit is poured out upon all flesh, men and women shall prophesy and be one church, and every new sect organized or changing the ordinances to suit the taste of every new age means a loss of spiritual power.

Let us all ask ourselves the question, "Have we received the Holy Ghost?" It is important, it is a refining fire, it will burn out all dross. We are the temples, Jesus said, and he does not want his temples decorated with the vain things of this world, but the Holy Ghost will melt all the gold off the body, such as rings on the fingers, pins and buckles, and will burn all unnecessary leather belts and silk bands around necks, for they are of no earthly good but for show and the gratification of the lust of the eye and pride of life. Eternity alone will reveal the enormous loss and sinful waste of spiritual power by a discordant church.

Harrisonburg, Va.

FROM THE FORMER EDITOR.

Austell, Ga., May 10, 1904.—Dear Bro. Bender:—Greeting. The Editor has, with others, requested me to write for the Herald. It has been my desire to do so for some time, partly because I find it impossible at the present time to answer all letters personally, and partly because I feel that every reader of our beloved Herald should have some word of encouragement and help. Rom. 14:19. I cannot give any church news from here; I have no lands to advertise, no axe to grind, no personal projects to exploit, no ambitions to feed, and when these are excluded, they exclude the motives that prompt a vast amount of writing to-day, even for religious papers; but it is a common thing to prostitute the religious press to selfish ends. May the Herald be kept free from such corrupting influences.

A feeling of deep gratitude to God wells up within me when I think of the blessing the Herald has been to me here. As its former editor, I tried to imagine myself in the place of isolated members, wondering what the Herald might bring to them that would be especially encouraging and edifying to them. Since I have passed into their experience, I have learned that from beginning to end the dear old Herald is precious to me. There are voices of love, exhortation, encouragement, instruction and warning from everywhere, an epitome of the church's doings and its being, and all of these, I believe, the isolated member will, as a rule, note more particularly than do those who are in the midst of the work. Write, then, correspondents and all contributors, and feel sure that whatever the editor's discretion may be as regards the matter that is put into print, there are those who appreciate all of it, and whose hearts continually yearn for more.

I am truly thankful, moreover, that I am able to state that owing to the fine climate of this country and the daily use of the famous lithia water found in this locality, my health has wonderfully improved. To these recuperating influences must be added that of constant outdoor life, a happy daily communion with the realm of nature, through which the soul is lifted up daily in gratitude to the great God and Father of all. Man made the city, but God made the country, and the country is my

choice, for in the city it so often seems as if the great walls and the rushing crowds stood between you and God, and to so many he seems to be shut out entirely, or they seem to think that when they are in the city the walls and crowds hide from his all-seeing eye the record of their daily life.

No, I am not working for the Southern Railway Co. I am farming—or trying, at least, and because of this, and the desire to have some time for rest, I have not written for the Herald. But I shall endeavor to write occasionally, and I hope none of us who appreciate the value of co-operation will allow the thought to prevail that the others can or may do all the writing. If the editor rejects, he has good reason for doing so, and if a waste basket reception is accorded our efforts occasionally, we should thank the editor for it, and try harder next time. Rest assured that although I am away in a corner, as it were, I have not lost interest in the cause in which I labored for more than eighteen years. That the editor may be blessed with much grace, wisdom, courage, strength and charity in his labors, and that the Herald may become more and more strongly and directly helpful in the advancement of the cause of Christ, and wishing every reader the riches of God's blessings, I am,

Fraternally yours,

A. B. KOLB.

SERVANT OF ALL.

Sel. by Lizzie A. Kraybill.

There was the deepest practical wisdom in the saying of Christ, "He that will be greatest among you let him be servant of all." It is not agreeable to one's natural inclinations to be a servant, much less to be the servant of many masters. To be called hither and thither, and ordered about by one and another is, to many persons, extremely distasteful; but this was precisely the training which our Lord prescribed for those who would be advanced to fill the highest positions. He that seeks to be greatest must be "servant of all."

The same training is necessary even in the business world for those who covet similar advancement. The man who insists upon doing only his routine work, and is unwilling to be called from it to attend to other things, who wishes to pursue an unvarying round, know his business and attend to it, is likely always to remain in a subordinate position. The man who achieves real success and comes at last to stand as the controlling head and the responsible manager of any establishment is the man who has begun at the very bottom of the ladder, who has been thoroughly trained in all the elements of the business which he undertakes; who has been everybody's humble servant until he has mastered every detail of the work, and as he grows up in the midst of the business, comes to be recognized as the one who is competent to oversee and successfully conduct it. The errand boy who is sent in every direction, or the man of all work who is at the beck and bidding of all around him, may repine at his lot, but in the faithful and thorough performance of all the different kinds of work given him to do, he may equip himself for the widest usefulness and for the greatest success; while those who are afraid they might do something which is out of their special line, will find themselves hedged in and restricted, and fail to achieve that success which they otherwise might attain. He that would be great must become as a little child, and he that would be chief must be "servant of all."

Mt. Joy, Pa.

For the Herald of Truth.

MISSIONS.

III. CHARACTERISTICS OF THE WORKER.

By A. D. Martin.

To learn some of the characteristics of the mission worker, we now confine ourselves to that great history of the missionaries at work, the Acts of the Apostles.

1. He is full of the Holy Ghost (Ch. 6:5; 13:52; 1:8). This is one of the characteristic expressions of this book. We are sometimes almost overwhelmed by the power of these apostles, but in this characteristic we find the secret. That there has been a filling, implies that there has first been an emptying. "Self must go out that there may be room for the Holy Ghost to come in. If we would have more power to witness and to persevere and to suffer for Christ, then we need less of self and more of the Holy Ghost."

2. He is obedient to the Spirit or Holy Ghost (Ch. 8:29, 30; 11:12). No one can have the Spirit in a very great measure without entire obedience to him (Ch. 5:32). The true missionary "ran" in obedience to the Spirit (Ch. 8:29, 30).

3. He is full of faith (Ch. 6:5; 8:8). The Spirit does not always lead in harmony with human reason and desire (Gal. 5:17). He who has not learned to believe and trust God contrary to reason and human opinion, lacks one of the necessary qualifications of the true missionary worker.

4. He is true and devoted (Ch. 13:14, 15; 17:12). His purpose first, last, and all the time is to be about his Father's business. A little persecution could not keep the apostles from the service of the Lord. If they were driven out of the synagogue on one Sabbath, you could be assured that they would be found in one on the next if there was one at all near. If we are not yet true and devoted with regard to the ordinary services of the house of the Lord, we certainly are far from possessing the spirit of the early missionaries.

5. He is honest (Ch. 11:15-17). "What was I that I should withstand God?" There is such a thing as thinking more of our own opinions and prejudices than of God and his Word. What is a man with all his ideas that he should set himself up against God? The Christian worker must be honest with himself and with his fellowmen, but, above all else, he must be honest with God.

6. He is sincere (Ch. 20:10, 31). There could be but little room to question Paul's sincerity, for he ever proved it by what he voluntarily suffered for the cause he advances. The world is tired of show, affectation and shams. They are looking for something real from the worker of the Lord.

7. He is sympathetic (Ch. 9:33, 34; 39:41). There is perhaps no other characteristic that leads so directly to the heart of man as that of real, genuine sympathy. There are many who, like David, cry out, "No man cares for my soul," no one feels for me, no one sympathizes. Let the Christian worker prove that there is at least one who does care and he is well on the way to win his subject for the Master.

8. He is observant (Ch. 11:23). Paul saw what was going on around him. We must observe the life, character and surroundings of those whom we wish to lead into a better life. Has there been a great disaster? Has death been present? Is one suffering under a great trial? etc. Often in such conditions a key is found that will unlock a long barred heart.

9. He is bold and fearless (Ch. 18:5; 13:46). For the apostles it was often necessary to hazard life in order to declare the whole counsel of God. Paul said, "Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." Christianity is suffering today from a lack of the spirit of those men of whom it was said, "These... have turned the world upside down."

10. He is zealous (Ch. 18:24-26; 20:31). We sometimes hear it said that we should be more temperate in our efforts for Christ; but these early workers, who had the divine sanction that they worked according to the will of God, were "fervent in spirit," and "spoke and taught diligently the things of the Lord," and "mightily convinced the Jews, and that publicly," and "ceased not to warn every one night and day with tears."

11. He rejoices in persecution (Ch. 5:41; 13:52). This, too, is a necessary characteristic of the Christian worker; for as long as there is a devil and men work for Christ, there will be persecution. The more earnestly we work for God the harder Satan works against us; but we have solved the problem when we have learned to rejoice "that we were counted worthy to suffer shame for his name."

Scottsdale, Pa.

HOME MISSION.

145 W. 18th St., Chicago, Ill., May 7, 1904. Dear Editor and Herald Readers, Greeting. After enjoying spiritual blessings as we have been privileged to do for some time past and knowing that many people are interested and anxious to hear of the work accomplished at the Home Mission, I feel prompted to tell briefly of a part of the work.

On Sunday, May 1st, Bro. J. S. Shoemaker was with us and in the morning two precious souls were baptized and received into church fellowship, and in the evening we and devoted with regard to the ordinary services of the house of the Lord, we certainly are far from possessing the spirit of the early missionaries.

During my stay of eight months in the city I have been privileged to leave my home at the Mission the greater part of the time. Although I am but a roomer at the Mission and spend most of my time among those who know not Christ, yet we can feel that love for humanity broadening in ourselves as we are brought to associate with and be under the influence of those who are strong in the faith and who are willing to devote all their time and talents to the work of the Master.

The attendance in Sunday school has been keeping up very well all spring. There have been only a very few Sundays that we had less than two hundred present and the greater number of those who attend seem very anxious to learn such lessons as are presented to them. One of the results of the Sunday school during the last few months, one that has surely been pleasing

in the eyes of the Lord, was the fact that quite a number of the boys and girls have carefully weighed the question and have decided to come out from among the world and to do what they can to repay the Lord for his kindness toward them.

May the Lord ever bless a work that is so earnestly and prayerfully carried on.

Fraternally yours,

AMOS EASH.

For the Herald of Truth.

LIVING A CHRISTIAN LIFE.

By Jacob Hershey.

There is just one time given us to become Christians and that is the present. "Now is the accepted time." We have no promise for the morrow. "Whereas ye know not what shall be on the morrow." For what is your life? It is even a vapor that appeareth for a little time, and then vanishes away." Jas. 4:14. Are we as Christian people doing all we can for the cause of Christ? I fear we are not. If we stop to meditate over how much Christ has done for us and how little we are doing for him in exchange, we should certainly be moved to greater effort in the Master's service. At the end of each day of our life on earth we are one day nearer our heavenly home. To be a Christian we must be Christ-like. "Yet if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf." 1 Pet. 4:16. The Bible also teaches us that we must be converted and become as little children or we cannot enter into the kingdom of heaven. Many are trying to get to heaven in their own way, and I fear there will be more people who miss heaven through unbelief than through any other cause. There are many unconverted people till the eleventh hour to accept Jesus; but death may take them unawares and they will have no time to make preparation for the next world. The end of such will be eternal destruction.

Let us as Christian people do all we can for the cause of Christ whenever and wherever we have the opportunity. Let us do more in the future than we have done in the past and let us so live as though each day were our last day on earth.

Intercourse, Pa.

CONFERENCES.

The Lord willing, a Joint S. S. Conference of the various districts of Ontario will be held at the Wideman M. H. near Markham on May 17 and 18. The annual Church Conference will be held at the same place on Thursday and Friday, May 19 and 20. The brethren and sisters of Canada and the United States are invited to meet with us. Those coming by rail will stop off at Markham. Notify Daniel Wideman, Markham, Ont., in due time.

The Lord willing, the A. M. Conference for Ohio and Pennsylvania will meet May 24 and 25 at the Oak Grove M. H. near Smithville, Wayne Co., O. All who are interested in Christ's kingdom are invited to attend. C. Yoder, John R. Zook, C. K. Yoder, Committee.

The Annual Mennonite Conference for the State of Illinois will be held June 24 and 25 at Freeport, Ill. The S. S. Conference will be held at the same place, immediately preceding the Church Conference, June 1st and 2d. A cordial invitation is extended to all who may wish to attend. Those coming via the C. & N. W. Railway or via the Illinois Central Railway will stop off at Freeport. It will be more convenient for those coming via the C. & M. & St. Paul to stop off at Dakota. Those who expect to be with us will please notify the writers as to when and where they will arrive.

J. S. SHOEMAKER.

Not preventing providence, the Annual Mennonite Conference for the state of Ohio will be held May 25th and 27th at the Martin M. H. near Orrville, Wayne Co., O. All are invited. Those coming by rail will stop at Orrville. Come, praying that the Holy Spirit may lead, guide and direct the work to the honor and glory of God.

I. Buchwalter, Mod.

N. B.—A singular coincidence occurs in connection with the dates of the A. M. Ohio-Pa. Conference and the Mennonite Ohio Conference in this that the former body will meet May 24th and 25th and the latter May 26th and 27th, while the places of meeting are only a few miles apart, thus enabling conference workers to attend two conferences in one week.

The A. M. Conference for the state of Indiana will be held at the Maple Grove M. H. near New Orleans, Ind., on June 2 and 3, 1904, beginning at 9 a. m. Everybody is invited to attend, especially ministers. Pray for the work. J. Kurtz.

The Conference for Northwest Canada (Alberta) will be held at the West Zion M. H. near Carleton Place, on Friday, June 10, 1904. The S. S. Conference will be held at the same place on June 13th.

Sunday School Conference Committee.

The Sunday School Conference Committee of Ohio will meet at the Old People's Home near Rittman, O., on Monday, May 23rd, to arrange program. Any one having suitable topics for program will please send them to Bro. D. C. Amstutz, Rittman, O., or to any member of the committee.

MARRIAGES.

Detwiler-Shepp.—On May 4, 1904, at the home of the bride's parents in Garden City, Cass Co., Mo., by C. S. Hauser, Bro. William E. Detwiler of Harper, Kansas, to Sister Emma Shepp of Garden City, Mo. May the chosen blessedness abide with them through life and they prove faithful in the service of the Master. C. S. H.

Troyer-Schrock.—On April 30, 1904, near Fairview, Osceola Co., Mich., Bro. Ellsworth Troyer to Sister Elva Schrock. What heretofore hath joined together, let not man put asunder.

Moyer-Moyer.—On Saturday, April 16, 1904, at the home of the bride's parents at Blooming Glen, Bucks Co., Pa., by Bish. H. B. Rosenberger, Bro. Henry Moyer of Silverdale to Sister Manie E. Moyer of Blooming Glen.

Moyer-Godshall.—On Saturday, Mar. 26, 1904, by Bish. H. B. Rosenberger, Bro. Herman Moyer to Sister Amanda Godshall of Blooming Glen, Bucks Co., Pa.

Kauffman-Haarer.—Sunday morning, April 24, 1904, at the home of the bride's parents, by Bro. A. S. Cripe, Bro. Daniel M. Kauffman to Sister Mary V. Haarer, both of the Shore Mennonite Cong., Lagrange Co., Ind. May God richly bless this union.

DEATHS.

Blosser.—On May 2, 1904, near Hiram, Lima, Mahoning Co., Ohio, after a short illness of a complication of diseases, Anna, wife of John Blosser, aged 54 Y., 3 M., 23 D. Sister Blosser was a faithful member of the Mennonite church for many years. She leaves a husband, one son, two brothers, one sister, and many friends to mourn her departure, but they need not mourn as those who have no hope. Funeral services were held on the 5th D. of the Midway M. H., where a large concourse of sympathizing friends and neighbors were assembled to pay the last tribute of respect to one who they loved. The services were conducted by Bish. John Burkholder, Allen Rickett and D. S. Lehman. Text, 2 Tim. 4:6-8.

Nair.—On May 7, 1904, near Hinton, Rockingham Co., Va., of indigestion and stomach trouble, John H. Nair, aged 45 Y., 8 M., 12 D. The taking away of Bro. Nair by the hand of death is a severe blow to his family—wife and two children. His sickness covered the period of about six weeks, during which time he suffered greatly and from which he had relief only in death. Funeral and the writer officiating. Text, Isa. 38:1. From early life he has remained a faithful member of the Mennonite church, and his departure from this life in the prime of his days is a great loss to the family, the church and the community in which he resided. Peace to his memory.

Shaeffer.—On April 20, 1904, at her home in Farmersville, Lancaster Co., Pa., of pneumonia and pleurisy, Sister Emma (Burkholder) Shaeffer, aged 34 Y., 2 M., 23 D. She leaves one son and twelve brothers and sisters to mourn her departure. Her husband and an son preceded her to the spirit world two years ago. Funeral services on the 25th day. Funeral services on May 24 at the home by Sanford Landis and at the M. H. by John

Landis and N. H. Mack. Text, Heb. 13:14. Interment in the Graceland cemetery.

Berkey.—On the 27th of April, near Middlebury, Ind., of sarcoma, Lydia, wife of Bro. Daniel C. Berkey, aged 60 Y., 4 M., 18 D. She was born in Logan Co., Ohio. In her early life she moved with her parents to Elkhart Co., Ind. At the age of eighteen she united with the A. M. church and remained a faithful and consistent member until death called her away, always interested in the welfare of the church. She was the mother of two daughters, who preceded her in the spirit world. Some years ago she felt that all was not well, but nothing serious resulted until a few months before her death when she began to suffer severe pain in her right arm. The doctors pronounced it sarcoma and her case incurable. She suffered very greatly at times, but bore it with Christian fortitude, not fearing but welcoming the departing hours, longing to go home and admonishing others to meet her there. She felt quietly asleep in Jesus, rejoicing that those who suffer with him shall also reign with him. Services at the Forks M. H. by D. D. Miller and D. J. Johns. Text, 2 Pet. 3:14. A large concourse of friends and neighbors had gathered to show the esteem in which she was held. Peace to her ashes.

Blough.—Harry Sylvester, son of Samuel Y. Blough of near Davidsville, Pa., departed this life May 4, 1904, aged 10 Y., 6 M., 28 D. He was taken sick with diphtheria about eight weeks ago, which turned into other complications and ended in death. He was a bright, intelligent boy for his age and before he died he desired to be baptized and received into the church. Bro. Simon Layman was sent for, who baptized him and received him into the church. This should be an example to those older in years to follow. He is survived by father, five brothers and two sisters. Funeral services at the Blough M. H. on the 6th by Simon Layman and S. D. Yoder. Text, Gen. 37:35. L. A. Blough.

Alderfer.—Mary Ann, wife of Bro. Henry Alderfer of Souderton, Pa., died May 5, 1904, aged 44 Y., 9 M., 10 D. She united with the Mennonite church in early life and remained a faithful member until death. She leaves a husband, seven children and four grandchildren, two children having preceded her to the spirit world. Funeral services were conducted by Pre. Henry Anglemeyer and Michael Meyer.

Souder.—Elizabeth, wife of the late Henry Souder of Souderton, Pa., aged 85 Y., 15 D. Her husband had preceded her to the spirit world. She was a faithful member of the Mennonite church from her early life. Funeral services were conducted by Pre. Mahlon D. Souder of Sellersville, Pa. Text, Isa. 3:10. Interment at the Rock-hill cemetery.

Hooley.—On March 22, 1904, near Surrey, N. D., of scarlet fever, Omer B. Hooley, aged 4 Y., 9 M., 11 D. Funeral services by Isaac S. Mast on May 8th. Text, Mark 16:14. "Suffer little children to come unto me and forbid them not, for such is the kingdom of heaven."

Rutt.—John W. Rutt was born in Lancaster Co., Pa., April 16, 1819, and died in Sterling, Ill., May 6, 1904, aged 85 Y., 20 D. He was married to Barbara Rutt, Oct. 8, 1840. To this union were born six sons and one daughter. His companion and two sons preceded him to the spirit world. He spent his declining years with his daughter, Mrs. Frank S. Weaver, who tenderly cared for her father. Bro. Rutt was a consistent member of the Mennonite church for many years, and was a man possessed of many good qualities of mind and heart. Funeral Sunday afternoon, May 10th, at the Sterling Mennonite M. H. Interment in the cemetery adjoining.

FINANCIAL REPORT of the Mennonite Evangelizing and Benevolent Board for the Month of April 1904.

RECEIVED.

Evangelizing.—Routledge Sterling S. S., Blair Co., Pa. \$5; Local Mission Board, Mo. Conf., \$2.95; Cauda Cong. District, \$1; A. Bro., Middlebury, Ind., \$8; A. Bro. and Sister, Sterling, Ill., \$5; Sterling Bible Class, Pa. \$3.49; E. R. Miller, \$1; Spring Dale Cong., Va. \$19. Total \$45.44.

Chicago Mission.—A. Bro. and Sister, Sterling, Ill., \$10; Bro., Middlebury, Ind., \$10; Allenville A. M. H. Bible Class, Pa. \$2.15; Liberty Cong., Ia., \$1.45; D. Hershberger, \$2.50; West Liberty S. S. Kan., \$11.70; A. Prison, Fredrick, Ill., \$10; Friends, \$16.35; Lizzie Lehner, 75c; Bro. Schertz, Peabody, Kan., \$3; A. Bro., Littman, Ohio, \$1; Delta Lantz's S. S. Class, Topeka, Ind., \$1.75; Friends, Greenville, Ohio, \$2.50; A. S. K. \$5; Tobias Hershey, \$1; Bro. Mosiman, \$1.50; Mrs. B. Shoemaker, \$5; Rents, \$44. Total \$119.65.

Chicago Mission Building Fund.—Collected by friends, \$3.55 and 7.91; Fanny Tchantz, \$2; Scotland (Pa.) Cong. (their assessment of the \$1,900 S. W. Pa. Conf. wishes to give towards the debt), \$100. Total \$113.46.

India Mission.—Cattila S. S., Kan., \$12.62; A. Sister, Kalona, Ia., \$2.50; Markham Cong., Ont., \$45; Zion Cong., Goodland, Ind., \$41.00; Calum S. S., Ill., \$5; Napanee Cong., \$9.25; Nancy Welby, \$10; Yost Yoder, \$5; N. A. Lehman, \$5; Dorcas Sewing Circle, Alpha, Milan, \$8.25; East Union S. S., Ia., \$10.60; Lydia Miller, \$3; Jacob B. Myers, \$5; Vineland Cong., Ont., \$15.17; A. Bro. and Sister, Sterling, Ill., \$5; A. Brother, Middlebury, Ind., \$5; Catharine Martin, \$5; S. S. & Conga, Columbia and Mah. Cong., Ohio, \$63.71; E. R. Miller, \$1. Total \$220.29.

India Orphans.—J. H. Elgisti and wife, \$15; Jacob Elgisti and wife, \$15; David and Ella Zook, \$30; Alvin K. Rupp, \$15; S. Z. Hartzler, \$15; Yellow Creek Cong., Ind., \$15.60; Sadie and Nancy Hartzler, \$15; Benjamin Hartzler, \$15; C. B. Hartzler, \$15; Adamsville A. M. S. S., Pa., \$16.15; Mary Troyer, \$15; S. R. Good, \$15; D. J. Shetler, \$7.50; Sugar Creek Cong., Ia., \$13.50; Jac. Zimmerman, \$15; Lizzie B. Hershberger, \$15; William E. Detweiler, \$15; E. C. Weaver, \$15; J. G. Wenger, \$15; Harper S. S., \$15; M. B. Weaver, \$30; Emil Hess, \$12.50; Julius Hess, \$12.50; from Harper, Kan., \$13.30; Libersy Cong., Ia., \$2.45; Cattila S. S., Kan., \$15; Philip Zimmerman, \$15; Noah D. Troyer, \$15; John W. Baker, \$5; Henry Baker, \$1; Simon and Savilla Hershberger, \$4; Frank and Mary Smucker, \$15; Chr. Bender and wife, \$3.75. Total \$430.38.

Sent Direct to India (Jan. Feb., March).—A. M. Cong., Wright Co., Ia., \$8.47; Mission Class, \$17.63; Prescott Cong., Ill., \$72.25; Jonas Yoder, \$3; Oak Grove Cong., Ohio, \$33.67; E. J. Rutt, \$2.40; Maple Grove Cong., Ind., \$46.64; Maple Grove S. S., Little Falls, \$43.36; from Waterloo, Mo., \$25.60; S. S. Class collection, Smithville, Ohio, \$2.25; Spring Valley S. S., Kan., \$14; National Bible Society, Scotland (for colporteur work), \$15; North Danvers Cong., Ill., \$36.65; (A. M.) S. S. Napanee, Ind., \$25; Levi Resler, \$10. Total \$415.92.

Orphans.—J. J. Bontrager, \$15; J. W. Headings, \$15; South Union Cong., Ohio, \$14.37; S. E. Allger, \$7.50; S. L. Warr, \$7.50; Roseland S. S., Neb., \$17.50; Christian Herald, \$5. Total, \$81.87.

For School Purposes.—Mennonite S. S. Mission, \$100.

Leper Asylum.—Leper Mission, Scotland, \$250. Old People's Home.—A. Bro. and Sister, Sterling, Ill., \$2.50; Liberty Cong., Ia., 50c. Total, \$3.40.

Orphan Home.—A. Bro. and Sister, Sterling, Ill., \$2.50; Liberty Cong., Ia., 70c. Total, \$3.20.

Fort Wayne Mission.—A. Bro., Middlebury, Ind., \$3; Fanny Tchantz, \$2. Total, \$5.

Sent Direct to Fort Wayne Mission.—Oak Grove Cong., Ohio, \$8.91; C. Sumy, \$5; S. S. collection, \$2.83. Total, \$16.74.

PAID.
Evangelizing.—W. T. Lineweaver, for workers in Iowa, \$13.75; R. J. Heatwole, for workers in Kansas, \$50. Total, \$63.75.

Chicago Mission.—On principal, \$500; interest, \$112.50; domestic work, \$6; charity, \$1.75; plumbing, \$8; taxes, \$94.27; coal, \$7.25; living, \$24.93; laundry, \$4.28; express, \$5c; stationery, \$4.45; car fare, \$2.50; repairing, \$1.60; gas, \$2.50; charity, \$4.30; sundries, \$3.86. Total, \$777.87.

India Mission.—Interest, \$3.25; telegrams, \$1.43. Total, \$4.68.

India Orphans.—American Mennonite Mission, \$225.00.

Orphan's Home.—A. Metzler, \$1.70.

Old People's Home.—J. G. Wenger, \$2.50.

Fort Wayne Mission.—Chairs, \$17; lamp and oil, 72c; S. S. supplies, 52c; rent, \$39; charity, 50c. Total, \$48.74.

Gratefully acknowledged.
G. L. BENDER, Treas.

ITEMS.

The Interchurch Conference on Marriage and Divorce is a recent organization holding meetings throughout the various states in the Union, the object of which is to arouse sufficient sentiment to cause laws to be enacted to put an end to remarriage of divorcees, and finally to have the Congress amended to suit end of the law. The conference held a session in New York on March 23d, and in Philadelphia April 29th. The movement is expected to be successful.

A Sad Truth.—Dr. Hirsch said recently that, while the professed Christians have "preached" the principles of Jesus of Nazareth, it has been left to the Jews to put them in "practice" by their endurance, silent suffering and refusal to retaliate under painful persecution. He further declared that it had been left to the professed disciples of Christ to originate and execute all of the persecution which the Jews have suffered. And this is all too true. Is it any wonder that the Jews are hard on each other? Is it any wonder that the world is turning against Christ when those who profess to love him trample his precepts under their feet?—*The Mennonite*.

Immediately after the naval battle at Chempoko, no disasters to the Russians, the Japanese opened

a Red Cross Hospital in that port in the English Church Mission Hospital, which was promptly placed at their disposal by Mr. Turner, the missionary in charge. Here the wounded Russians were borne, and received all the attention and kindness possible from the Japanese physicians and nurses. So prompt and kind were their services that the Russian authorities were very grateful, and asked permission to defray the cost. But the Japanese Red Cross workers declined any compensation, and the Russian emperor, touched by the kindness to his wounded sailors, sent a subscription of one thousand yen (\$500) to the funds of the society. That is a very beautiful incident amid the horrors of war.

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HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, MAY 26, 1904.

Vol. XLI. No. 22.

EDITORIAL NOTES.

Love has conquered more foes than all other weapons combined.

Bro. Kolb has something to say about the World's Fair in this issue.

Selfishness and charity are opposites; you cannot be selfishly charitable.

The Annual Meeting of the German Baptist church is in session at Carthage, Mo.

Affectation and hypocrisy are betrothed; if you would not be a hypocrite, do not be affected.

Read what Bro. Byers has to say in this number of the Herald on the subject of "More Workers."

There are no secrets in the Christian religion, but it contains truths that are "fast finding out" to those not within the fold.

On May 15th, communion services were held at Goshen, Ind., Bish. David Burkholder officiating, and at Clinton (Brick), Elkhart Co., Ind., Bish. John Garber officiating.

We are sorry to note that our brother editor, H. G. Allebach, of the "Mennonite," after but a few weeks' stay at his home in Berne, Ind., was again obliged to return to the hospital at Philadelphia, Pa., to resume treatment. We wish him a speedy recovery.

The Warlock congregation near Newport News, Va., was made a part of Virginia Conference at its last session held at the Brennenman M. H., Rockingham Co., Va., on May 13. An interesting and busy session is reported. A fuller report may be expected next week.

In our last week's editorials we said that the Chicago Mission had sufficient funds to meet all dues on building, taxes, etc. We have since been informed by the Board that \$200 of this amount was borrowed to make the payment on the building, so that leaves the Chicago Mission fund overdrawn this amount.

Congratulations.—In this issue will be found the marriage notice of Bro. L. J. Burkholder of Locust Hill, Ont., and Sister Lucetta High of Vineland, Ont. The good wishes and prayers of the editor of the Herald and many of its readers go with

them, and we trust our brother's usefulness in the ministry will be much augmented by this "help, meet for him."

To Ministers.—There is a congregation in the state of Indiana that is without a resident minister and is looking for one who can be spared in some other locality and who is willing to move and make his home among these people. The locality has farms that can be rented or taken on shares, and the man would be able to make a living and have ample work in the spiritual field. For further information write to the editor of this paper or to the Mennonite Publishing Co., Elkhart, Ind.

The Fourth Annual Report of the American Mennonite Mission at Dhamtari, Central Provinces, India, covering the work of the Mission for the year 1903, is out. This pamphlet of twenty-three pages gives a description of the various departments under the supervision of our missionaries in India, including the Orphanage, School, Leper Asylum, Dispensary, Church, Colporteur and Industrial work, together with tables of statistics, finances and a map of the country surrounding the mission stations. We understand copies of this Report have been sent to various points among the brotherhood in America. We could supply a limited number of copies from this office to those interested who failed to receive the Report.

Some of our friends write us that we should reply to the attack made on us and the Herald, because of our stand on the "World's Fair" question, by the editor of the Review (Newton, Kan.), stating that the argument he uses in favor of the "Fair" would make the "circus show," the "theater," etc., good places for Christians to go, because objects of real interest are to be seen there; but we have concluded that an editor of a religious paper, let alone an ostensibly separate-from-the-world Mennonite periodical, who will, without provocation, prostitute his pen and the editorial columns of his paper to defend the ridiculousness (?) of the "World's Fair" and stoop to such sarcastic puerility in ridiculing a brother editor for conscientiously testifying against the free advertisement and editorial support given an institution whose evil effects are already felt in the land, is (and we speak in candor and sincerity) a subject worthy our pity and prayers rather than our censure and condemnation.

A Sad Bereavement.—Bish. John E. Kauffman of Mattawana, Pa., is passing through the deep waters of sorrow and bereavement. Some time ago a son of fifteen years was called from time to eternity, and on May 9, 1904, the summons came to the wife and mother. Only those who have passed through this ordeal can fully sympathize with our brother in this dark hour of trial. There are, however, hearts that bleed anew and memories that are sadly quickened by such dispensations of Providence, and we live over again, as it were, a period of our lives that has gone down in history, much of it too sad, too solemn, too sacred to be written by human pen, but which has been recorded by the Divine hand and to which mental reference is sometimes made in our quieter, sadder hours, even against the protests of our nature. But, thank God, the effect of these sad visitations upon us is not all sorrow and depression, but because of them we experience a comforting, consoling influence coming from the Holy Spirit that we could not experience in any other way; besides, our natures are meliorated, our sympathies for others stimulated, our treasures in heaven enlarged and we are prompted to greater effort, better example and nobler purpose in life because of the responsibility of loved ones left behind resting upon us, and we learn the important lesson of patience in affliction and gather strength to submissively say, "Thy will be done."

Hypnotism.—Just across the street in the show window of a large store lies a young man in a hypnotic sleep. He is put to sleep by the hypnotist Flint, at the opera house last evening and is to be awakened at the same place this evening, thus sleeping for twenty-four hours continuously. During the day his unconscious form in the window serves as an advertisement for the hypnotic lecture and show tonight. All day long multitudes of people stand in the rain and crowd around the window, blockading the sidewalk, or fill the store in order to get a view of the prostrate form of the sleeper; many women after a glance pass hurriedly on, apparently shocked as though they had seen an apparition.

Frequently during the day our attention was unavoidably directed to the pale face and rigid form which could be plainly seen from our office window. Two persons connected with the company kept a constant watch over him and at various periods during the day they were obliged to apply their

art either to keep him asleep or keep him alive. The humane society appeared on the scene in the afternoon, but the hypnotists succeeded in retaining their victim until the appointed time came to release him.

The spectacle affected us to the extent that we were filled with sympathy for the poor victim and with indignation for the torturers. We believe that hypnotism is both a science and an art and may under certain circumstances be properly and usefully applied, especially in some forms of bodily and mental disturbance, but since its abuse is more generally practiced than its use, it is quite questionable whether it should receive encouragement from God's people.

The history of hypnotism is as old as the human race and has been practiced in some form or other from time immemorial. It was practiced by the Egyptian sorcerers, Hindu conjurers, and in the 17th century, when terrestrial magnetism attracted so much attention, a number of scientists resorted to animal magnetism in overcoming bodily ailments; among them was a Viennese physician by the name of Mesmer, who made a specialty of this treatment, and from this we have the term "mesmerism." The term "hypnotism," which means sleep, was first used by James Braid, a Scottish surgeon in 1841, but because of the misuse of the art it was condemned and not thoroughly investigated until 1875, since which time it has been almost universally practiced.

It is also a dangerous art and many lives have been sacrificed at its shrine. The Bible condemns its use generally. According to the best authorities, "Simon the sorcerer," mentioned in Acts 8:9, and "Elymas the sorcerer" (Acts 13:8), practiced a form of hypnotism to carry on their nefarious business, as did also those who burned their "bow-wow" books (Acts 19:19) on conversion to the Christian religion. We believe a similar condemnation could be placed upon the majority of hypnotic seances today.

PERSONAL MENTION.

Bro. A. H. Leaman, of the Chicago Mission, preached at Metamora, Ill., on Sunday, May 15th.

Bish. J. C. Birky of Hopevale, Ill., spent Sunday, May 8th, with the congregation at Arthur, Ill.

According to the Bluffton (Ohio) Leader, Bro. L. J. Lehman of Cullom, Ill., preached at the Zion M. H., near Bluffton, Ohio, on Sunday evening, May 22d.

Bro. N. O. Blosser of Newstark, Ohio, conducted services at our mission in Fort Wayne, Ind., on Sunday, May 1st, and at Bluffton, Ohio, on May 8th.

Bish. Isaac Eby of Kinzer, Pa., last week sent Bro. G. L. Bender, treasurer of the M. E. & B. B. \$205.00, the amount collected in his district, to help meet the loss the Board sustained by the bank failure.

HERALD OF TRUTH.

Bro. J. A. Ressler writes under date of April 21st that they have over one hundred cases of mumps among the boys at the Sundergang Mission, Dhantari, India. It is possible that by the time this reaches our readers the disease will have run its course.

Bro. Noah Metzler of Nappanee, Ind., left for Waterloo Co., Ontario, on May 20th, to do evangelistic work. Bro. Metzler was to hold meetings with the Waterloo brotherhood in February, but the meetings were postponed on account of the heavy snow. We trust the work may be attended with spiritual power.

Bro. A. Metzler, superintendent of the Orphans' Home, West Liberty, Ohio, writes us that several children have recently been added to the number in the Home. As fast as good Christian homes can be found for them, these children are sent out and others take their places. The God of orphans will surely reward those who make it possible for these unfortunate little ones to have a comfortable home.

Bro. Herman Dirks, wife and two daughters of Greta, Manitoba, enroute to Oberlin, Ohio, to be present at the graduating exercises of Oberlin College, where a brother of Sister Dirks graduates in June, stopped at Elkhart on May 18th long enough for the exchange of engines, transfer of baggage, etc. Bro. J. F. Funk and daughter Martha met them on the depot platform and had an enjoyable little visit with them. Bro. Dirks formerly was an employee of the Menominee Publishing Co., but is now engaged in the mercantile business at Greta. We wish them a pleasant visit and a safe return home.

For the Herald of Truth. MORE LABORERS.

By Noah E. Byers.

As far as I have been able to become acquainted with our Mennonite churches it seems to me that one of the most serious problems before us as a church now is: How can we get an adequate supply of consecrated and able ministers to serve as pastors and evangelists in the churches already established and in the church and mission extension work? While I am not in a position to know the solution of this question and have no desire to find fault with any one in particular, yet I am so impressed with the thought that this is one of the vital questions that ought to be discussed, that I want to introduce it, with the expectation that others, with more experience and responsibility in this matter, may give us more practical suggestions.

I will raise four questions which it seems to me, ought to open up to our view whatever there is of lack in our system of church work. 1. Are the influences surrounding our boys and young men such that the qualifications needed for the ministry will be developed to a high degree in any large number of them? 2. Are all those who have the scriptural qualifications, ordained and put to work? 3. Are those who are ordained located at the places where they are most needed and can do their best work? 4. Are those who are in the work so situated financially that they can grow in efficiency

and serve their churches to the best advantage?

Three institutions are primarily responsible for the training of our young men: home, school and church. The youth's attitude toward life is very much influenced by the ideals and spirit of the home. Is it not true that in too many of our homes the chief concern in regard to the boy is that he should "do well" and "marry well," while very little attention is given to family worship and religious instruction, and less interest is manifested in church work? Surely such homes do not develop the talents needed for Christian service.

Unfortunately our state public schools can not give our children religious instruction and the influence of non-Christian teachers is often very detrimental to the best interests of the pupils. And even in this unhappy state of affairs we do not always make the best use of the possibilities that remain, in that we send the boys only when they can be spared and insist that they study only the so-called "practical" subjects—reading, writing, spelling and arithmetic—and neglect history, literature, nature study, music and grammar, which cultivate that soul-life and power of expression which are essential for the church worker. And when some promising young man desires to better qualify himself for life's duties he is often encouraged to attend a state college or normal school, where his interests are drawn away from the home people, church, Bible study and religious work and turned toward higher society and the secular professions. Or, if he enters a denominational college conducted by another church it is very probable that his interests will go with the people in whose association he is getting his education.

Since religious instruction is neglected in many homes and our public schools cannot pretend to give it, our young people must look largely to the church for this work. How does it meet this responsibility? Instruction for children is limited to the Sunday school. But even under the most favorable conditions this phase of education is at a great disadvantage. For thirty hours each week the pupil is under the direction of a trained teacher who gets him thoroughly interested in secular studies, while the untrained Sunday school teacher has at best a little over one-half hour to give that which is by far the most essential part of the instruction for the future church worker. But as a matter of fact these conditions do not always exist. At some places there are no Sunday schools and at others many do not attend, or at least not on the "off" or "visiting" Sunday when the church takes its semi-monthly holiday.

We see hopeful signs for instruction at Bible conferences and Bible schools, and young men are often given the opportunity of exercising their talents by Sunday school teaching or supervision, in Young People's meetings, mission meetings and Sunday school conferences, but in too many places this work is discouraged and at others there seems to be a prejudice against or fear of active young men—not knowing that they are more easily ruled when they are made to feel some interest and responsibility for the church work.

But, granting all this, do we ordain all those who are qualified? It is usually customary, I believe, to ordain only one man at a time and that not until there is a vacancy at the place of ordination, and if more than one is thought to be qualified, one is chosen by lot. Have we an instance in the anostolic church where any one who was thought, by God's elect, to be qualified to preach the gospel, was not put to work? It

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is true that the lot was used to fill a special "bishoprick," and of course, where there is a particular office to be filled and seemingly several are equally qualified, this is the scriptural method; but Justus Barsabas, the one rejected in the lot, is generally believed to have been one of the seventy who continued to preach the gospel, and by some he is thought to have been the Justus referred to by Paul in Col. 4:11, as one of his fellow workers.

The need for preachers is unlimited and we are taught in the Scriptures as to the kind of men that should be chosen, and consequently I see no good reason why any qualified man should not be in the work. How many souls each year go to perdition because some one has not ordained the men that God has chosen to give them the gospel? Will not the blood of all these be upon the hands of those guilty of such neglect? Should we not have more men like Paul who when they find a Timothy or a Titus will send them out into the work wherever they may be needed, and instruct them also to "ordain elders in every city"?

I have noticed that while some churches have neither ministers nor qualified candidates, there are others so well supplied with workers that none are kept very busy. Why can we not have our ministers located where they are most needed? Should houses or lands or friends ever keep a man who has been ordained to the church work from going where he is needed? If he cannot bear the financial loss due to change of home, are there not those who would willingly share this burden rather than see a whole church suffer for want of a shepherd? With so much work to be done and the laborers so few we surely must have all God's chosen servants working where they happen to be, or going where they can make the best living the most easily.

This suggests my last question which refers to the financial condition of our ministers. Is it right that a minister should ever be obliged to neglect in any way the needs of the church work in order to look after his financial welfare? If he cannot find time to support his family after he does his full duty to the church, would we rather see the cause suffer than give him some aid? If he sows unto us spiritual things, is it a great thing if he reaps our carnal things? Is it, for instance, not very unwise for the church to let a good evangelist teach school for perhaps \$40 per month when he might be in evangelistic work, reviving old and organizing new churches and winning many souls to the kingdom? Because some ministers are spoiled by large salaries should not drive us to the other unscriptional extreme of refusing even to give a little aid so that the work can be done to the best advantage.

I am not sure where the greatest fault lies, but let us all as young people, parents, teachers, philanthropists, ministers and bishops, all renew our consecration to the work of the Master, let us study the Scriptures with unrejueled minds, be open to the direction of the Spirit, so that we may see the needs of the field and know his will in regard to the methods of work, and let us pray more earnestly "the Lord of the harvest, that he would send forth laborers unto his harvest."

Goshen, Ind.

We can study, we can preach, we can be perfectly orthodox, we can use ourselves up by persistent work; but if we are not given to prayer we are doomed to fail. If there is one thing that is absolutely demonstrated by church history, it is that the men of power have been the men of prayer.—R. A. Torrey.

HERALD OF TRUTH.

For the Herald of Truth.

GROWTH.

By Rebecca Miller.

In 2 Peter 3:18, we read: "But grow in grace and in the knowledge of our Lord and Savior Jesus Christ." This text expresses exactly what we believe to be God's will for us, and we also believe it possible for us to experience it. We accept it in its very fullest meaning and rejoice to think that we need not always remain children, but that we may grow in Christ in all things and become unto the measure of the stature of the fullness of Christ, and that we become more developed and able to discern both good and evil. None would grieve more than we ourselves at the Christian life beyond which there would be no advance.

But grow IN grace; we must not try to grow INTO grace. The children of Israel are a picture of trying to grow into grace. They were traveling about for forty years, taking many weary steps and finding but little rest from their wanderings, and yet at the end of it all they were no nearer the promised land than they were at the beginning. In order to get possession of this land we must first be in it. And in order to grow in grace we must first be planted in grace. When once planted in grace the spiritual life becomes vigorous and rapid beyond all conception, for grace is the most fruitful soil and the plants that grow therein are of marvelous development. They are tended by the divine Husbandman and are warmed by the Sun of Righteousness and watered by the dew from heaven. Surely, it is no wonder that they bring forth fruit, some an hundred-fold, some sixty-fold and some thirty-fold. Therefore if we would grow in grace we must be planted in the great love and grace of God.

We must not try to grow of ourselves, but leave everything entrusted in His care. In Matt. 6:28, 29, we read: "Consider the lilies how they grow: they toil not, neither do they spin, and yet I say unto you, even Solomon in all his glory was not arrayed like one of these." And again he says: "Which of you by taking thought can add one cubit unto his stature?" There is no effort in the growing of a lily. It does not toil nor spin, stretch nor strain. It does not make any effort of any kind to grow and is not even conscious that it is growing, but grows by an inward life principle, and through the nurturing care of God's providence it buds and grows out into the beautiful plant God meant it to be.

By our own efforts of growing we can accomplish nothing. For no man by taking thought can add one cubit to his stature. And no array of ours can ever equal the beautiful dress with which God clothes the plants which grow in his garden of grace and under his care.

"Ye flowerets of the field," Suddartha said, "who turn your faces to the sun; what secret know ye that ye grow comely?"

All we need do is consider the flowers of the field and learn their secret. To see to it that we are planted in grace and then to let God culture us in his own way, and by his own means, and to trust in him in all things. The promise is sure that the man who trusts in the Lord shall be as a tree planted by the waters and shall not see want when heat the river and shall not spreadeth out her roots by cometh, but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit.

This growing in grace is "the life hid with Christ in God"; the wonderful divine life of an indwelling Holy Ghost. Be filled with it, dear believer, and whether you are con-

scious of it or not, you must grow; you cannot help growing. Do not trouble about growing, but see that you abide in the Vine, which is the Lord Jesus.
Kalona, Iowa.

For the Herald of Truth.

REJOICE IN THE LORD.

By Ellen Garber.

"Rejoice in the Lord always, and again I say rejoice." Phil. 4:4.

Paul makes it very emphatic. "Rejoice in the Lord always, and again I say, rejoice." He tells the Philippian brethren to rejoice always, not only when everybody speaks well of them, and everything goes in their favor, and they are blessed on every hand, but always, no matter what their condition in life; yes, even in trials and persecutions.

He does not tell them to rejoice in their experience or in their good works, but "rejoice in the Lord." We may have rejoiced in him as our Jesus who saves us from our sins, and as our Savior who anoints us with the Holy Spirit; but do we rejoice in him as our Lord and Master, to do with us as seemeth good in his sight?

"The child of God who prefers the Lord to all that he can give is himself a delight to God. The Lord delights not in those who seek his hand merely for what is in it."

If we truly rejoice in the Lord we prize him above all his gifts. There are Christians who wrestle and pray for a long time for a special blessing that they would greatly rejoice in, but God sees it needful to withhold it as long as Christ's followers rejoice more in their blessings than in the Lord. God must needs go on stripping them until there is nothing left of themselves to rejoice in, ere he can teach them to rejoice in him alone. There may be things that grieve the child of God, the sad condition of the churches and the many souls that are unsaved; but Paul says, "Be careful (anxious) for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God." "Cast all your care (anxiety) upon him, for he careth for you." And these sad things should never keep us from rejoicing in the Lord.

Fond parents know what it is to rejoice in a little, innocent baby; you do not rejoice in it for what it may some day do for you, but you rejoice in its present, loving innocence. So the Lord would have you rejoice in himself, and longs to have you launch out into the depths of his unfathomable love that never fails. Though earthly friends forsake he will never forsake us in time and eternity if we continue to rejoice in him. "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stall: yet I will rejoice in the Lord. I will joy in the God of my salvation." Hab. 3:17, 18. Though all earthly comforts should fail, the prophet said, yet he would rejoice in God. "In the joy of the Lord is thy strength."

Reader, in what do you rejoice most; the things of the world that will perish, or in your own righteousness, or in what you say or do? "In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted." Psa. 89:16. When the seventy returned rejoicing that the devils were subject to them, Christ told them, "Notwithstanding in this rejoice not, that the devils are subject unto you; but rather rejoice because your names are written in heaven." Luke 10:20.

Nampa, Idaho.

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Thursday, May 26, 1904.

D. H. BENDER, Editor.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Frankonia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

A SPECIAL OFFER.

To the patrons of the Herald of Truth, and all others who desire to avail themselves of it, we make the following special offer: The regular subscription price for our two papers, the Herald of Truth and Words of Cheer, when taken separately, is \$1.50 per year. To any subscriber, or person wishing to become a subscriber, who will buy of the Mennonite Publishing Co. a \$25.00 bond and agree to apply the annual interest on his subscription, we will give both these papers for \$1.25, which is just the amount of the yearly interest coupon on a \$25.00 bond. This interest becomes due each year on the second day of May.

This is an easy, practical and very commendable way to assist the Mennonite Publishing Co. in adjusting its financial affairs, and at the same time you will also share in some of the benefits yourself.

We will make the same offer on the Rundschau and the Jugendfreund.

This plan should especially commend itself to our people as a means of aiding the Publishing House. In this way you will get two papers at a reduced price, your interest on the bond will pay for them every year, and at the end of ten years you will receive back your money in full. Thus, without discomforting yourself and without any loss to yourself, you will have materially aided in preserving and maintaining the Publishing House, through which so much good has been accomplished for the church and the cause of Christianity in general.

Furthermore, the sending in of your interest coupons will be much more convenient in paying for your subscriptions than to buy a money order or having to pay to get your letter registered.

These bonds are secured by first mortgage on property valued at a large amount over and above the bond issue, which is first-class security for the loan.

On the first of May each year the interest coupons may be detached from the bonds and sent to the Mennonite Publishing Co., and the subscription will be credited and a receipt sent to the subscriber. Your paper will always be paid up and the matter of arrearages and duns will be avoided.

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Families who have no children or grandchildren who will read the Words of Cheer, may readily find some neighbor or friend or some poor family who will appreciate a gift of this kind very greatly, and while you are helping the Publishing House you will also be helping others.

The bonds are ready for delivery at any time. On receipt of \$25.00 the bond will be sent by return mail, in registered letter, and the bond will be registered and put on record in our books.

Mennonite Publishing Co.
JOHN F. FUNK, Pres.

The annual meeting of the stockholders of the Mennonite Publishing Co. will be held at the office of the Company in Elkhart, Ind., on the 31st of May, 1904, at 2:30 p. m. Stockholders are invited to be present.

The Herald of Truth from now to Jan. 1, 1905, will be sent to any one who wishes it for 50 cents. We hope many who are not taking it will avail themselves of this offer. Send name and address with 50 cents in postal money order or in postage stamps.—Mennonite Publishing Co., Elkhart, Ind.

CORRESPONDENCE.

Bowmansville, Pa., May 15, 1904.—I fully agree with Bro. Hostetter as to the ordination of ministers. The opinions of men differ widely on this subject, but it is a matter for God to direct through the Holy Spirit, and there is no question in my mind but that the church will get what they pray for. The lot is a good way, but we will not say that it is the only right way, yet, brethren, do not forget that the prayer of the righteous man availeth much. If we look through the Bible we find that the people who prayed and trusted in God always succeeded. There is much talk in the present age about an educated or an uneducated ministry. The reason we differ so much in that line is because we do not fully trust God. Some think it is all right if it fits this or that man, and if it does not, they say it is a mistake, but if we want to do just as we think and only for ourselves, we can learn a lesson from Saul and David.

Cor.

Spring City, Pa., May 18, 1904.—Dear Herald readers. Winter is gone, spring has come and nature has again unfolded itself in all its beauty. The birds have come and we can hear them early in the morning and late in the evening, singing sweet songs to their Maker. Is it so with us? Do we think about the Creator of all things as we are busily engaged in the duties of the day? Oh, that men would praise the Lord for his wonderful works toward the children of men! Last Sunday we had inquiry meeting. Bro. Jacob Hunsberger preached unto us, admonishing us to our duty. If the Lord will, we expect to hold our communion meeting in Coventry on June 10th. There is good interest manifested in our Sunday school, although the flock is small. I would invite preachers who are traveling and others who feel so, to come and visit our congregation. There are some young people here who, we believe, would make their covenant with God if some special effort were put forth. Please do not forget that we appreciate visits from the brotherhood.

Francis Bechtel.

Columbiana, Ohio, May 17, 1904.—Dear Herald readers, Greeting. On the 7th of May our council meeting was held at Midway. Peace and a desire to observe the communion was expressed by all present. On May 14th preparatory services were held,

at which time one soul was reclaimed, and two persons from other denominations were received into membership with us; also, a number who have not communed with us for some time, have expressed a willingness and desire to unite in communion with us again, for which we praise God. The communion was observed on the 15th, when many brethren and sisters partook of the sacred emblems. Some, because of sickness, were not enabled to attend. May God bless them in their afflictions.

P. M.

Larned, Kan., May 15, 1904.—Dear editor and Herald readers, Greeting: We are getting along nicely. God is blessing us both spiritually and temporally. Last Sunday Bro. John Weaver was with us and preached three sermons in the power and liberty of the Spirit. May God raise up more men who are not afraid to tell the truth, the whole truth, and nothing but the truth, is my wish and prayer.

Natural things look very nice at present. We had no snow last winter and very little rain for nearly six months, till three weeks ago, but our wheat looks very promising now. We are now beginning to feel safe to invite those who are seeking a location at least to come and see our section of country. We have been here now over eighteen years. Bro. Hartzler's from Urbana, Ohio, seems to enjoy their new home. We are glad for their help in the work of the Lord. Pray for the little band here.

D. S. King.

From Johnstown, Pa.—On May 12, 1904, an interesting Sunday school conference was held in the Blough M. H. Many good thoughts were given, many hearts were touched and many tearful eyes were seen. This shows that our being together was not in vain. A request was made by Bro. S. D. Yoder that I hope the church will adopt, namely, that we have preaching every Sunday. Some say it would be too often, but the Bible does not say so. There are a number of Sunday school workers who are present every Sunday, and how encouraging it would be to them if after they get through with the school they could listen to a sermon! Brethren and sisters, let us remember that our heavenly Father will hold us responsible for our being together at the above conference. May the Lord bless us and help us to become more earnest in his service, for we are passing through this world but once and as we pass on we make a mark. What will that mark be?

Levi Blauch.

Nappanee, Ind., May 16, 1904.—Dear Herald readers. On Jan. 10th Bro. Jacob Gerig of Wayne Co., O., held a series of meetings at the A. M. M. H. at this place, which was blessed with the confession of several young souls. Since the death of Bro. J. P. Smucker our church was without a bishop. We have given the church to Bro. D. J. Johns as bishop and overseer. On Good Friday and Saturday following he held instruction meetings; on Easter Sunday seven were received in church fellowship by water baptism, two on confession of faith and two reclaimed. Sunday evening council meeting was held. All expressed a desire to partake of the emblems of the body and blood of our crucified Lord. If God wills, our communion will be held May 22d.

Cor.

Affliction is not always the penalty of sin. It is just as often the proof of piety. Job suffered not on account of his imperfections; but because "he was a perfect man and eschewed evil." A good man may serve by suffering as well as by work.

For the Herald of Truth.
QUERY DEPARTMENT.

By Jacob A. Heatwole.

Answer to the question of May 5th No.: I think the German translation of that passage (Matt. 6:34) makes it very plain. "The literal reading would be, It is enough that each day should have its own 'plague'—trouble, anxiety, or worry. Christ does not mean for us not to make any preparation for the future, as some may understand the passage, but desires that we be contented and do not give ourselves undue worry about the future." "Godliness with contentment is great gain" (1 Tim. 6:6), is in substance what Christ desired to teach.

Answer to "J. H. K.," same number: Yes, I think it our duty to do all we can and use every possible, consistent means against the monster evil of strong drink. We have a plain example in Christ cleansing the temple (John 2:15, 16). While he made a scourge, it is evident that he only used it on the stock, as he had all the while taught non-resistance, he undoubtedly practiced it. And as John commanded (Luke 3:14), "Do violence to no man," we could scarcely think that the meek and lowly Nazarene would use a scourge on a person. Yet we have sufficient evidence that he resisted "the wicked deeds of the ungodly." We should always use discretion in our methods and keep in strict line with the teachings of Christ.

Harrisburg, Va.

For the Herald of Truth.
A LITTLE MORE WORLD'S FAIR
VENTILATION.

By A. C. Kolb.

The term "Mennonite" is not a synonym for "Christian," as some, ridiculously inclined, would make it appear that some thought it to be. However, its application to a Christian has taught many thoughtful people to know that to be a Mennonite involves the observance of certain Bible teachings which some Christians consider either obsolete, or of such minor importance as to make their observance unnecessary. Unfortunately some who call themselves Mennonites seem to be drifting that way. There seems to be a current moving among some which is carrying away a sort of "surface" element, who apparently rest content simply because they are numbered among Mennonites, but it does not affect such as are really in reality upon something firmer than simply a man-made name, although they may be distinguished from other people by that particular name. Every Christian, by whatever name he may be known, if true at heart, and firmly settled upon all the gospel teaches, seeks to regulate his life by the Savior's example and seeks simplicity rather than pomp, worldly show and glory, which is vanity. The gospel is for all who are in the world, but it positively excludes all worldliness. For true Christians it is sufficiently broad to afford them all the real pleasure they can enjoy, and they are content to remain within its limits. Because of this, the "surface" element brands them as being "narrow." People for whom the gospel seems to be too narrow, certainly deserve pity. They clamor for a "broader Christianity," and this necessitates compromising with the world, and it is sad to know there are such who profess to be Christians, yet stoutly defend and encourage movements which carry with them such a vast train of manifest iniquity and sin, though with just

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enough good in them to serve as bait for the unwary. It makes no difference by what name such professing Christians may be known; their condition is pitiful in the extreme.

That there are some good things at the World's Fair, none will deny. The devil's greatest delight is to catch Christians, and he is cunning in preparing his bait. No doubt it is a source of great satisfaction to him to see professing Christians differ as to the propriety of attending the World's Fair, where he has full license to employ so many of his agents. No doubt he appreciates the efforts professing Christians make to hide the evil, and hold up only the good, even straining points so the people should see it, by which the unsuspecting are drawn in. He is just as crafty now as he was in the garden of Eden, when he told our first parents how they might have their understanding opened. Why, he says, at the World's Fair you can see comparisons of different kinds of machinery, see the products of different nations, see the advancements made in science and behold the beauty of art, sculpture, and electrical displays, learn of the progress being made in various industries—in short, it is a great educator, and it is just the place for you to go; but what does he say of the dens of vice, the halls of iniquity, and the hell of corruption, which he has established right alongside of these otherwise innocent and educational attractions? Nothing, only as it has become necessary for some of his agents—fends in the form of human flesh—to advertise for innocent girls under the pretense of giving them employment, but the real purpose of which is to lure them away from purity, sink them into the lowest depths of sin, and stamp the seal of degradation upon their hearts. Ah, could he but secure the unrestricted co-operation of Christian people in his nefarious work, how he might revel in ghastly gloom!

Mennonites have ever been taught to avoid the appearance of evil, and thoughtful people who have any knowledge of them, always associate with their thought of them, a quiet, unassuming, honest and sincere Christian walk and conduct, exemplifying in their lives what they profess with their lips. Even the thoughtless worldling will be more surprised to see them attend such a place as the World's Fair, than to see them stay at home. Mennonites and all other Christians can do more good away from the World's Fair than they can at that place. I am sorry to see, however, that in a certain paper, purporting to be edited by a Mennonite, an editorial in which Mennonites are encouraged to go. When Jesus prayed to the Father, he prayed not that his people should be taken out of the world, but that he should keep them from the (devil), and now this editor exhorts them to run thither, even recommending the establishment of a "Mennonite hotel," for the special accommodation of the Mennonites, right where Satan has concentrated his forces. To expect the innocent to be preserved from all the glaring sins which stalk about in such a place in broad daylight, without even considering the grosser sins of which are committed under the cover of darkness, would be to tempt God. One thing is sure, and that is, it is safe to stay away.

Elkhart, Ind.

For the Herald of Truth.
DRIFTING.

By L. J. Beachy.

On the 16th of May, 1901, in company with a number of friends of education, I visited a large dam on the Casselman river

in Garrett Co., Md. This was Ascension day, and all took an outing. The dam was an enchanted spot to the enraptured little band of visitors. Some played with the water and watched it as it leaped over the little cataract and lashed itself into foam below; others fished; but comfortably seated in a boat, four of the party rowed slowly up the river out of sight. Here they left their boat and went ashore to gather wild flowers that grew on the banks of the stream. They again are aboard the boat and are drifting down the river amid the shadows of wild forest trees, beautiful foliage and rugged rocks. They were simply drifting by the little songsters in the tree tops that will never tell the whole story. Simply drifting in the balmy summer breeze, so delightfully absorbed in the dreamy stage of casiness, hardly aware of their surroundings. They were almost intoxicated with the enjoyment of each other's society and apparently oblivious of the fact that they were gradually entering deeper water and nearing the dangerous cataract. They were gliding with the tide, floating like a piece of driftwood, hardly dreaming of what might be awaiting them. As is usually the case—a calm before a storm. But in a short time they were very much frightened. Their boat had drifted into the deep still water and apparently had come to a stop. The young men were both seated leisurely on the oars, and in the excitement the boat was dipped; it began to fill with water and to sink. Their horrified screams could be heard, but no help could for some time be given.

And thus it is seen that drifting is delightful, but dangerous. Drifting is floating with the current; it is thoughtlessly doing as others do, it is being carelessly indifferent. Drifting is yielding, dozing, dreaming, sinking; a giving away of your own individuality. I think Christ refers to this condition when he said (Rev. 3:15-17): "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." The Revelator no doubt was speaking of the drifters on the billowy sea of life. The way of the drifter is always downward into danger. You cannot drift up. There is no royal road to heaven, to education, to success, to building a character or anything else that is worth having.

Drifting is dangerous, because it is downward. If it is of the body we call it laziness, indolence; of the heart, immorality; of the soul, sin. The only way to avoid the danger is to resist the drift; resisting to drift is culture. It is "keeping the old man under."

Grantsville, Md.

For the Herald of Truth.
FRUIT—BUDDING TOO HIGH.

By D. S. Troyer.

II.

Only a short distance from those fruitless cherry trees are a number of apple trees that bear fruit, that is, they grow different kinds of apples. These trees are young, smooth in the bark, well shaped, thrifty and present a handsome appearance; the apples also look well, but are not good to eat. It is only by testing these fruits that we discover their worthlessness. By close examination I detected that they were budded too high, grafted in the limbs, and so the fruit was not perfect. This caused me to think of

many so-called Christians who bear similar fruits. In Gal. 5:22, 23, and in Eph. 5:9, we learn what is the fruit of the Spirit, and when a Christian does not bear this kind of fruit he may be likened unto an apple tree that is budded too high. His hand may never steal, his tongue may never lie, he may be thoroughly converted to some denomination or church or creed, but the fruits he bears give evidence that he has never been really grafted into Christ Jesus, nor thoroughly converted in heart. If my trees had been budded near the ground, so as to include everything above ground, they would most likely bring forth good fruit. Dear reader, do you fulfil the conditions as Peter did? Have you forsaken your occupation and followed Jesus? Then the same prayer that Jesus offered for Peter will be also offer for you. "But I have prayed for thee that thy faith fail not; and when thou art converted strengthen thy brethren." Luke 22:32. Peter was faulty, he denied his Master, he needed a fuller conversion. See Matt. 18:3.

Possibly your condition is similar to the apostle Paul's. He had a thorn in the flesh, but not a lack of faith or an evidence of sin in the apostle, or Jesus would not have given him such an abundance of revelation. In Rom. 7 Paul refers to his condition under the law and not his real condition under grace.

Am I bearing fruit? Then God wants me to consecrate even more, *vea* all, to him. His plan is to save from sin, not in sin; Jesus came to destroy the works of the devil, not only in part, but all. The Bible commands us to walk by faith and not by sight. "As he thinketh in his heart, so is he." Prov. 23:7. If we think we cannot live without committing sin, then it indeed becomes impossible to do away with sin because we lack faith. Let us believe that the plan of salvation for us is a successful plan, and that it will save from sin. Let us seriously think what it means to pray, "Thy will be done in earth as it is in heaven." Unless we fully trust our Savior we shall continue to bear worthless fruits.

Millersburg, Ohio.

For the Herald of Truth.

PARENTAL DUTIES.

By T. F. Brunk.

This is a subject of vast importance and one I think that we as parents are too negligent about. I have noticed for the past eight or ten years how the little folks imitate the older ones. If this be true, which it surely is, how important it is for us as parents to whom the Lord has entrusted children, either to be lost or saved for his glory, to live such lives that the rising generation can see that we have been in the school of Christ, or that there is something real in the religion of Christ Jesus.

I think parents are to a great extent responsible for their children, for we are taught in the scriptures, "Train up a child in the way he should go; and when he is old he will not depart from it." Prov. 22:6. This would teach us, then, if we believe in non-resistance or in other Bible doctrines that if we teach them thoroughly to our children, when they become old they will still cling to these truths.

What we want, is to get ourselves and our children close to God. And we can in no way get closer to God than through prayer. It is our duty, then, to teach our children to pray. How? By simply telling them to pray? No. By letting them learn

it in Sunday school and church? No. But we must take our Bibles and read and prove to them the importance of prayer, and then gather them around the family altar and there give them an example and teach them to pray and how to pray. Let them know that we are much interested about their souls.

One heard of a mother asking a minister to pray for her son. The minister asked her if she prayed for her boy. She said, "Certainly I do." Then said he, "Do you pray with your boy?" The mother had to confess that she did not. The minister told her to go home and pray with her son. She thought that she could not do it. Two attempts were made and the devil made her believe that she could not. The third attempt was made and the victory won. The boy said, "Mother, why did you not do this long ago?"

Parents, do not let your children starve to death for want of prayer. Do not let the devil have flesh of your flesh and blood of your blood, just because you think you cannot establish a family altar. And do not forget your closet prayers that you may have plenty of God's grace to pray for your children and the dying world.

There are many other ways and scriptures that we might refer you to, but we wish you to take the text (1 Prov. 22:6) and get it fixed in your minds, then consider what is the right way to train up a child. Take the Bible for your lamp and guide, teach the gospel to the little ones, and do not expect them to find it out themselves. Prove to them that you are interested in them by at least teaching them all you know and as best you can.

There is much contained in that one word, "Train," and the wise man Solomon well knew that a child needed training to make it what God really meant it to be. Some one may ask the question, When shall I begin to train my child? I would answer, Many years before its birth. This lays the responsibility rather heavy on us young parents and the rising generation. Certainly we would not expect the wildest of grapevine to bear the sweetest of grapes. Then we should not expect the wicked, degraded man and woman to bring forth the sweetest and noblest characters in their children. So you see we must begin with ourselves and our children, and sweeten our characters so that generation after generation may at least grasp some good trait that we lived in bygone days.

"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Eph. 6:4. This is another text that is so often unheeded. Fathers and mothers so often when their little ones do something that is not pleasing in their sight, speak in a hasty, short and snappish way and sometimes use the chastening rod or strike a blow with the hand in an ungoverned moment that is never forgotten by the child. Whereas if we resort to loving, kind and tender words of admonition, they would tend to knit and bind together the hearts and affections of parents and children instead of severing them.

No matter how young a child may be it scarcely ever forgets the treatment it receives from its parents, and we must remember that our lives either tend to bring our children to Christ or drive them away.

One more hint. Let us be careful what kind of literature we place before our children. Do not have all sorts of trashy stories and novels lying around on your tables and paper racks and then wonder where your children learn so much foolishness.

Mt. Clinton, Va.

For the Herald of Truth.

MISSIONS.

By A. D. Martin.

IV. METHODS OF WORKING.

The question of method has given the church a good deal of trouble. We presume that no one will find any fault with the methods used by the apostles themselves. We will, therefore, continue our studies in the Acts of the Apostles that we may learn their methods of working.

1. We note first that they began on the spot (Ch. 2:1-14; 9:20, 21). The apostles, after receiving the Holy Ghost according to promise, began at once to preach right where they were at that time. Paul began his ministry at Damascus, the place where he was converted and baptized. The idea that one must go off to some distant country before he can do anything for the Lord would surely have been new to the apostles. He who cannot live, speak and work for Christ at home will not likely do much for him elsewhere.

2. They were thorough. Peter went throughout all quarters (Ch. 9:32). Paul went from house to house (Ch. 20:20). How our usefulness would be enlarged if we were to work according to this method! Within a radius of a few miles of almost every minister of our land, there are many people of whose spiritual condition he knows nothing and to whom he has never spoken on the subject of greatest importance. May it not even be that there are members of our own congregations whose homes we have never visited? Some denominations have learned the value of following the methods of the early workers. They have visited the people. They have gained. We have lost. A man is sent out to canvass for some religious cause. He is instructed to be thorough, to go from house to house. Are not souls of more value than money or business (Mark 8:36, 37)?

3. They went to the people. Paul says he taught them in public and from house to house. We are told that one of the great problems that confront the church today is, "how to reach the people." It was solved almost two thousand years ago by Paul who, when he found that all people would not come to him, went to them. In this way they can be reached. If one is sincere, he will generally receive a warm welcome. As a rule people are glad to see that you are really interested in their spiritual welfare.

4. They did personal work (Ch. 17:17). To deal personally with people is not a new method. Paul used that method long ago. "He reasoned in the synagogues with the Jews and the devout persons, and in the market place, every day with them that met with him." Christ did personal work (John 4).

5. They appealed to all classes (Ch. 17:22; 20:21). Jews and Gentiles alike had the gospel preached unto them. Paul once said that he was debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise. Salvation was offered freely unto all. We have often been surprised to find those whom we least expected to be the easiest won for Christ.

6. They reasoned (Ch. 17:2; 18:4; 26:28). I believe that this was one of the secrets of Paul's power with so many different classes of people. Every man feels that he has a right to his own arguments. It is no more than fair that the Christian worker should consider the other man's argument and meet the points in question.

7. They persevered (Ch. 20:31). Christianity suffers much from a lack of persistence on the part of its workers. The early

missionaries knew how to persevere. They kept right on toiling night and day, year in and year out, and their efforts were wonderfully blessed. Today some say that one night is as long as effort should be kept up at a place at one time; others say, three nights; and still others say a week or two weeks, and that is just how long the effort is kept up, whether the circumstances demand more or less time. But Paul says, "Remember, that for the space of three years I ceased not to warn every one night and day with tears."

Scottdale, Pa.

For the Herald of Truth.

LETTER FROM INDIA.

Dhantari, C. P., India, April 21, 1904.
Dear Editor, Greeting.

We have to confess to more delinquency in correspondence than we have ever been guilty of heretofore and we hope that those of our correspondents who are awaiting replies to letters will have patience with us. We have been posting reports during the past two weeks, and there is still a good deal of work to be done in this line. The hot season is upon us and we must constantly be cautious lest we expose ourselves too much or overwork.

For the second time the Burkhardts have been disappointed when they had planned to go to the hills for much needed rest. We suppose it is best so and that there is an all-wise purpose in withholding the means.

We are anxiously watching the mails now for two things. Perhaps we should not be so anxious, but we are human and we are interested, so we cannot help being concerned. One thing is means—for the effects of the bank failure are telling on us here now—and the other is for news of new workers coming.

The time when we usually heard of new workers coming is past for this year and we have not heard of any one coming. That may not mean that no one is coming, for there may be some nearer ready than we know. The need for workers seems greater than ever, for each of us is busy in a special line and if any of us should become disabled it would mean the closing of some work. We have no reserve workers. And there is still much to which we must just close our eyes, because we have not the physical strength to do it.

One very much needed department has recently been re-opened. Several times work with the blind and the deaf-mutes had been begun, but the workers looking after them found themselves too much tied to other work to give this feature the attention it needed, and the work lapsed. About three months ago work with the boys was begun on the industrial line. They were taught to sew carpet bags and then to crochet mats of them with large wooden hooks. Five mats have been completed, large enough to make sleeping blankets for their owner, and four more are in course of construction. Other work of a similar nature is to be done as soon as these mats are finished. The blind had earlier learned to read Moon's raised letters. The only books in this character that can be had in Hindi are the books of Acts, Romans and Corinthians. In Urdu are the books of Matthew and John. This is all the literature available to these people, and the Urdu, even, is a half foreign tongue to them. We are trying to arrange a change to the Braille system, which admits of hand-writing and will enable us to write new books for the blind. This will involve expense—for the blind school is not endowed; neither is the deaf-mute school.

There are now six blind boys and three blind girls, and two mute boys and one mute girl. We expect to receive three blind boys from Raipur soon. The mutes are learning English.

The progress the blind boys have made in the three short months is remarkable. Their hands were so awkward at first and they seemed afraid to take hold of things. Their progress is all the more noticeable when they are compared with the girls who have only recently begun work with their hands. It is interesting to watch the development of real intelligence in the eager, hungry intellects.

There is no regular school for either the blind or the deaf in all this part of India. The fact that we have been asked to take the boys from Raipur has decided the question of opening schools here. We know of only three schools for the deaf in India. One is a small non-Christian school in Calcutta, another is a Roman Catholic school in Bombay, and the other is under the Church of England in Palamcottah, South India. The work opened here is entirely without competition. It will be supported with pupils, but it will have to be supported in other ways. Any one who can teach ordinary pupils successfully can teach mutes. Any one who knows English can begin at once to be useful to them. And the pupils will have to be supported in school, too, with food, clothes and shelter. You can help! Will you do so?

Yours for the Master,

J. A. RESSLER.

For the Herald of Truth.

THORNS AND ROSES.

By Clem.

Charity may cover a multitude of sins, but it never justifies sinning.

If on week-days you "turn down" your brother, thinking he should bear it patiently because he is a Christian, in order that you may hold the friendship of a worldly being because he might be offended if "turned down," your Sunday recommendation and profession of Christian love and unity as a power against the influence of the world, is only hollow mockery.

If people lose confidence in us it is usually our fault, and not a mistake of theirs, no matter how stupidly we defend our claims.

Making a sacrifice does not imply our parting with something we do not care for, or can conveniently do without, no matter what construction we may put upon our act or what our excuse may be. God cannot accept such an offering. (See Mal. 1:8) Did you ever wonder why you failed to realize a spiritual blessing in return for your sacrifices? Perhaps this will answer the question.

True repentance produces an unconditional confession of sin or wrong, pleads hopelessly and expectantly for forgiveness, resolves upon and promises purer life and mercy. Such repentance God will honor with pardon, but no other. He cannot grant forgiveness on any condition whatever laid down by us.

Pietv is a precious possession, and has its home in the heart, mind and soul, but manifests itself outwardly in many ways. Long-faith pietv is something entirely different, and is of a very inferior quality.

Never hear more than one kind of trouble at a time. Some people hear three kinds—all they have had, all they have now, and all they expect to have.—Edward Everett Hale.

CONFERENCES.

The Annual Mennonite Conference for the State of Illinois will be held June 24, near Freeport, Ill. The S. S. Conference will be held at the same place, immediately preceding the Church Conference, June 1st and 2nd. A cordial invitation is extended to all who may wish to attend. Those coming via the C. & N. W. Railway or via the Illinois Central Railway will stop off at Freeport. It will be more convenient for those coming via the C. M. & St. Paul to stop off at Dakota. Those who expect to be with us will please notify the writer as to when and where they expect to arrive.

S. SHOEMAKER.

No preventing providences, the Annual Mennonite Conference for the state of Ohio will be held May 26th and 27th at the Martin M. H. near Orrville, Wayne Co., O. All are invited. Those coming by rail will stop at Orrville. Come, praying that the Holy Spirit may lead, guide and direct the work to the honor and glory of God.

L. J. Buchwalter, Mod.
N. B.—A singular coincidence occurs in connection with the dates of the A. M. Ohio-Pa. Conference and the Mennonite Ohio Conference in that the former body will meet May 24th and 25th and the latter May 26th and 27th, while the places of meeting are only a few miles apart, thus enabling conference workers to attend two conferences in one week.

The A. M. Conference for the state of Indiana will be held at the Maple Grove M. H. near Topeka, Ind., on June 2 and 3, 1904, beginning 9 a. m. Everybody is invited to attend, especially ministers. Pray for the work. J. Kurtz.

The Conference for Northwest Canada (Alberta) will be held at the West Zion M. H. near Carstairs, on Friday, June 10, 1904. The S. S. Conference will be held at the same place on June 13th.

MARRIAGES.

Faus—Wenger.—On May 8, 1904, at the home of the officiating minister, near Salina, Pa., by Blush, Jacob N. Brubacher, William M. Faus of Rapho Twp. and Mary M. Wenger of Penn Twp., all of Lancaster Co., Pa.

Hansaker—Hilly.—On May 12, 1904, at the home of the bride's parents near Newark, O., by John Blosser, Bro. Edward E. Hansaker of Martinsburg, Pa., to Sister Clara Hilly of Newark, O.

Burkholder—High.—On the 11th of May, at the home of the bride's parents, in Lincoln Co., Ont., by S. F. Coffman, our ministering brother, Lewis J. Burkholder of York Co., Ont., and Sister Letest High, were united in marriage. May the Lord bless this happy union with a useful life in his kingdom. They have made their home in York Co., Ont.

DEATHS.

Hartzler.—On April 18, 1904, in Belleville, Pa., Fannie, wife of John Y. Hartzler, aged 63 Y., 8 M., 11 D.

Renzo.—On April 8, 1904, near Belleville, Pa., Lydia, wife of John Renzo, aged 57 Y., 11 M., 13 D.

Mill.—On April 27, 1904, near Deep Run, Bucks Co., Pa., after a lingering illness of seven months, Mill, wife of Jonas Mill, aged 56 Y., 7 M., 29 D. She is survived by her husband, two sons and one daughter. She was a member of the church, and was buried in the church cemetery.

Myers.—On May 10, 1904, near Nappanee, Ind., Jacob D. Myers, aged 63 Y., 26 D. He was born in Mahoning Co., O., on Nov. 28, 1858, he was married to Catharine Wisler. To this union were born two children, Isaac W. and Mrs. F. E. Berlin, who, with the wife and mother and four grandchildren, survive him. They moved to Elkhart Co., Ind., in 1864, and for 35 years resided on a farm near Wakarusa. The last few years they lived with their daughter near Nappanee. He was a member of the Mennonite church. Funeral services were conducted by David Burkholder and Geo. Lambert.

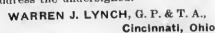
Anglemyer.—On May 12, 1904, in Union Twp., Elkhart Co., Ind., Lowell A. son of Oliver and Gertrude Anglemyer, aged 1 Y., 1 M., 7 D. This is exceptionally sad as both three children were taken at about the same age. May the Lord console the dear parents. Jesus said, "Of such is the kingdom of heaven."

Troyer.—The twin daughters of S. S. and Mary Troyer, of Iowa, La. Fannie on May 13th, aged 4 M., 17 D. and Barbara on May 14th, aged 4 M., 18 D. Both were laid away in the same coffin on May 15th. Services by J. Nice. The Lord comfort the sorrowing parents.

Sir Henry M. Stanley, the African explorer and finder of Dr. Livingstone, died at his home in London, England, on May 10th, of pleurisy and pneumonia, at the age of 63 years. His original name was Rowland, and his name in Wales. As a poor boy he called himself New Orleans and was befriended by a rich man named Stanley, whereupon Henry adopted the name of his benefactor. He became a citizen of the United States. He served as a newspaper correspondent in various parts of the world. After his return from Africa he went to England, where he married Dorothy Tennant, a lady of the same English parentage, was elected to parliament and in the later years of his life were devoted to railway interests in South Africa.

BOOKS, BIBLES, ETC.

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Three persons were baptized and received into church membership at the Zion M. H.,

Such demonstrations of Providence are hard for us to understand and sometimes hard for us to harmonize with the character of a "merciful God" and a "tender loving Father." He certainly controls the elements of nature and has power to direct the lightning's bolt and that it should bring such dire destruction on the innocent is sufficient to stagger the weak in faith. God does not always send these calamities in direct punishment of sin, but often as blessings in disguise. Job's suffering was not a punishment for sin, but the test he endured did much to establish others in the faith and vindicate God, besides Job was not the loser, but afterward received a double share of all he had before. God knows what is best and he has promised to always do that which is best for his children. He must needs lead us through dark paths in order that we may enjoy the light, and through fiery trials in order that the dross may be burned away and we come forth shining in purity. While the hearts of these sorely bereaved parents are crushed and bleeding, the Lord may be preparing them for nobler service and the shock to the community and especially to

It is inconceivably strange to us that avowed ministers of the gospel of "peace, good will toward men," can make such bold, inconsistent statements as to declare the Christ's words, "resist not evil," have no literal interpretation, and that Jesus came into the world "with the olive branch in one hand and the sword in the other," and then picturing the Prince of Peace as a great warrior, regardless of the fact that they are unable to produce one clear statement from the lips of Jesus, or one act in his life that would justify his followers in taking up the sword against their fellowmen, or even forcibly resisting the "spoiling of your goods"; while on the other hand both prophecy concerning the nature of his kingdom and the New Testament are teeming with such declarations as, "they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they

learn war any more"; "resist not evil; but whosoever shall smite thee on thy right cheek turn to him the other also"; "love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you," etc., etc. We never could understand how intelligent men would presume to harmonize the teaching, "love your enemies," with "kill your fellowman." To perform two such opposite acts is certainly an utter impossibility, and yet Christ commands the first, while some of his professed followers (2) urge the second. Again, Christ's dealings with men—friend or foe—is a constant, veritable, incontrovertible demonstration of the practicability of the doctrine of non-resistance. Jesus certainly means what he says; should we find reason to doubt one of his plain statements, we would be thrown into quandary in determining as to which, if any of his statements we could accept. But, should we be able to spiritualize away his teachings, his life and example would still stand as an impregnable barrier to the doctrine of resistance by force and wholesale murder, termed war, and an inestruct-

ble monument to non-resistance and peace. We praise God for the teaching and example of our blessed Master on this vital subject, but we praise him more for the contentment and enjoyment it brings to the soul that lives out its principles.

PERSONAL MENTION.

Bro. Aaron Freed of Line Lexington, Pa., preached for the Rockhill congregation on Sunday, May 22d.

Bro. N. O. Blosser of Newstark, O., spent Sunday, May 15th, with the little congregation at Bremen, O.

Bish. Peter Zehr of Foosland, Ill., paid the congregation at Deer Creek, Ill., a ministerial visit the latter part of April.

The Sunday school at Selden, Sheridan Co., Kan., was recently re-organized with C. E. Stoltzfus as Supt. and Will Welch Asst.

Bish. Daniel J. Beachy of Arthur, Ill., is at present with the congregation at Gibson, Miss., laboring with the brotherhood at that place.

Bish. Amos Cressman preached for the Cedar Grove congregation, York Co., Ont., on Sunday, May 22d, taking for his text Rom. 6:23.

Bish. S. G. Lapp in company with Dea. W. T. Lineweaver, Bro. S. B. Wenger and daughter, all of South English, Iowa, attended the communion services near Wellman, Iowa, over Sunday, May 22d.

Bro. C. P. Steiner and wife of Beaver Dam, Ohio, are visiting with the brotherhood in Columbiana and Mahoning counties. They will spend some time with their son, Bro. A. J. Steiner, near North Lima, Ohio, who has been unwell.

On May 23d we were favored by a short but very pleasant call by Bro. I. W. Royer of the Chicago Mission. He was on his way back to Chicago from Goshen, Ind., where he preached a sermon on Missions on Sunday, May 22d, during the all-day mission services held at that place.

Pre. Isaac Good of Medina Co., Ohio, and Pre. David Brubacher of the congregation near Brutus, Mich., called at the Book Store on Tuesday morning, May 24th. Bro. Brubacher took the early train for home, while Bro. Good expected to spend a day or two longer in visiting friends and acquaintances before returning to Ohio. Both made some purchases in the store.

Bish. J. N. Durr of Martinsburg, Pa., spent Sunday, May 22d, with the congregation at Port Trevorton, Snyder Co., Pa., and Bro. Metzler of the same place was with the brotherhood near Grantsville, Garrett

Co., Md., assisting in the communion services. The brethren J. H. Hershey and Abram Snyder of Roaring Spring, Pa., had charge of the services at Martinsburg on that day.

For the Herald of Truth. A SUGGESTION.

By John Horsch.

Outside of the Scriptures there is no study of greater moment to the Christian believer than the history of the Christian church. The history of the people of God is fraught with lessons of the greatest practical importance. If it seem a dry study, the fault is with the historian. A good church history, although not inspired, ought to be a sort of continuation of the book of the Acts of the Apostles.

Yet, it would be difficult to mention a study that has been more abused than church history. Practically all the investigation and research in this study has been done by the state church theologians of Europe. The American church historians have simply followed in the long-beaten paths of the Europeans, and have themselves done very little research work. Some striking proof of this could be given, if space would permit.

Now, the state church theologians (including the historians) of Europe have all during the time of persecution been in favor of intolerance toward the Independents, i. e., toward those who believed that the church ought to be independent of the state, as for instance, the Mennonites.

Since they held that the Independents should not be tolerated in the land, there is nothing more evident than this, that they had an unfavorable opinion of the Independents; they were prejudiced against them. These persecutors and all those who have continued to uphold state-churchism, were quite unqualified to write a history of an independent church. Yet such histories have been used, even in the schools of America and by denominations which are principally opposed to state-churchism. Until recently the most widely used text book on church history, in America (Kurtz, translated from the German), presents Lutheranism as the result of a reformation of the church, while the Independents are described as representing a deformation. This book does not acknowledge such denominations as the Mennonites, Baptists and Methodists as true Christian churches, while the Roman Catholic church it acknowledges as a true church. And this work has for many years been used as a text book in the seminaries of the very denominations which its author represents as a deformation of the church. Why was such a book used? Because there was no better. In recent years other histories have been introduced which are an improvement on such histories as the one mentioned. The notion, however, which still prevails among historians, that the Romish Pope himself has for many centuries been the Christian church and that church history is, principally, the history of popery, must be discarded. It is too absurd to be seriously entertained. Such is the state of chaos in which church history finds itself today.

For us as a people, church history is of particular importance, for the reason that the Anabaptists and Mennonites were the pioneers in upholding, under the severest persecution, the principle that neither the pope nor the state is an authority in matters of faith, but the Word of God alone. A

union between church and state, and all persecution on account of religious belief, they held to be utterly wrong. They were the pioneers in the great conflict for liberty of conscience. Thousands of them died as martyrs. The principle of a separation of church and state, and of religious liberty, as we enjoy it today in America, are of Anabaptist origin. It is our forefathers that have first taught the principles which have made America great. And the Baptists and Quakers who have established the principles of religious liberty in America, are of Mennonite origin, as well as the so-called Pilgrim Fathers who first settled in New England.

But who is acquainted with these facts today? They are almost entirely unknown. Some of us have asked why it is that the American people know so little about Mennonites. If they ever will become acquainted with Mennonitism, it will probably be through the means of history. All that is necessary is, that the facts of church history be brought to the light. The author of an important work on church history, Ernst Mueller, a pastor of the German Reformed church of Switzerland, is of the opinion that much of the power of the Mennonite church is derived from her history, for history shows what it has cost to uphold the principles of the church. It is in what she has suffered "for the Word of God and for the testimony of Jesus Christ" that the church is great.

The history of the early Independent churches (principally the Mennonite church) has never been fully investigated and has not been given, by historians, the place which is due to it. Here is a great field for investigation and research. It would be well worth while for some one to make this study his life work, for it is of the greatest practical importance.

The old heroes of the faith, who have given their lives for the sake of the truth, are still being misrepresented and slandered. We owe it to them, as well as to ourselves, to bring the truth about them to the light. This is a matter that concerns the church as a whole. If Mennonite history be ever investigated as it ought to be, the church as such will have to take a part in it, in order to make it possible.

A certain writer of Europe has recently expressed the opinion that, while the outlook for the Mennonite people in Europe seems rather dark, Mennonitism in America has a future. We quite agree with him. But if the Mennonite church is to wield the influence in this country which is due her, it will be necessary for her to give more attention to church history.

What is needed is, first of all, a Mennonite historical library, a library that should contain all books and documents obtainable, giving information on Mennonite history. Now, this would be an undertaking, not for an individual member, but for the church as a whole. Such a library ought to be the property of the church. There is reason to believe that many of us, who have valuable old books, would donate them; others, doubtless, would give of their means toward the purchase of books. Although not involving any sacrifice to anybody, the value of such a library to the church would be incalculable, and would increase as the years go by. We all would, I believe, feel more or less interested in "our library" and the establishing of it would be highly to the credit of the church.—Shall we have it? What say you, brethren?

I will not close this article without saying that I am engaged in historical work in which I keenly realize the necessity of a Mennonite historical library, and my motive in writing this article may seem, to some, as

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of a selfish nature. Hence I will say that if the church does not need the library, if that should be the prevailing opinion, let the church in such case do nothing whatever in regard to it.

Cleveland, Ohio.

For the Herald of Truth. THE QUIET HOUR.

By Lydia Leichty.

Every Christian will admit that prayer is the essential thing in a Christian's life. As the natural body cannot live without food, so the spiritual body cannot live without prayer. It is the most natural way of communicating with God. It is the only way we can tell our heavenly Father our disappointments, our trials and our discouragements, as well as our pleasures, and more than that, it is an approach invited and commanded of God, and warranted "that whatsoever we ask in prayer, believing, we shall receive."

That God is the hearer of prayer is a truth that is brought out emphatically in both the Old and New Testaments, and a truth that has many times comforted us when God saw it best not to answer our prayers immediately. This delay of answers may have been for various reasons. It was not that God neglected it, but we may not have asked in faith, believing, or it may be that God has some very responsible work for us, and our faith must be tested before he can call us to the work.

Our first lesson will be, "How to pray." The best way to learn this is by studying Christ himself. He was human, like as we. He was surrounded by the same kind of people, the same circumstances, and the same temptations as we today.

Christ prayed much. He loved to pray. He prayed in public and in secret, but he spent the greater part of his prayer life in secret. Secret prayer applies more closely to the quiet hour than does public prayer, yet it is very necessary as a preparation for public prayer. It is in the hidden springs of secret prayer that the power of a public prayer lies. It is in the real secret prayer life that we become unconscious of those about us when praying and that we come face to face with God, and it is then that we bring to the Father our personal needs, our individual temptations and desires with so much freedom and sincerity. How can we live the abiding life in Christ Jesus, which John speaks of; how can we be filled with the Holy Spirit, without a constant and secret communion with Christ?

Although real prayer is the most important act a man can perform it has its hindrances as well as any other good deed. Not hindrances that cannot be overcome, but hindrances that really exist. Real prayer is important because we are then communicating with the great God, the Creator and Ruler of the universe. David was able to say, "I give myself unto prayer." God is not satisfied with but a part of us; he wants our all and in order to accomplish this, it requires some time on our part before we are in the condition to give our entire selves, and to fix our minds permanently on God.

This is often a hindrance to secret prayer. Hardly enough time is taken to come in actual communion with God and he is absolutely conscious of our dependence on him, for "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." When secret prayer is engaged in too hastily, formality is ready to rob the

prayer of its best results. How many times have we found ourselves kneeling, seemingly in the act of praying and were not even conscious of the words we were uttering? How many times were we not conscious of Him from whom we were asking favors?

Another hindrance to prayer is lack of preparation. There was once a certain person who desired to have a special conversation with a friend. She spent an entire week in prayer and special preparation on the subject upon which she expected to talk. This conversation left its effects which were due to the special preparation. Neither is preparation for prayer less important if results are desired.

There is still another reason why this quiet hour is so precious to us. Christ said, "But thou, when thou prayest, enter into thy inner chamber and having shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall recompense thee."

It is when we are alone with God that we can come nearest to him. It is then we can talk with him as we would to a confidential friend. John R. Mott says, "Secret prayer is prayer at its best; it is prayer most free from all insincerity; it is the true gauge of our prayer life, for it is the standard by which God judges it."

But, some one says, we have no place to go alone. We are always surrounded with people, or we have no time to spend in prayer since work is pressing on every side. Where did Christ go? Who can be more busily engaged with work? Did he find a place and time to spend with his God alone? Yes, he went out on the mountain top to pray so that he might get away from the people. But this was almost impossible as he was often followed even to the mountain. Often after a hard day's work he spent hours of sweet communion with God; these were more precious to him than rest, indeed they were rest to him. His regular time for prayer was early in the morning, and the busier the day for him, the more important the work, the more certain he was to keep the morning appointment.

It is impossible to estimate the blessings received from real prayer. We have recorded six incidents of great blessings of Christ's life received during prayer: That of the Holy Spirit; when he was transfigured; three times a heavenly voice of approval came, and in his hour of sorest distress in the garden a heavenly message came to strengthen him.

Goshen, Ind.

For the Herald of Truth. QUALIFICATIONS OF CHRISTIAN WORKERS.

By P. Hostetler.

Somnolence in the faith is the foremost and principal qualification needful for church and Sunday school workers. We have heard the subject discussed in conference where almost every other qualification but this was mentioned, so we want to speak principally of this one qualification and endeavor to show why it is so important.

After the church was fully organized at Pentecost the first officers chosen by the church were the deacons (they are not so named at this place, but the work assigned to them is the same as the work assigned to those called deacons in other places in the Scriptures and therefore we may rightly call them deacons). The first qualification mentioned for these is that of faith. "And they chose Stephen, a man full of faith and of the

Holy Ghost." Acts 6:5. This means that they had the right kind of faith, not doubting any of God's Word; it also includes the idea of a strong, full faith that would give them courage to labor for the cause. The other qualification, "full of the Holy Ghost," means that they had the right spirit as well as the right faith, the fullness of which would give them power to live out the doctrines of that faith.

Another Scripture proof given is where Paul tells Timothy that he should commit that which he had been taught "to faithful men," who should be able to teach others also. This is the only qualification given for ministers direct that I have found as yet. (For a fuller list of qualifications see 1 Tim. 3 and Titus 1.—Ed.) This refers to men full of faith, having the right faith and being strong in the faith. It also includes having been true to their faith.

Aside from these direct Scripture proofs reason and wisdom would teach us the folly of choosing leaders who are not sound in the faith. For instance, one may doubt that it is wrong to go to war (we have heard of workers who called themselves Mennonites and expressed themselves in this way), another may doubt whether it be needful to keep feet-washing, or wear the devotional covering or plain clothing, etc., etc. Now, we know that such workers could not and would not build up the cause. "Faith cometh by hearing, and hearing by the word of God." Besides, such leaders would have an influence over other leaders to lead them astray, and thus the unity of the faith would be destroyed, and unbelief would affect the church as heaven leaveneth the whole lump.

The Scripture tells us how our faith may be proved and tested. Read 1 Tim. 4:1; 6:12; 2 Tim. 2:18; 3:8; Heb. 10:23; Jude 3; Rev. 14:12.

East Lynn, Mo.

THE JOURNEY OF LIFE.

By August Liebmam.

"And they first took their journey according to the commandment of the Lord by the hand of Moses." Num. 10:13.

When we have a long journey before us we spend much time in thinking over it and in praying to our heavenly Father that he would go with us and guide and direct us on the way, and keep us from all harm and danger. When we are ready to start we see to it that we have all the necessities of life that we need on the way and are very careful that nothing is forgotten lest we be obliged to turn back and so lose much valuable time. We also prepare ourselves with a chart or map so we will not lose the way. Just so it is with us on our Christian journey; unless we take the right chart and start in the right direction we will lose the way and not arrive at our journey's end. I would say to those who are starting out on this journey: Take with you all that is necessary and the most important of all is the name of Jesus.

"Take the name of Jesus with you, Child of sorrow and of woe; Take it then, and comfort give you,—Take it then, where'er you go."

And when you are once started never get of turning back, but with your eyes set upon Christ, go on, "rejoicing in hope, patient in tribulation, continuing instant in prayer." Rom. 12:12.

Spring, Okla.

HERALD OF TRUTH.

Thursday, June 2, 1904.

D. H. BENDER, Editor.

Entered March 4, 1902, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar a year; Rundschau and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (ranconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

A SPECIAL OFFER.

To the patrons of the Herald of Truth, and all others who desire to avail themselves of it, we make the following special offer:

The regular subscription price for our two papers, the Herald of Truth and Words of Cheer, when taken separately, is \$1.50 per year. To any subscriber, or person wishing to become a subscriber, who will buy of the Mennonite Publishing Co. a \$25.00 bond and agree to apply the annual interest on his subscription, we will give both these papers for \$1.25, which is just the amount of the yearly interest coupon on a \$25.00 bond. This interest becomes due each year on the second day of May.

This is an easy, practical and very commendable way to assist the Mennonite Publishing Co. in adjusting its financial affairs, and at the same time you will also share in some of the benefits yourself.

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This plan should especially commend itself to our people as a means of aiding the Publishing House. In this way you will get two papers at a reduced price, your interest on the bond will pay for them every year, and at the end of ten years you will receive back your money in full. Thus, without discommoding yourself and without any loss to yourself, you will have materially aided in preserving and maintaining the Publishing House, through which so much good has been accomplished for the church and the cause of Christianity in general.

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HERALD OF TRUTH.

Families who have no children or grandchildren who will read the Words of Cheer, may readily find some neighbor or friend or some poor family who will appreciate a gift of this kind very greatly, and while you are helping the Publishing House you will also be helping others.

The bonds are ready for delivery at any time. On receipt of \$25.00 the bond will be sent by return mail, in registered letter, and the bond will be registered and put on record in our books.

Mennonite Publishing Co.

JOHN F. FUNK, Pres.

The Herald of Truth from now to Jan. 1, 1905, will be sent to any one who wishes it for 50 cents. We hope many who are not taking it will avail themselves of this offer. Send name and address with 50 cents in postal money order or in postage stamps.—Mennonite Publishing Co., Elkhart, Ind.

OUR BOOK TABLE.

Of the new books which have recently come to our notice, probably the most striking, because of its unusual nature, is that published by J. L. Nichols & Co., entitled, "Modern Fables and Parables," by W. S. Harris, author of "Mr. World and Miss Church Member," which is having such a remarkable sale. Asop's Fables are widely known, but this book is entirely different. The author's aim is to present teachings suited directly to modern times, and he has succeeded well. His lessons touching on modern society and social conditions, as well as business life, are very clever. Of the one hundred and eleven fables and parables which this book contains, every one is good—some exceptionally so. For instance, such as "The Ocean of Life," and its Doctrinal Ships," "The Talking Vine Branches," "The Great Animal Convention," "The Cuckoo Kangaroo," "The Quarrelling Birds," "The Prodigious Dog," "The Honest Owl," etc., are very appropriate to present-day conditions. Then one must not forget that the striking illustrations, of which there are one hundred and thirteen, add much force to the lessons. The book is sure to be highly appreciated by all who read it, both old and young, and we consider it worthy of a wide circulation. It contains 352 pages and is bound in cloth, stamped in three colors. The price is \$1.25, postpaid. Orders will be filled promptly when sent to the Mennonite Publishing Co., Elkhart, Ind. This book is sure to be a "winner" in the hands of energetic agents. Write at once for terms.

If your friends are really thinking of attending the World's Fair, and are under the impression that it is helpful to Christian living, get them to buy and read "Mr. World and Miss Church Member." Such chapters as "The Devil's Optical College," "Satan's Law Departments (Underground)," "The Valley of Temptation," "Dark Schemes of Satan," "The Theater," "Expert Inventors of the Broad Highway," "The Festival," "From the Valley of Conviction to the Devil's Auction," "Satan's Secret Service," and others throw much light on the subject to show the effect of such enterprises upon morals and religion. The book is intensely fascinating, figuratively portraying facts as they are, and leaves with the reader a determination to avoid all appearance of evil, and to walk circumspectly always. It contains 350 pages, with 18 specially engraved illustrations, and is bound durably in cloth. Right at this time we are engaged in binding 8,000 copies, nearly all of which are already sold in advance of their completion. The price, postpaid, is \$1.00. Send all orders to Mennonite Publishing Co., Elkhart, Ind.

June 2,

CORRESPONDENCE.

Zion Cong., Bluffton, Ohio, May 25, 1904. Dear Herald readers, Greeting: On May 21st baptismal and preparatory services were held, at which time three young souls were received into church fellowship. The communion and feetwashing were observed on the 22d. It was a season of rejoicing and we believe that many hearts were consecrated anew to their God. Our bishop, J. M. Shenk of Elida, Ohio, conducted these meetings. Bro. L. J. Lehman of Cullom, Ill., preached an edifying sermon to an attentive audience on Sunday evening after the Young People's meeting. On Monday morning both ministers with C. P. and M. S. Steiner left to attend the conferences in Wayne Co., Ohio.

Our aged Bro. Henry Shank, who is the oldest man in this community and is in his 60th year, had been in feeble health during the winter, but has revived again with the coming of spring. He has not ventured out to church yet. We are glad to note that a number of our younger people, who have lived elsewhere for a year or more, have returned and are again worshipping at Zion.

Clara E. Steiner.

Elizabethtown, Pa., May 23, 1904.—Baptismal services were held at God's M. H. on Saturday, May 21st. Twenty-four persons were baptized and one reclaimed. One young sister who was taken very sick, was baptized and received at her home in the evening of the same day. The services were conducted by Bish. Martin Rutt. The brother made use of the third chapter of Matthew, bringing out strong points on repentance. The following day communion services were held and a large number of brethren and sisters partook of the sacred emblems.

Minnie Stauffer.

Woodside, Fayette Co., Pa., May 23, 1904. The services at the Masontown meeting house were held on Sunday, May 22d, by Bro. Aaron Loucks of Scottsdale, Pa. After the morning service an inquiry meeting was held and it was decided to hold our communion on June 4th, at 2 p. m. Services were also announced for Saturday evening and Sunday evening.

Justus B. Bare.

Wellman, Iowa, May 23, 1904.—Dear brethren and sisters, Greeting: The Lord be praised for again granting us the blessed privilege to partake of the emblems of the broken body and shed blood of our dear Redeemer, who saves us and leads us safely through this uneven journey of life. We also rejoice for the accession of four more souls to the church. We were much encouraged through these meetings by the presence and help of Bish. S. G. Lapp, W. T. Lineweaver, S. B. Wenger and daughter, all from South English, Iowa. The Bible class in the evening was well attended. Topic, "The Epistles to the Thessalonians." May God bless this work.

Fannie M. Esch.

Fairview, Mich., May 23, 1904.—Dear Herald readers, Greeting: Our new meeting house was opened for service on May 22d. The audience was not so large on account of the rain. The collection amounted to \$27.45. The Lord willing, we expect to hold services and Sunday school every Sunday morning and Bible reading every Sunday evening.

We hope that in the near future the Lord will send us another minister to locate here; this is certainly a wide field, open for much

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work. I see that the people that have lived here for twenty-five and thirty years are getting anxious to hear more of the gospel and the great love of God; first they came out of curiosity, but now they seem to come in order to learn something about Jesus. There are at present forty-six members in our brotherhood and a number of others that moved here have not yet handed in their church letters. We are happy in our new field of labor. Pray for us.

Eli A. Bontrager.

Locust Hill, Ont., May 23, 1904.—Dear Herald readers, Greeting: On Sunday, May 22d, our congregation at Cedar Grove was favored with a visit by Bish. Amos Cressman of New Hamburg, Ont., who, with his wife and other brethren and sisters, had attended the conference at the Wideman M. H. The brother earnestly admonished us from the words, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." He pointed out plainly that if we continue in sin we shall receive as our portion or wages only what we deserve; and on the other hand if we love and obey Jesus Christ we receive as a free gift eternal life, something which none of us can merit, but which can be obtained only through Jesus Christ. We are always glad for these visits from our ministering brethren, and hope we will be favored with many more.

A. R. B.

QUERY DEPARTMENT.

What provisions do the governments of the United States and Canada make for non-resistant Christians in time of war, where recorded, and how may we obtain exemption?

Noah Gerber.

For the Herald of Truth.

OBEDIENCE TO PARENTS.

By Rachel Esch.

"Children, obey your parents in the Lord, for this is right. Honor thy father and thy mother, which is the first commandment with promise." Eph. 6:1, 2.

God will always show us our duty if we trust in him; nor does he begin by telling us how kings ought to reign, or how soldiers ought to fight, but how boys and girls ought to behave at home. If their home life is all right, they are almost sure to fulfill the law, both in regard to God and in regard to man. If children are true to their parents it will be easier for them to be true to their God. On the other hand if they have not learned to be obedient and respectful at home, they are likely to have little respect for the law of the land. It is all in the heart; and the heart is prepared at home for good or bad conduct outside of home. The tree grows the way the twig is bent.

"Honor thy father and thy mother." The word "honor" means more than mere obedience. A child may obey through fear. Honor means love and affection, gratitude and respect. "Honor thy father and thy mother that it may be well with thee, and that thou mayest live long on the earth. Honor thy father and thy mother as the Lord thy God hath commanded thee, that thy days may be prolonged, and that it may be well with thee in the land which the Lord thy God giveth thee." "Cursed is he that setteth light by his father and mother." It would be easy to multiply texts from the Bible to prove this truth.

Experience teaches the same thing. Disobedience and disrespect to parents are

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CONSOLATION.

By Benj. B. Weber.

It seems that death to the natural mind is a great monster. Yet we see that it has not been otherwise ordained than that this tenebrous of clay should cease to exist through the instrumentality of death. After the transgression of our first parents, God solemnly declared unto them, "For dust thou art, and unto dust shalt thou return." Gen. 3:19. Read Psa. 104:29; Eccles. 3:20. This would not have been the case had man not sinned; for we read in Rom. 5:12, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all men have sinned." Thus we see the destiny of man as to this body. But we need not be so much concerned about the destiny of the body, as we need to be about the destiny of the soul, when it takes its departure from this body of clay.

The intent of our article was for the consolation of those whose lot it is to part with those who are near and dear to them; but let us bear in mind that there is no consolation to be given to the friends of the departed as to their future welfare, when there has been no preparation made for the same; yet with those who have made a preparation it is quite different. We will try and give such quotations from God's Word that may be consoling to such.

We as God's people have faith in the Lord that there has been ample provision made for the redeemed, and that if we are of the redeemed and the time comes when we shall change time for eternity we will be in a far more beautiful and happy home than while here below, even though we had all the wealth and honor of the world could bestow upon us, lived in fine palaces and had all the friends and associates we could entertain with our wealth. While there may be some people always happy and at all times some people always, yet on the other hand we know that there are always some people sorrowful; it may be caused by misfortune in wealth, disappointment by some friend, loss of a comrade or companion, ill health, or any sorrow that human flesh is heir to; but in the glory world this is not so. For a consolation upon the death of our dear ones who are saved, and as to their future happiness, read the following scriptures:

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10. "And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying." Isa. 65:19. "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." Rev. 7:17. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:4.

For a consolation and assurance that the Lord will be with us who mourn the loss of loved ones, may we seek to find it in such scriptures as these: "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." Isa. 61:3. "For thou not; for I am with thee: he be not dis-

Allensville, Pa.

mayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isa. 41:10. "But now thus saith the Lord that created thee, Jacob; and he that formed thee, O Israel, fear not; for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Isa. 43:1, 2. Read also 1sa. 71; Dan. 3:25, 27; Psa. 23.

Thus we see that the Lord will ever protect, lift up and comfort those who are in sorrow and under depression. Oh, that we were comforted as David was at the death of his son. "But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me." 2 Sam. 12:23. We sometimes see people who become almost distracted over the death of a near friend, but we do not believe that this is God's will. Let us then learn a lesson from David, be consoled and comforted as he was, and if our loved ones who have departed this life have made the necessary preparation, we will in the morning of the resurrection meet the Savior who will receive us into the eternal city, the New Jerusalem, where "there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads." And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever." Rev. 22:3-5.

Reid, Md.

THE EXPOSITION.

By Abner G. Yoder.

Are you going to the St. Louis Exposition? This is a question that every obedient child of God will answer with "No."

Some say that a true church member should not go to a place like that, but they do not stop to think that a truly consecrated person does not want to go. It is necessary that some people who are members of the church be warned against going to this place of wickedness. If all persons professing Christianity were truly consecrated to God there would not be a St. Louis Exposition like the one now in progress. The attendance at county fairs, circuses, dime shows, etc., would also be greatly diminished. If the people in our large cities were true Christians the devil could not find a place for such a trap as he now has at St. Louis, and with which he is catching many thoughtless souls. The Exposition is conducted to some extent under the garb of religion, but Satan likes to hear prayers at such places, for in this way he can conceal his wicked devices better.

The Exposition is gotten up by the world, in the world and for the world. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2:15.

The things on exhibit at the Exposition are placed there by their owners principally to receive honor, but Christ says, "I receive not honor from men."

The question that confronts us all is, Would you like to go to the Exposition? If you are in the Master's service and are truly consecrated to him you will not want to go, especially because of the sinful prac-

HERALD OF TRUTH.

tices indulged in that place during the Exposition. Your influence should be used rather to lead men out of than into danger. Many of the attractions of the Exposition are of a low type, and just as the man who goes into a saloon and takes a drink is responsible to some extent for the saloon, so the one who goes and enjoys these wicked attractions encourages wickedness. May our heavenly Father help us to see the exceeding sinfulness of using our influence for the wrong, and may we all stay away from the St. Louis Exposition.

Parnell, Iowa.

SUNDAY SCHOOL TEACHING.

By a Brother.

A certain writer says if a Sunday school teacher quits studying, it is time for him to cease teaching, and I believe it. But let us not quit teaching, rather let us study harder, because the harvest is great and the laborers are few. But what should we study in order to do successful teaching? Study the Bible, especially the lesson text you intend to teach, and read it often (a dozen times is none too often); to commit the whole lesson to memory is less than still.

The studying of lesson commentaries is all right, too, if they are used as "helps"; but some make "props" of them, which is wrong. "If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not; and it shall be given him." Jas. 1:5. If we study God's Word and pray to him for wisdom and understanding, he will bless our efforts.

Some teachers are not noticeable enough to do effective teaching. Do not fail to greet each member of your class with a smile and a hearty handshake every Sunday. Be with your class during the whole session of the school, see that they are supplied with singing books, and with lesson helps when the lesson is read by the school. Some teachers are with their class only to teach the lesson, then they sit in some other part of the house without taking any further interest in their scholars. This, I think, is not the best.

We often see persons passing a group of children to shake hands with older people; this, also, is wrong. Cultivate a habit to notice children, greet them with a soft voice and see how pleasantly they smile for it. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." But some people have a "put on" sociability when in Sunday school or among young people, which is the greater evil. In order to do successful work in Sunday school we must be true, consistent, pure and holy seven days in the week. Beloved, let us practice what we teach. If we teach obedience, let us be obedient; if we teach meekness, let us be meek; if we teach humility, let us be humble.

Some one has asked where it was right to teach a higher standard of godliness than we live up to ourselves. I say, No. But do not lower the standard of your teaching; live up to the gospel standard.

Some people tell us we have too much teaching in this age of the world. I do not believe this, but I do believe we have too little practicing. I wish some of our experienced Sunday school workers would give us some thoughts along this line.

Bowmansville Pa.

"Even the wisest are long in learning that there is no better work for them than the bit God puts into their hands."

June 2,

For the Herald of Truth.

MISSIONS.

By A. D. Martin.

V. REWARDS.

Mission work is not without its rewards. Christ says, "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." There is no other service of which there is so close an account kept as the Lord's service. There is no other work so liberally and gloriously rewarded as the Lord's work.

We are told that the wise shall shine as the brightness of the firmament, but "they that turn many to righteousness as the stars for ever and ever." It is hard to even imagine the glory of such a reward, but it is within the reach of every one who will labor for the Master.

Just to hear the dear Lord say, "Well done, thou good and faithful servant; **** enter thou into the joy of thy Lord," would be sufficient reward for the toil and sacrifice of a Paul; and yet it is not beyond the possibilities of any who will desire it. Be faithful in the use of the talents and opportunities given you; for He shall say unto you, "Thou hast been faithful over a few things, I will make thee ruler over many things." Our talent may be little, our opportunities may be few, but if we are faithful in these "few things," we have the promise of the reward.

Again, the Lord of the harvest says, "If any man will serve me, let him follow me; and where I am, there shall also my servant be." The message now is, "Go, labor in my vineyard." It shall be, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, and enjoy my presence for ever and ever." What will it be to meet the Lord of the harvest?

"Oh! that will be glory for me,
Glory for me, glory for me,
When by his grace I shall look on his face,
That will be glory, be glory for me!"

Now, dear reader, let us remember that in these articles we have not been writing of the duties, the privileges and the rewards possible for only a few, but for all who will be faithful to "God which worketh in you both to will and to do of his good pleasure." Of course, we will not all go to India or to China; we will not all be missionaries to the great cities; we will not all be evangelists, nor bishops, nor pastors, nor deacons, nor teachers; but we can all have part in this great work. The Master says unto all, "Go ye also into the vineyard, and whatsoever is right I will give you." This inestimable privilege of working for the Lord, who will slight it?

A king undertook to build a temple for the Lord. He forbade all his subjects to even raise a hand toward the erection of this great temple except at his expense. At last the building was completed; the king's name as builder was carved upon the cornerstone. But in a dream he beheld an angel come down from heaven and wipe his name from the stone and insert instead the name of a poor widow of that community. On waking the king had the woman summoned into his presence; he asked what she had done and if she did not know of his command concerning the building of the temple; trembling with fear, she fell at his feet, and said that she knew of the command, but she loved the Lord and wanted to do something toward the building of his house, and so she gave the oxen that drew the stones for the

1904.

building a whisk of hay. He said that she was more worthy than he. He ordered his name to be taken from the stone and hers to be put there instead. Yes, we can all have a part in this great work. If we can do nothing more, we can hand over the "whisk of hay," and by so doing we may get the greatest reward.

It is not the great work according to man's judgment that will in every case claim the greatest reward, but that which has been prompted by the highest motive and represents the greatest sacrifice. It is as likely to be the widow's mite as the rich man's millions. The humble, faithful, praying mother of some out-of-the-way home may in that day receive as great reward as the missionary to darkest Africa. May the love of God fill our hearts that we may all want to do something for Him who lived and died for us.

Scottsdale, Pa.

HOME MISSION.

Fort Wayne, Ind., May 19, 1904.

To the Herald Readers, Greeting:

The Lord works by small beginnings, but if He is in the work it grows and spreads. So it can be said in regard to the work here. When in January we moved to our present place of worship there were fewer than ten present the first Sunday. Now there are fifty on an average, with an enrollment of about sixty, and as the weather conditions improve, the prospects are for an increased attendance. The Lord has been blessing the work in many ways. For lack of means it looked for a while as if the hall would have to be closed, but the Lord sent sufficient for our needs and we have been made to trust him more fully than ever before. Surely he does "supply all our needs according to his riches in glory by Christ Jesus." We still have some debts, but hope to pay all before long, after which we will follow the divine injunction as far as possible, "Owe no man anything but to love one another," and to labor for their salvation.

The interest here and at Gar Creek has been increasing and we look for definite results. But the work is still in its infancy. We need your prayers and help. We need those who will send and those who will go. The field is large and white for harvest. Men are tired of sin and shame, and seek for the truth and the light. Pray for us that we may teach the Word and that the Spirit will reveal its hidden truths and cause the souls of men to aspire to the higher and better life.

The hall is at the corner of Oliver and E. Creighton Ave., but my boarding place is 128 Franklin Ave. All friends stopping here should take the Huffman street car going north to Franklin Ave. I shall be pleased to have more of the brethren stop with us.

Yours in His service,

JOHN F. BRESSLER.

For the Herald of Truth.

WORLDLY INCLINATIONS.

By A. S. Bauman.

God created man in his own image but man was not satisfied in that state, after the deceiver told our first parents that by eating the forbidden fruit their eyes would be opened, and they would be like God. That was a great temptation. Many people would like to be like God, but human nature is inclined to drift away from God, especially when the deceiver shows them something that is pleasant to the eye and tells them it

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is good. Many a person is wearing things that are not pleasant to the eye nor good, but because it is the fashion and pride of life. I have seen women on a cold winter day out riding with hats on their heads which were no protection whatever. I once asked a young lady why she wore such attire. "Oh, it is nothing but pride," she answered. But the majority will take the deceiver's advice and say it is good. Let us consider the result of our first parents' taking the deceiver's advice. After God had brought the children of Israel out of bondage they were inclined to disobey the will of God and very soon after they had seen with their own eyes the mighty works of God; they were not satisfied, but desired some image to worship. People are inclined to worship something besides God, and as the children of Israel danced around the golden image they had made, so many a Christian professor's heart dances by having such costly and fashionable attire to wear. It is well to consider what happened to the children of Israel by committing such a great sin (Ex. 32). The Apostle John, the beloved disciple of Christ, says "The lust of the eye, and the pride of life is not of the Father" 1 John 2:16.

People made fun of Noah when he prepared the ark to save himself and his family when God's wrath would come upon every living soul on earth, and today many Christian professors are making fun of those who humble themselves at the feet of Jesus, as a God-chosen people. God wants us to be a separate people from the world. Some one will say, I do not go to dances, nor into the saloon, etc. But they practice other vices. Traveling on the train gives a person a good idea of people's minds. You can see plainly dressed people sitting in a seat; all at once the man disappears. Just take a walk through the smoker and you can find him enjoying the same pleasures as the rest of the worldly people. By the fruit the tree is known. Yet there is something else whereby trees are known. When Christ came to the fig tree to find fruit he found none, but he knew the tree by its outward appearance. If we are God's own, peculiar, chosen people, the world will know us and does not expect us to dress after its fashions. The intelligent worldly people know that pride of life is not for the Christian, because the Bible teaches us so; just as little do they expect to find us in the saloon or any other place enjoying a smoke or chewing tobacco. The majority of people admit that it is only a bad habit, while some Christian professors claim they use it for medicine. If they had to use the same medicine put up in medicine form as we do, they would want to try something else. Not long ago a man said to me, "It is a good thing that tobacco was not in existence as it is now while Christ was here, or else he would have made some remark about it, but now I can enjoy a smoke; and so he did, his children going barefooted and otherwise poorly clothed in a cold time."

Dear reader, what are you inclined to do? Do you waste your money for fashionable dresses or for tobacco? Bro. Kauffman reminds us of what the apostle wrote, to greet each other with a brotherly kiss. It has proved a hard task for me to greet a brother in the apostolic way who uses tobacco, because the smell of tobacco almost sickens me. Bro. Kauffman refers to some neglecting to wear the prayer-headcovering. I am not the least surprised if some sisters try it, for their dress and manner of fixing their hair are not consistent with the prayer-headcovering. If their adornment would be as the apostle says (1 Pet 3:3 and 1 Tim. 2:9), they would not think of putting away

the prayer-headcovering. I would not be surprised if some of the brethren will be ashamed to let the world know that their wives wear a prayer-headcovering, because their wearing apparel is so stylish. That necktie is so fancy, that collar so high. If his and her clothes were consistent with the prayer-headcovering, the world would not question so much why it is worn. All Bible readers know that it is an ordinance for the people of God.

It is well to consider what God did with man in Noah's time, and why it was that the sons of God saw the daughters of men that they were fair. That it was their dress, is plainly understood. It seems the Syrians never knew that the Hebrews had such fair women until Judith dressed herself in such fine apparel. When the Syrians saw her they said, it is well worth to fight for such fair women.

If the money that is spent for extravagant dressing and tobacco were used for mission work, God would add his blessing to it.

Mayton, Alberta.

Prayer and sin cannot long live together. Either the prayer will kill the sin, or sin will kill the prayer.—John Bunyan.

CONFERENCES.

The Annual Mennonite Conference for the State of Illinois will be held June 3d, near Freeport, Ill. The S. S. Conference will be held at the same place, immediately preceding the Mennonite Conference, June 1st and 2d. A cordial invitation is extended to all who may wish to attend. Those coming via the C. & N. W. Railway or via the Illinois Central Railway will stop off at Freeport. It will be more convenient for those coming via the C. M. & St. Paul to stop off at Dakotah. Those who expect to visit us will please notify the writer as to when and where they expect to arrive.

J. S. SHOEMAKER.

The A. M. Conference for the state of Indiana will be held at the Maple Grove M. H. near Topeka, Ind., on June 2 and 3, 1904, beginning at 9 a. m. Everybody is invited to attend, especially ministers. Pray for the work.

The Conference for Northwest Canada (Alberta) will be held at the West Zion M. H. near Carstairs, on Friday, June 10, 1904. The S. S. Conference will be held at the same place on June 13th.

MARRIAGES.

Wideman-Brubaker.—On May 19, 1904, near Mayton, Alberta, by Bish. Amos Bauman, William H. Wideman and Sarah A. Brubaker. May God's choicest blessings go with them through life.

DEATHS.

Metzler.—On April 24, 1904, at his boarding place in New Holland, Lancaster Co., Pa., of measles, Bro. John M. Metzler, son of Bro. and Sister Henry Metzler of Farmersville, Pa., aged 23 Y., 8 M., 4 D. He leaves a loving father, mother, two brothers and many friends who greatly mourn his early and sudden departure. He was taken ill with measles on April 20th, and was unable to report at the machine shop in New Holland, where he was employed as foreman. He lingered and at times suffered great agony until Sunday evening, April 24th, when the soul left its mortal frame to appear before God who gave it. He united with the Mennonite church about a year ago and truly seemed to be sincere in his Christian duties. Services were conducted on April 27th at his parents' home by Jos. Wenger and at Metzler's Mennonite M. H. where interment was made, by Noah H. Mack and Bish. Ben Weaver.

D. M. W.

Short.—Master Short of Archbold, Fulton Co., Pa., passed away May 16, 1904, aged 78 Y., 28 D. Bro. Short had been ailing for many years, but he bore all his sufferings submissively. He was a member of the A. M. church and remained faithful until the Lord took him home. His beloved wife preceded him to the spirit world four months ago. He left four sons and two daughters to mourn their loss, but they mourn not as those that have no hope. Funeral services were held May 19th, at

the A. M. H., conducted by Christian Stuckey, assisted by Christian Freyberger and Henry Tschoner. Text: 2 Cor. 5:13 and 2 Cor. 1:1. Interment in the Lockport cemetery. May God comfort the bereaved ones. A Sister.

Kauffman—Near Mattawana, Millin Co., Pa., May 9, 1904, Annie D., wife of Elder John R. Kauffman, aged 46 Y., 4 M., 12 D. She was in robust health until about five months ago when small tumors appeared in her neck and breast; these were removed at the hospital in Philadelphia, but shortly after this her lungs became affected and after a short period of great suffering she passed peacefully away. Three days during the past two years our brother's home has been visited by the death messenger; first a son of 15 years was called away, then an aged uncle, and now the beloved wife and mother. Sister Kauffman was the daughter of our aged Elder Michael Yoder. She was a faithful attendant and supporter of the Sunday school since its organization here in 1872. In early life she united with the church and in her life did much to build up the congregation at this place. She is survived by her husband, two sons and three daughters, who are yet small, an aged father, two brothers and four sisters. Funeral services were opened by singing her favorite hymn, No. 157 in the Church and in hymnal, and further conducted by Joseph Zook, J. Z. Kanagy and J. H. Byler. Although she is gone, she yet speaks to her influence lives on and her memory is blessed.

Strohm—On May 21, 1904, at the hospital in Canton, Ohio, where she had been taking treatment for a tumor, Selinda Strohm of Drville, O., aged 17 Y., 3 M., and feature in connection with her death was the fact that for years she has been caring for her parents, Bro. and Sister Christian Strohm, who have reached the advanced age of 87 and 82 years respectively and are known as the oldest couple in the Mennonite church at this place for many miles around. Selinda was a member of the U. B. church for about 20 years. Services were held at Pleasant View on May 23, by I. J. Buchwalter of Dalton, O., from Rev. 21:4.

Swoelander—Andrew Swoelander was born in Holmes Co., Ohio, on Sept. 1, 1827; died April 21, 1904, aged 76 Y., 7 M., 20 D. He came to Elkhart Co., Ind., about 58 years ago and settled near the place where he died. He was the father of eight children, four sons and four daughters. He leaves a beloved wife, three sons and three daughters to mourn their loss; also, seventeen grandchildren, two brothers and one sister. Funeral services by Jonas Loucks and J. Christophel from Num. 23:10.

Shelley—On the 26th of April 1904, at his home near East Salem, Juniata Co., Pa., of general debility and a complication of diseases, Christian H. Shelley, aged 70 years, 12 D. He leaves to mourn their loss his aged companion, Hannah (Graybill) Shelley, one son and two daughters. With his companion he lived in the Mennonite church many years ago. Having remained faithful, he looked to God when the scenes of this life were drawing to a close, longing to fall asleep. He was a loving companion, a kind father and tried to point his children to God in their tender years. May his dying petition to God for us, his children and grandchildren, be answered—"That God may give us grace so to live that we may all meet in heaven. Funeral services on the 29th at the Lost Creek M. H., where interment was made, by Bish. Wm. Anker and Rev. Samuel Letter, from Rev. 14:13.

Glimanahy—On May 22, 1904, in Harrison Twp., Elkhart Co., Ind., of paralysis, Abraham Glimanahy, aged 22 Y., 11 M., 20 D. He was born in Markham, Canada, June 2, 1830. He moved with his parents to Putnam Co., Ohio, in 1849, and in 1848 they moved to Elkhart Co., Ind., on the farm where he died. There were eleven children in this family, five sons and six daughters, of whom only four daughters survive. His father and mother died a number of years ago, and the one brother and four sisters (all unmarried) occupied the old home. Bro. Abraham was a faithful member of the Mennonite church for a number of years, and was one of those quiet, inoffensive followers of the Lamb, that had won the love and respect of all who knew him. He was buried at the Yellow Creek M. H. on the 25th. His funeral was largely attended. Services were conducted by John F. Funk and Jonas Loucks, from 2 Cor. 5:1. May God comfort the surviving sisters, who are all in feeble health, and keep them as under the shadow of his wing, until they, too, shall be called to their eternal rest.

ITEMS.

Miss Helen Gould has given \$1,000 to the fund for protecting girls in St. Louis. A woman has been arrested who is charged with promoting the ruin of girls there. The work-house for life is proper medicine for such wretches if proven guilty.

More than a billion paid passengers, not including on the surface and elevated railroads in Greater New York during the year ending Feb. 28th, according to figures compiled by the State Railway Commission and given out. This is an increase of more than 65,000,000 in paid fares over the previous twelve months, and more than 18,000,000 in transfers.

In 1901 England paid \$26,745,000 for imported eggs.

The warrant under which John Bunyan was apprehended and placed in jail at Bedford for six months during the reign of Charles II, was sold at auction in London for \$1,525. The warrant, which is signed by thirteen justices of the peace, six baronets and seven esquires, charged the linker with contempt of law, by preaching and teaching otherwise than "according to the liturgy or practice of the Church of England."

Religious Statistics of the World.

It is difficult to get at the exact religious statistics of the world; but the following from the London "Tablet" is presumed to be approximately correct: The total number of Christians in the world is 549,017,341; Jews, 11,027,000; Mohammedans, 202,048,249; Brahmans or Hindus, 210,100,000; and Indian religions, 12,113,756; Buddhists, 120,250,000; Confucians and ancestor-worshippers, 253,000,000; Taoists, 32,000,000; Shintoists, 17,000,000; fetish-worshippers and other pagans, 114,700,000; other religionists, 2,844,482. Out of the total population of the world, estimated at 1,529,600,000, who are polytheists. That is, nearly half the population of the world believe in one God. It is the Christian population that practically rules the world.

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Published Weekly.

ELKHART, IND., THURSDAY, JUNE 9, 1904.

Vol. XLI. No. 24.

EDITORIAL NOTES.

Meekness is might unpretentiously at work.

A good servant will eventually make a good master.

Truth should be accepted as such regardless of its author.

God makes us "without blemish" only when we live without blame.

The future hope of the church lies in the proper training of the children.

A hasty moment's action often leads to hours and sometimes years of bitter repentance.

Knowledge and zeal are twin essentials to success; the one lays the foundation, the other raises the structure.

Communion services were held at Risser's M. H., Lancaster Co., Pa., on Sunday, May 29, preparatory services having been held the day previous.

While we may not be able to successfully teach a higher standard than we ourselves live, yet we should never advise people to seek no higher standard than our own.

To exhort men to accept Christ is good; to lead men to Christ by our example is better; but to "persuade men" by the power of the gospel is most acceptable to our God.

There is a great difference between steadfastness and stubbornness; the one is faithful adherence to a principle, the other a selfish determination to maintain a position, regardless of principle.

At the annual meeting of the Board of Charitable Homes and Missions held near Rittman, O., on May 24th, the brethren J. G. Wenger and Abram Metzler were retained as superintendents of the Old People's Home and the Orphans' Home respectively.

There is a letter on our desk, written by who reproves us for not having changed the address on his (or her) Herald and Words of Cheer from Davidville, Pa., to Holsopple, Pa., R F D No 1, but signs no name. If you will kindly send us your name we will gladly make the desired change.

The Editor had the pleasure of attending the A. M. Conference held at Topeka, Ind., June 2d and 3d. The session was interesting and edifying. A number of important topics were considered and passed upon. The discussions on the points of doctrine that characterize us as a "peculiar people" from the world had the good old gospel ring.

Friendship is the strongest tie that can be formed in life. True friendship has for its underlying principle—love, and love has its origin with God. "God IS love." Jesus says, "Ye are my friends if ye do whatsoever I command you." The friendship of Jesus is better, stronger, and more to be relied upon than any or all others, for he "is a friend that sticketh closer than a brother."

The Mt Joy (Pa.) Herald claims that Bro. Benjamin Lehman of Milton Grove, Pa., is "the oldest living Mennonite minister in upper Lancaster county, both in age and continued service," adding, "His sermons are exclusively German, which he speaks volubly and in clear tones." Although Bro. Lehman is past four score, he is still comparatively hearty and we wish him many more days of usefulness to the church. He is the father of Pre. D. N. Lehman of Millersville, Pa., and grandfather of the wife of Bro. A. D. Wenger.

Bro. L. J. Lehman of Cullom, Ill., spent Sunday, May 29th, at our mission, corner Oliver St. and East Creighton Ave., Fort Wayne, Ind., and reports good interest in the gospel services and especially in the Sunday school, which numbers between 50 and 60 pupils. Bro. John F. Bressler is practically alone in this work, but is of good courage, patiently, faithfully laboring on. He needs assistance. Who is willing to go to Fort Wayne, work in the shops or do something else for his daily bread and help in the mission work?

It was editorially announced some time ago that the brotherhood in the Southwestern Pennsylvania conference district had a movement on foot to raise by voluntary subscription \$1,000—to be used in liquidating the debt resting on the Chicago Mission building. Two of the six church districts comprising the conference district have already reported—Scottdale and the Springs-Casselman—the former sending \$100 through Bro. Aaron Loucks, the latter \$95.25 through Bro. W. E. Haning. May the Lord bless the donors and their gifts.

The Conference of the Old Mennonites (Wisler Branch) was held at the Yellow Creek meeting-house in Elkhart Co., Ind., on Friday, May 20, 1904. Several ministers from Ohio and other parts were present. On Saturday baptismal services were held at Yellow Creek, where eleven (all young) persons were baptized and received into church fellowship. On Sunday the communion of the Lord's Supper was observed at Yellow Creek and on Monday at the meeting-house in St. Joseph county. The Lord bless the work in all branches of his vineyard.

Gambling by Telegraph.

Since the rigid exclusion of all lottery and "green goods" material from the U. S. postal service, making it a criminal offense for any one to attempt to transmit such forms of gambling through the mails, a new avenue through which this atrocious business could be conducted was utilized; the telegraph pools at the races and other places have taken the place of lottery tickets and the results are transmitted by telegraph and distributed to minor resorts by telephone. It has been declared by government officials that this form of gambling is just as bad and as illegal as the lottery scheme, and yet it is carried on, every day of the year, Sundays not excepted. District Attorney Jerome of New York has called the attention of the Western Union Telegraph Co. to the fact that it is their moral duty to refuse the use of their lines for this purpose, that in giving service to these hoodlums they are aiding and abetting a felony and become accessories to the crime. But the stockholders and directors are enriching themselves with the company's share of these ill-gotten gains and it may mean a bitter legal fight to put an end to this illicit, demoralizing affair. There is, however, one encouraging feature which gives hope to those who are endeavoring to stamp out this evil, and that is the influence of Helen Gould who is authoritatively connected with the Western Union by virtue of its being a part of the Gould estate, and she is taking a prominent part in the efforts made to have the gambling over the company's wires stopped. There is only one way in which these pools can exist, i. e., by use of the telegraph; so the whole affair could be exterminated in the telegraph company.

It is indeed sad to note that the gambling evil has had a tremendous growth of late years and the results are appalling; fortunes wrecked, homes broken up and even lives

blotted out by its demonic influence. Let parents guard well their children; often the so-called innocent games of chance played in the home create the desire and lay the foundation for a gambler's life. The Sunday school and the church hold a prominent place and must bear much of the responsibility in directing the minds and molding the lives of our young people and should be used as God's instruments to warn against every evil that may confront the human family, and direct into ways of righteousness and peace.

PERSONAL MENTION.

Bro. Noah Metzler of Nappanee, Ind., began a series of meetings at the Blenheim M. H., Waterloo Co., Ont., on May 22d.

★

Bish. Isaac Eby and wife of Kinzer, Pa., started on the 30th of May for a visit to the congregations in the Shenandoah Valley, Va.

★

Bro. J. S. Hartzler of Goshen, Ind., after attending the annual meeting of the stockholders of the Menmonite Publishing Co. on May 31st, gave our office a pleasant call.

★

Bro. Samuel Yoder of Elkhart, Ind., has been spending some time with the brotherhood in Illinois. During his stay he attended the conferences held at Freeport during the first three days of June.

★

The brethren Enos B. Wismer and Jacob M. Rush conducted the services at the Deep Run M. H., Bucks Co., Pa., on Sunday, May 22d. It being the occasion of Pentecost they based their remarks on Acts 2. Bro. Wismer spoke in the German language and Bro. Rush in the English.

★

Dea. Benj. Shoemaker of Berlin, Ontario, attended the stockholders' meeting of the Menmonite Pub. Co. at Elkhart on May 31st. He also attended the conference at Topeka, Ind., leading for home on the evening of June 3d. Bro. G. L. Bender's wife and four children accompanied him to Sister Bender's home near Breslau, Ontario.

For the Herald of Truth.

BEARING THE CROSS.

By H. B. Weber.

"And take up his cross daily, and follow him." Luke 9:23.

The above reference implies to us that Christ meant for us to labor in the Lord's vineyard "daily," which is very important for us to do if we want to be one of his. In Matt. 10:38, Christ says, "And he that taketh not his cross and followeth after me is not worthy of me." We think sometimes it is very hard for us to take up the cross and follow him daily; but, dear reader, it is much harder for us to be without Christ than to take up the cross daily and follow him.

Christ will help you bear the cross. It is a sure fact if you want to carry your cross yourself you have a heavy one to bear. I

HERALD OF TRUTH.

am so glad for the words of our Savior in Matt. 11:29, 30, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

I truly believe if we were willing to confess it, our heavy crosses and heavy burdens are an unwillingness in our own selves to make the sacrifice, just as that young man who was very sorry when the Savior told him to sell all he had and give to the poor and take up the cross and follow him. He was very sorry, because he loved his riches more than his dear Savior. Dear brother and sister, how is it with us? Will we crucify the Lamb of God afresh just for some earthly goods that will perish? In Matt. 6:19, 20 we read, "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and where thieves break through and steal. But lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt and where thieves do not break through nor steal."

In Matt. 10:24 our Savior says to the disciples, "If any man will come after me, let him deny himself and take up his cross and follow me." We find here that it is very necessary for us to deny ourselves, to consider ourselves but as nothing in his sight and give ourselves into his divine care. Self-denial is to put off the old and put on the new; to let Christ reign in our hearts.

"Deny himself * * * and follow me." We find it takes a willingness on our part before the denial is made. We must be willing to do what he wants us to do, go where he wants us to go. He knocks at our hearts time after time. Let us be submissive to his call and obey him, bear our cross daily—not once a week or once a month, but daily. We are so apt to drift away from our cross when trials and troubles arise, and we try to work our own way through. Let us remember that without Christ we are nothing. Let us not be so negligent in life, for we have only once to live and we should, by God's grace, make the best of a Christian life, not only for ourselves, but for others as well. Paul says in 1 Cor. 10:24, 33, "Let no man seek his own but every man another's wealth. Even as I please all men in all things, not seeking mine own profit, but the profit of many that they may be saved." As Paul bore his cross so shall we bear ours. Paul went through many a trial and yet he was willing to bear what God put on him, for he knew God would not ask more from him than he was able to do. God is a just God; he will not overload us. 1 Cor 10:13, "There hath no temptation taken you, but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it." Why, do we fear our cross when we have the full assurance that God is ever ready to help us bear it? Cloudy days come, storms arise, we become despondent just because we are not willing to bear our cross, to do what the Savior wants us to do.

Dear reader, let us stop one moment and think how our Lord and Savior left heaven just for you and for me. He gave us the plan of salvation, he freed our souls from death, he has opened the way and at last died on the cross for you and for me. Will we die with him? Are we willing to bear the cross? Or will we crucify him afresh? We are doing one or the other. It is for you to know which of the two you are practicing. "Take up the cross daily and follow me."

Hagerstown, Md.

THE CHRISTIAN'S COMFORT.

By Fannie M. Esch.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulations, that we may be able to comfort them which are in trouble by the same comfort wherewith we ourselves are comforted. God will not leave us comfortless, but has promised to send the Comforter; but before we can receive the "promise of the Father," there must be a change of heart. A mere lip profession, being baptized and belonging to church will by no means suffice. Our hearts must be cleansed from all unrighteousness by the blood of Jesus Christ. It must be emptied of all sin, such as anger, wrath, malice, hatred, envyings, evil thoughts, evil talking, fault-finding, foolish talking, jesting, pride and all manner of evil. It requires an unconditional surrender, and we must be born again, become a new creature, and then we will receive the gift of the Holy Ghost, who is able to comfort us in all our tribulations, persecutions and afflictions. It also requires a complete separation from the world. The promise is, "He (the Comforter) will guide us into all truth." He never leads us to seek our enjoyment among the worldly minded; for the Christian does not and can not enjoy what the world does. It becomes naturally repulsive to him; he will hate it just as much or even more than he ever loved it. The Spirit never leads to fairs, shows, Fourth of July celebrations, picnics, dances, parties and suppers; into saloons, to chew and smoke, to lie, steal, cheat, swear or any such abominable work of the devil. But the Comforter, which is the Holy Ghost, leads the Christian into the church of Christ, to Sunday school and other religious gatherings. He also leads him to visit and care for the sick, clothe and feed the poor, comfort the feeble-minded, give freely to the cause of Christ, and bring the news of salvation to a lost and dying world. He fills him with love to God and to all mankind and makes him willing to live a life of sacrifice and self-denial for the cause of Christ. His conversation is pure, every thought and word is brought into subjection to God's will, and his very deeds glorify him. The Christian has a blessed comfort even in the most bitter persecution, trial and tribulation, for there is a deep underlying joy in his heart which nothing can take away.

He is also sweetly comforted by the blessed words which were spoken to the men of Galilee, who stood gazing up into heaven as the Master was taken away, "This same Jesus * * * shall so come in like manner as ye have seen him go." Oh, what loving, comforting words—"Jesus shall come again." The time of his coming we do not know, neither the angels, nor the Son, but the Father only, but we are not so much concerned about the time and manner of his appearance, as the condition in which we will be found. He shall come with all his saints, descending from heaven with a shout, with the voice of the archangel and with the trumpet of God. The dead in Christ shall rise first; then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. There is no comfort in this to the unsaved, for when they shall say, "Peace and safety, then sudden destruction cometh upon them, * * * and they shall not escape." He shall come to them as a thief in the night to take vengeance upon them that know not God, and they shall be punished with everlasting

destruction from the presence of the Lord and the glory of his power. But unto us who are "children of the day" he will not come as a thief; we shall see him when he comes, because we are watching and waiting for him and are comforting one another with these words.

Dear unsaved one, how would Jesus find you if he should come tonight? Will you not accept the precious invitation he extends to you? "Come unto me." For the sake of your own precious soul, do give him your heart now that you may also be one of the best whom he shall take with him when he comes again, to be with all the glorious host of heaven for evermore.

Wellman, Iowa.

For the Herald of Truth.

SOUNDS OF THE TRUMPET.

By S. E. Roth.

"For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" 1 Cor. 14:8.

The Bible often calls our lives a battle, and justly so if we are God's people. We live among a sinful and rebellious nation and are surrounded by temptations, and are often attacked by the author of all enmity—Satan. It would not profit us much to know that we are surrounded by foes, if we had no way of recognizing our foes, nor weapons to fight them with. But thanks to God, we have all these and more: we have a city of refuge to flee to whenever the enemy presses the fight too hard—we can flee to God in prayer.

Now if we shall fight the "good fight of faith" against all manner of sin, helping each other as it behooves good comrades to do—we must have some way of warning those who are in danger, of encouraging them that would grow weak and weary, and of directing those who get confused amid the noise of the battle. Here is where the trumpet is needed.

There are various kinds of trumpets—preachers, Sunday school teachers, parents, religious publications, books, tracts, etc. These are all good and needful, "but if the trumpet give an uncertain sound, who shall prepare himself to the battle?" May we not trace many defeats in the Christian warfare to an uncertain sound of some of these trumpets? Parents sometimes are afraid to give a plain and certain sound or explanation concerning certain temptations and vices, and then when some of their children err, they cannot see why they did not "know better." Many preachers do not preach the whole gospel and what they do preach often has an uncertain sound; so-called religious papers, tracts and books often are filled with sparks of human wisdom, instead of plain, sound doctrine. The greatest need today is courage and zeal enough to give a certain sound through the trumpets, so that people will know what to fight, when to fight and why to fight. God grant that all true Christians may endeavor more and more to give a distinct sound through the various trumpets that the foe may be conquered and our Lord glorified.

Rittman, Ohio.

For the Herald of Truth.

THE TRIAL OF FAITH.

By Theodore Bare.

Christ at various times warned the disciples that perilous times should come in the last days, and as we look at the prophecies and find them largely fulfilled in this day

HERALD OF TRUTH.

and age in which we live, we conclude that the weakness of faith is evidence of a partial fulfillment of that prophecy. Men's confidence and faith in one another have been largely diminished; the commercial world has felt its influence; the church has felt its power. The love of men has grown cold and given way to selfishness, hatred, envy and crime.

It shall be our purpose to more particularly speak of the weakness of faith of members of the church, as the salvation of man is dependent upon the amount of faith exercised in Christ. The Master particularly warned his people that weakness of faith, persecution, scoffers and antichrists should arise and lead many astray, and urged that they should put on the whole armor of God, so as to be able to ward off the fiery darts of the wicked. "Be ye strong in the Lord."

"Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day and leap for joy; for, behold, your reward is great in heaven; for in the like manner did their fathers unto the prophets." Luke 6:22-23. Man's nature is prone to evil, is selfish and given to the gathering of wealth; loves the honor and praise of men, and is easily tempted. Satan knowing the nature of man, attacks the weak points in every individual's life, and unless faith be exercised in Christ through prayer and the study of God's word, we cannot inherit the kingdom of heaven. Temptations stand out on every side and he that would retain his faith must be on his guard against the enemy of souls, for it appears all the gates of hell are let loose on him who would serve God. Yet this is the reason for God's people to become discouraged, for he has said, "My grace is sufficient for thee," and "who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape." True, we travel up high mountains and down through deep valleys, but he has promised to be with us even to the end.

This is the season of the year when dark storms arise, dark clouds overshadow, lightnings flash around us, and thunders roll; the winds roar, light grows dim, the trees toss, twist and many are uprooted; fences are blown down, houses and barns unroofed; then the clouds pass away, the thunders cease, the sun breaks forth with its warm rays and all nature puts on a refreshed appearance; then settles down a peaceful calm. Dear brother, or sister, have you not passed through the dark storms of despair in your Christian experience when it seemed God heard not your prayers, and the Sun of Righteousness was apparently shut out from your view; oppositions, persecutions and afflictions had befallen you; your enemies were going about as roaring lions; one misfortune followed another, while you, like Job, said, "Oh, where shall I find him?" while you beheld on your right and on your left those dear Christians for whom Christ died, falling under the same circumstances. When you had passed through the terrible ordeal and the Sun of righteousness broke forth in your soul, you rejoiced in thanksgiving and praise; the kingdom of God seemed beautiful, refreshed and more glorious than ever before. Why such a wonderful change? Because you trusted God when your spirit was despairing and discouraged. The Christian should cultivate a spirit of faith under all circumstances. It is a sad fact that some Christians fear to tell the world that they are Christians, not because they are afraid they are not living right, but because they fear it is boasting. Dear reader,

what would you think of a son denying his father or fearing to tell the world that he is his father's son? Is your faith become so weak that you cannot find proof in the Bible that you are living a Christian life and are a son of God? Christ said, "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

The days of sifting of the church of God have come, and it is for you and me to say if we will hold out faithful to the end. We make our own choice. God's ways are plain, no man need err therein. No man can be faithful without the word of God and daily prayer to strengthen him. It is an easy matter to trust God when all goes well, but when persecution and discouragements come, we fall into a despairing condition and we neglect prayer, refuse or pass over the study or even the reading of our Bibles and thereby we lose what little strength we have. The Bible speaks plainly on encouraging the wicked one, and while all discouragements are the work of Satan, by overcoming them they may be made the stepping stones to a higher life.

If we would be strong in the Lord we must learn to trust Christ. How often we grieve the Spirit of God by our disobedience! Think for a moment of a child's disobedience to its parents. How many broken hearts! How many wakeful nights! How many times bitter tears were shed for that wayward son or daughter! Oh, how those parents agonized in prayer to God! How they plead for the repentance of their children! And when they repented and returned to the parental roof, notice the change in that home: sorrow has given way to joy, tears have given place to laughter, and all are happy and joyful. Dear reader, if you are not trusting your heavenly Father, is he not as much concerned about you as your parents agonized in prayer to God! How they plead for the repentance of their children! And when they repented and returned to the parental roof, notice the change in that home: sorrow has given way to joy, tears have given place to laughter, and all are happy and joyful. 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HERALD OF TRUTH.

Thursday, June 9, 1904.

D. H. BENDER, Editor.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.25 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Pennsylvania).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

A SPECIAL OFFER.

To the patrons of the Herald of Truth, and all others who desire to avail themselves of it, we make the following special offer:

The regular subscription price for our two papers, the Herald of Truth and Words of Cheer, when taken separately, is \$1.50 per year. To any subscriber, or person wishing to become a subscriber, who will buy of the Mennonite Publishing Co. a \$25.00 bond and agree to apply the annual interest on his subscription, we will give both these papers for \$1.25, which is just the amount of the yearly interest coupon on a \$25.00 bond. This interest becomes due each year on the second day of May.

This is an easy, practical and very commendable way to assist the Mennonite Publishing Co. in adjusting its financial affairs, and at the same time you will also share in some of the benefits yourself.

We will make the same offer on the Rundschau and the Jugendfreund.

This plan should especially commend itself to our people as a means of aiding the Publishing House. In this way you will get two papers at a reduced price, your interest on the bond will pay for them every year, and at the end of ten years you will receive back your money in full. Thus, without discounting yourself and without any loss to yourself, you will have materially aided in preserving and maintaining the Publishing House, through which so much good has been accomplished for the church and the cause of Christianity in general.

Furthermore, the sending in of your interest coupons will be much more convenient in paying for your subscriptions than to buy a money order or having to pay to get your letter registered.

These bonds are secured by first mortgage on property valued at a large amount over and above the bond issue, which is first-class security for the loan.

On the first of May each year the interest coupons may be detached from the bonds and sent to the Mennonite Publishing Co., and the subscription will be credited and a receipt sent to the subscriber. Your paper will always be paid up and the matter of arrearages and dues will be avoided.

HERALD OF TRUTH.

Families who have no children or grandchildren who will read the Words of Cheer, may readily find some neighbor or friend or some poor family who will appreciate a gift of this kind very greatly, and while you are helping the Publishing House you will also be helping others.

The bonds are ready for delivery at any time. On receipt of \$25.00 the bond will be sent by return mail, in registered letter, and the bond will be registered and put on record in our books.

Mennonite Publishing Co.

JOHN F. FUNK, Pres.

The Herald of Truth from now to Jan. 1, 1905, will be sent to any one who wishes it for 50 cents. We hope many who are not taking it will avail themselves of this offer. Send name and address with 50 cents in postal money order or in postage stamps.—Mennonite Publishing Co., Elkhart, Ind.

THE BOOK TABLE.

Our inmost thoughts are the most precious. They linger usually on things we hold sacred, and to develop them adds new life. We gather strength for each new day as we meditate alone upon God and breathe to him in silence the intense desire of the heart. As a stimulant to deeper heart-searching, or soul-growth, the book entitled, "The Still Hour," by Austin Phelps, is worthy of recommendation. Such chapters as "Faith in Prayer," "Temperament of Prayer," "Aid of the Holy Spirit in Prayer," "Specific and Intense Prayer," as well as all the rest which are treated in this book, are sure to inspire the reader to seek more diligently the secret places of the Most High. The book is bound in fine cloth, stamped neatly in gold and colors, and the price is 60 cents postpaid. To read this book will do you much good. We have placed a supply of them in stock, because we consider the book is a good one, and can fill all orders promptly.—Mennonite Publishing Co., Elkhart, Ind.

CORRESPONDENCE.

Rissor's Cong., Lancaster Co., Pa., June 2, 1904.—Dear Herald readers, Greeting: On Sunday evening, May 15th, Bro. Michael Horst of Kansas was with us, and preached an interesting sermon from 1 Peter 3:16. We are always glad to have strange ministers come and visit us. On Saturday, May 28th, we had baptismal services, at which time twenty precious souls were received into the church by water baptism and one from another denomination. May God grant them grace that they may prove faithful unto the end, as the crown is not in the beginning, nor in the middle, but he that shall endure unto the end, the same shall be saved. On Sunday we held our communion. Nearly two hundred members partook of the sacred emblems in remembrance of the broken body and shed blood of our Lord and Savior Jesus Christ. After communion the ordinance of feetwashing was observed, which is one of the simplest commands Christ has given, yet many churches do not observe it, because they claim that it was only a custom among the people at that time. If we read John 13 carefully I do not see where there is any excuse for not observing it, unless it is that men are not willing to humble themselves. Cor.

Spring, Pa., June 2, 1904.—On May 18th Bro. Abram Metzler of Martinsburg, Blair Co., Pa., came into our midst and preached the same evening in the Folk meeting house

at Springs, Pa. On the evening of the 19th he preached at the Casselman meeting house in Maryland. He continued the meetings till Sunday, at which time the commemoration of the death and suffering of our Lord was observed. Quite a number of brethren and sisters partook of the sacred emblems. Truly this is a blessed privilege of the Christians and all should endeavor to be participants in the communion. The brotherhood in general was much encouraged through these meetings. May we live closer to our Master and strive harder to keep and do his commandments in the future, so that lost ones may be gathered into the fold. Bro. Metzler preached again on Sunday evening at the Folk meeting house. These meetings were well attended. We trust the good seed sown may in due time bear abundant fruit for the Master. Bro. Metzler left for his home on Monday. May God bless his efforts that souls may be saved.

Annie F. Miller.

White Hall Cong., Oronogo, Mo.—On Sunday, May 29th, communion services were held at this place. We have been encouraged by a number of visiting brothers and sisters in the past few weeks, among whom were Bro. L. L. Beck and wife, and Sister Winey of Peabody, Kan., and Bro. Emanuel Weaver and wife of Walton, Kan. We invite others to visit us and encourage us in the good work. We also ask an interest in your prayers for the church at this place. Cor.

Reid, Washington Co., Md., May 31, 1904.—Dear Herald readers, Greeting in Jesus' name. The Lord is still blessing us, both spiritually and naturally. We can never be too grateful for the blessings he bestows from time to time. We were again blessed through the visit of one of God's ministers, namely Bro. Isaac Iby, in company with his wife of Kinzer, Pa. The brother preached at the Paradise M. H. on the afternoon of May 27th, and in the evening at the Stauffer M. H. In the afternoon of the 28th at the Miller M. H., and in the evening at the Maugansville M. H. On Sunday morning, the 29th, he conducted the regular services at the Reiff M. H., and in the evening at Maugansville again. On Monday morning the brother and sister again took their departure, leaving for Rockingham Co., Va. We certainly were glad for the visit and kind admonitions the brother gave us. We appreciated all his sermons very much, but we were more particularly impressed with the sermon he preached at the Miller M. H. (text, Gen. 6:1-3). He spoke very emphatically upon the necessity of parents teaching their children not to intermarry with the children of the world. Dear readers, especially those having sons and daughters who have reached mature age, whether they have accepted the faith upon which our own church is built or not, be on your guard. We cannot afford to lose any of our sons or daughters, neither does God desire to have it so. Read Gen. 6:1-3. We deplore the fact that many sons and daughters stray away into the world while if proper instruction had been given and different associates and companions were selected, they could probably have been saved to the church and become noble workers in the church and in the cause of which we firmly believe Christ is the foundation. May we all heed the admonitions of our brother and seek to find out more of God's teachings by searching the Scriptures. May the Lord bless us all, and especially those who spend their time and money to come and instruct us in God's love. Benj. B. Weber.

June 9,

1904.

Neutral, Kan., May 26, 1904.—We have recently enjoyed a short visit from Bro. Lemon Beck and wife and daughter Anna, and Sister Winey of Peabody, Kan. We were sorry they could not stay with us longer, but trust that we may all some day meet where parting is not known. On account of rain the attendance at Sunday school has been small for several Sundays, but we hope to have a good attendance during the summer. We expect to hold our council meeting on May 29th, and communion following in a few weeks. May God bless the church at this place that it may be a power for good and that souls may be saved. Pray for us. Cor.

* * *

Johnstown, Pa., May 26, 1904.—On May 14th preparatory services were held at the Weaver M. H. Bro. Calvin Hershberger preached from 1 Cor. 11:28. In the evening Bro. S. D. Yoder preached from Luke 15. On Sunday morning Bro. S. G. Shetler preached from the words, "It is written," after which several hundred brethren and sisters partook of the communion.

On May 21st preparatory services were held at the Thomas M. H.; the sermon was preached by Bro. Alex. Weaver from Psalms 26:2. In the evening Bro. Shetler preached from John 6:27. The next day Bro. S. D. Yoder preached from the text, "This do in remembrance of me." Again several hundred partook of the sacred emblems. May the Lord richly bless the teachings and admonitions given by the brethren during these meetings. These communion services should bring us into closer fellowship with God and the brotherhood. How our minds should be drawn heavenward on such occasions as we seem to sit together in "heavenly places" with Christ Jesus and how our hearts bleed for those dear brethren and sisters who absent themselves from the communion. Levi Blauch.

* * *

Cherry Box, Mo., May 27, 1904.—Dear Herald readers, Greeting: On the 19th of May Bro. D. F. Driver came into our midst. He preached a number of instructive sermons, also visited among the brotherhood. On Sunday, May 22d, communion services were held, in which all the members took part. The meetings were all well attended, except the last night when on account of rainy weather only a few were present. On Thursday, the 26th, Bro. Driver left for Palmyra, Mo. Cor.

* * *

Beach City, O., May 31, 1904.—Dear Editor and Herald readers, Greeting: On Saturday, May 21st, Bish I. J. Buchwalter of Dalton, O., came into our midst and conducted a two-fold meeting, preparatory and baptismal service, using for a text 1 Cor. 12:13. There were four precious souls received into the church by water baptism. On Sunday morning we met at 9 o'clock for Sunday school; after the school was closed Bro. Buchwalter preached from John 1:29. The brother spoke with power, setting forth the Lamb of God who through his suffering and death took away the sin of the world. Communion was observed and all that were present partook of the emblems of the broken body and shed blood of Christ. In the afternoon an aged man of 70 years was baptized in a stream near by. After returning to the house communion was observed with the aged brother. Bro. Buchwalter gave us a beautiful illustration how we may go out and win souls for Christ. The church is in a prosperous condition at this place. May we be faithful and God shall have all the honor and praise. W. H. Shoup.

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QUERY DEPARTMENT.

How can we more easily and successfully keep our sons and daughters from associating and intermarrying with the sons and daughters of the world? Benj. B. Weber.

For the Herald of Truth.

REPORT

Of the Sixth Annual Meeting of the Mennonite Board of Charitable Homes and Missions, Convened at the Old People's Home near Rittman, O.

The meeting was called to order at 10 o'clock Tuesday forenoon, May 24, 1904, by the president, M. S. Steiner. After devotional exercises the roll was called. The following brethren responded: M. S. Steiner, D. C. Amstutz, Peter Conrad, Martin Senger, Abr. Burkholder, J. M. Shenk, John Schertz, Aaron Loucks, L. J. Lehman, J. S. Shoemaker, D. S. Yoder; by letter: L. J. Burkholder and A. B. Eshleman. After roll call J. S. Shoemaker was appointed to assist the secretary in his work. The minutes of the last meeting were read and adopted. The president next made a statement referring to a number of things to be considered and acted upon at this meeting, after which he appointed as an auditing committee the brethren L. J. Lehman, Noah Blosser and Allen Ricker.

The report of the Old Peoples Home was given by Bro. J. G. Wenger and accepted as read. Inmates at the beginning of the year, 9; received during the year, 6; gone out, 1; died, 1; in the Home at present, 13. Number of days inmates were supported during the year, 3,852 at an average cost of 37 cents per day or \$135.00 per year. Money on hand at the beginning of the year, \$216.42; received donations in cash, \$531.10; from inmates, \$183.25; from treasurer, \$450.00; total, \$1,380.77. Living expenses, \$715.48; fuel, \$149.07; hired help, \$246.01; medical services, \$33.40; improvements and repairs, \$162.82; total, \$1,306.98; balance on hand, May 1, 1904, \$74.79.

Five applications for admittance into the Home were next considered by the board, and it was decided to accept them on trial.

The superintendent with the improvement committee were authorized to put in the following necessary improvements: One large cook stove with cooking utensils, cellar floor cemented, drainage from dining room and cellar, filter for cistern, and a gasoline engine in place of the windmill.

Report of Abram Metzler, superintendent of Orphans' Home, was read and accepted. Number in Home at beginning of year, 20; received during the year, 10; placed with families, 7; in the Home at present, 23. Money on hand at the beginning of the year, \$95.44; received by donations, \$746.03; for special orphans, \$268.31; for farm products, \$425.1; total, \$1,529.89. Living expenses, \$427.25; fuel, \$129.21; hire, \$137.80; medical services, \$4.05; improvements, \$342.29; taxes, \$25.05; live stock purchased, \$60.75; total, \$1,128.64. In the item, "improvements," are included a gasoline engine and water works, building cistern, walks, fences, etc. "Living expenses" includes household supplies, repairs of various kind, traveling expenses, etc. The superintendent next presented the needs of the Home, viz., \$100 to purchase a year's supply of coal, \$100 to repair and repaint the barn and put electric light in the Home.

On motion the present committee on improvements for the Orphans' Home (consisting of D. S. Yoder, Levi Hooley, Samuel Algyer) were retained and are authorized

to put in the necessary improvements, and solicit donations to meet the expenses.

The report of the treasurer, Peter Conrad, was submitted and accepted.

The auditing committee reported all accounts and records correct.

The Board then acted on an appeal for help from Virginia as follows: Whereas, there is great need of means and laborers to assist our Virginia brethren in their mission work so nobly and faithfully carried on in the West Virginia field, Therefore be it resolved that the M. B. of C. H. & M. heartily endorse the work carried on in said field, and do hereby authorize the Board to receive donations for said work, and do also promise to encourage the work with our means and prayers.

The superintendents of the Homes were authorized to purchase the necessary supply of coal for the Homes at an early date to head off the advance in price. We should be pleased to have our churches send in contributions at once to meet the expense of purchasing the same.

ELECTION OF OFFICERS.

Directors—Jacob Koebel, A. D. Wenger, Aaron Loucks, L. J. Lehman, Martin Senger, Abr. Burkholder, Levi Hooley, C. Z. Yoder, Peter Conrad, S. G. Shetler, A. B. Eshleman, Elias Latschew, Samuel Kauffman, John R. Zoek, G. L. Bender, John Schertz, J. S. Shoemaker, Joe C. Driver, David Garber, John R. Suter, Daniel Eshleman, Daniel Burkhardt, L. J. Burkholder.

Officers and Trustees—M. S. Steiner, Pres., Columbus Grove, O.; C. Z. Yoder, Vice-Pres., Weirsville, O.; D. C. Amstutz, Sec., Rittman, O.; G. L. Bender, Fin. Sec., Elkhart, Ind.; L. J. Lehman, Cor. Sec., Culm, Ill.; Peter Conrad, Treas., Rittman, O.; J. M. Shenk, Trustee, Elida, O.

The work of Bro. J. G. Wenger, Supt. of the Old People's Home, and Bro. Abr. Metzler, Supt. of the Orphans' Home, is highly commended by the Board, and they are hereby retained as superintendents of said Homes. The work of the matrons and help rendered by Bro. Roth and other workers is highly appreciated by the Board.

After song and prayer the Board adjourned to meet at the Old People's Home on Tuesday preceding the fourth Thursday in May 1905. L. J. LEHMAN, Cor. Sec.

For the Herald of Truth.
REPORT

Of Eastern (O. and Pa.) Conference of Amish Mennonites, held near Smithville, Ohio, May 24 and 25, 1904.

Conference opened at 10 a. m. Fred Mast read 1 Cor. 13 and led in prayer.

Organization—Moderator, Fred Mast; assistant moderator, D. J. Johns; secretaries, C. Z. Yoder and Eli Frey.

Minutes read and approved with correction. Conference sermon by Joseph Z. Kenagy, Text, Phil. 2:1-5. Have we consolation in Christ and are we leading a consistent Christian life? is the question for all.

Many bishops, ministers and deacons bore testimony and expressed a willingness to abide in the doctrine of Christ and the apostles as taught by our ancestors in the faith. A large number of the laity were present, as well as many welcome visitors from abroad, and apparently all enjoyed themselves in the Lord. Following are the questions discussed:

1. Is it advisable for this conference to adopt measures by which we can be more fully organized to advance the cause of Christ and promote the unity and general welfare of the church?

After discussing the above it was resolved that a committee of seven be appointed to draw up a constitution. The following were chosen: Ben Gerig, Fred Mast, A. W. Hershberger, J. S. Gerig, J. K. Hartzler, Eli Frey, C. Z. Yoder, assisted by David Plank and D. J. Johns. After prayerful consideration in the fear of the Lord, rules and regulations were drawn up and submitted to conference for approval during its last session, when they were adopted without a dissenting vote (1 Cor. 14:40).

2. What is the practical application of Heb. 10:25?

Answer.—It teaches God's children to encourage one another to be more zealous in attending our public worship and to improve every opportunity to exhort one another to exhort one another to love and good works, and not to absent ourselves from religious worship for trifling excuses, lest we fall into the deplorable condition where there remaineth no more sacrifice for sin. Heb. 10:26, 27; Col. 3:16; Mal. 3:14, 15, 16.

3. Is it beneficial to the spiritual upbuilding of the church to organize and conduct a Bible meeting on Sunday evening?

Answer.—We believe it is a benefit if conducted on Bible principles, to the honor and glory of God, especially when the older members and ministers attend and assist in the exercises. However where it causes serious disturbances in the church, we advise those who advocate such meetings to exercise patience and charity and be submissive to the church council. Col. 3:16, 17; 2 Tim. 2:15; John 5:39; Heb. 10:25; 1 Cor. 13:4-7.

4. What is required of a member marrying a companion who is a member of a church which does not uphold the doctrine of nonresistance, nor separation from the world in fashionable attire, etc.?

Answer.—They shall be admonished and instructed and then dealt with according as they may receive the instruction. Prov. 8:33; 2 Tim. 3:16.

5. Does this conference deem it proper and consistent with the gospel for Christians to attend the World's Fair held in St. Louis this year?

Answer.—We deem it improper and inconsistent to attend said World's Fair or similar worldly gatherings. Rom. 12:1, 2; 1 John 2:15-17.

Report of Conference Treasurer.—Total receipts, \$235.31; total expenditures, \$195.46. Balance on hand, \$39.85.

Regarding the mission at Canton, Ohio, the following resolution was passed: Be it resolved by this conference that we unite with the Mennonite conference to establish a mission point in the city of Canton, Ohio, the same to be controlled by a joint board appointed by both conferences, work to begin as soon as the proper arrangements can be made after both conferences have passed favorably on this resolution.

Reports of evangelists: John S. Mast for Pennsylvania, Maryland and Virginia reports no gain over the losses in his district. Sam. H. Miller for Ohio reports total accessions, 123; losses by intermarriages, 3; worldly conformity in attire, 6; lust of the flesh, 4; drunkenness, 1; self-will, 2; total, 16.

Election of evangelists, delegates for sister conferences and conference officers for the ensuing year: Joseph Z. Kenagy, evangelist for Pennsylvania, Maryland and Virginia; J. S. Gerig, evangelist for Ohio; D. J. Wyse, delegate to the Indiana Conference; Ben. Gerig, delegate to the Western Conference; moderator, David Plank; assistant moderator, John S. Mast; secretary, C. Z. Yoder; treasurer, Peter Conrad. John E.

HERALD OF TRUTH.

Kauffman to have oversight of the churches in Pennsylvania, Maryland and Virginia not supplied with ministers.

The Sunday school conference program for Ohio was submitted and adopted, conference to be held in Champaign Co., Ohio, as soon as convenient.

The following bishops were present: Fred Mast, Millersburg, O.; D. J. Johns, Goshen, Ind.; John K. Zook, Voland, Pa.; Ben. Gerig, Smithville, O.; John Smith, Metamora, Ill.; Peter Zehr, Foosland, Ill.; Michael Stonecker, Louisville, O.; David Plank, Bellefontaine, O.; Andrew Schrock, Metamora, Ill.; Moses A. Mast, Walnut Creek, O.; J. M. Shenk, Elida, O.; Ira Buchwalter, Dalton, O.; D. C. Anstutz, Rittman, O.; Aaron Loucks, Scottsdale, Pa.; Jacob Nussbaum, Orrville, O.; J. S. Shoemaker, Freeport, Ill.

Ministers present: Joseph Z. Kenagy, Allensville, Pa.; C. K. Yoder, West Liberty, O.; Samuel Garver, Groveland, Ill.; John Sommers, Louisville, O.; John E. Lichty, Canton, O.; Daniel J. Wyse, Archbold, O.; J. S. Gerig, Smithville, O.; John S. Mast, Morgantown, Pa.; David Lehman, Columbiana, O.; C. P. Steiner, Beaver Dam, O.; Jonathan Lantz, Skidmore, Pa.; Peter Garver, Low Point, Ill.; A. W. Hershberger, Walnut Creek, O.; Peter Buzzard, Topping, Ont.; David Hostetler, Webersville, O.; Amos Mumaw, Wooster, O.; M. S. Steiner, Columbus Grove, O.; L. J. Lehman, Cullom, Ill.; Norman Lind, Wadsworth, O.; Moses Brenneman, Elida, O.; Noah Blosser, New Stark, O.; C. Steiner, Orrville, O.

Deacons present: Eli Frey, Pettisville, O.; S. K. Plank, Orrville, O.; Samuel Warye, Urbana, O.; Peter Conrad, Rittman, O.; C. Z. Yoder, Webersville, O.

BY THE SECRETARIES.

For the Herald of Truth.

A COMMANDMENT.

By a Brother.

"Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another." Heb. 10:25.

Should we practice this command simply because it is a custom? No, not at all. Should we practice it because it is a command given us in the word of God? Yes, and because we thereby receive a blessing. Brethren, let us remember that if we attend church services and Sunday school regularly we receive a blessing that others do not. Let us not go for custom's sake, but let us be earnest in doing our Christian duty. Let us not be late, but be early and take part in the song services, lifting up our thoughts in prayer to God. Let us take heed to what the minister says, and then prove all things and hold fast to that which is good. So, then, by hearing the word of God we may obtain faith, and "without faith it is impossible to please him." Heb. 11:6.

So we are that it is necessary for us to observe this command, because if we do not we thereby displease God. Let us not "forsake our assembly," and attend some other society, where it is not good for Christians to go; it may be injurious to us in this life and much more in the life beyond. Let us not stay at home when the weather does not exactly suit or we do not feel like going, and when being asked concerning our absence, have some kind of excuse that may not be true. Sickness only should keep us from attending church services.

"Let us not sleep as do others, but let us watch and be sober." Of course, this is not given us only to observe while at church, but all the way through life. A person who

sleeps probably half the time while at church, as a rule, is not a very earnest Christian. Let us try by the help of God to be more zealous in doing our Christian duties. Archbold, Ohio.

For the Herald of Truth.

A WARNING.

By J. N. Kaufman.

"We must keep up with the times." The above expression was used by a clergyman while instructing a class of applicants for his church preparatory to their being received on probation. It was given along the line of the wearing of "gold and costly array," as mentioned in 1 Tim. 2:9. Among other things he said we cannot look at the outward appearance, but we must look to the heart. Producing a gold watch he admitted in the instruction before the class and before the congregation that he wears it for style, using the expression, "We must keep up with the times." He said in substance that if a man is out of fashion he will soon become conspicuous and will be noticed by the public.

This minister of the gospel forgets some very vital things, from which no watchman may escape. In the first place, we are taught in the Scriptures in language that cannot be gainsaid or resisted that the wearing of gold for adornment's sake is positively forbidden. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or putting on of apparel." Pet. 3:3, 4. "In like manner also, that women adorn themselves in modest apparel, with shame-facedness and sobriety; not with braided hair, or gold, or costly array; but (which becometh women professing godliness) with good works." 1 Tim. 2:9, 10.

Secondly, Nowhere in the Bible can we find that we are to do as the world does, in order that we may not be noticed. "Ye have not chosen me, but I have chosen you," says Christ. "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:16, 19. "Love not the world, neither the things that are in the world: if any man love the world the love of the Father is not in him." 1 John 2:15. How can we be a "peculiar people," and keep up with the times?

Thirdly, Watchmen are placed on Zion's walls to warn the people of any dangers that might befall them. The prophet Ezekiel says that when the watchman sees danger coming to his flock and warns not his flock, if they die in their iniquity their blood will be required at the watchman's hands. Ezek. 33:6-8.

This at once makes the Christian life and especially the life of the Christian minister a very responsible one. It is the solemn duty of every servant of the Lord Jesus Christ to rebuke sinners and condemn sin in all its forms and variations. It is true that if we condemn dress for adornment's sake, the wearing of gold and costly array, the frivolities of life and the sins that are creeping into our Christian churches, we will hurt the feelings of the people. In the judgment day we will not have to stand before men and women, but before Almighty God. Every day we are making a record and record will be brought before us at that day. This life is too short to waste on things that will decay and vanish away; realizing that we must prepare for eternity which must be done in this life, we should

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take hold upon the eternal verities, and that with a will.

May God so overrule that false teaching may have no effect upon the people. Rockton, Pa.

For the Herald of Truth.

FAITH.

By Grace Troyer.

"Faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1. "Without faith it is impossible to please him." Heb. 11:6.

God sent his Son into the world to be an example for us and that we through faith in him might be saved. God sacrificed his richest treasure to show his great love for us. Why then should we not love and serve him, put our faith in Jesus Christ and accept the salvation purchased for us through his precious blood? God is a loving, tender Father and cares for us as his beloved children. Satan is continually trying to entrap us, but if we must Jesus we need not fear, for the Lord is stronger than Satan. He compares the love that a parent has for his child, and says his love is stronger than this. Take for example the faith a child has in its parents; how confident it is that it will get that which it needs when it asks for it. How much more, then, will our heavenly Father give us what we need if we ask him in faith believing. We must not become discouraged if we do not receive just what we ask for; the Lord knows better what is good for us than we do ourselves, and he will always supply the best.

The following incident was brought to my notice a short time ago: Two little girls were sent on an errand. On their way home one suddenly became very ill. She was so ill that they could not go farther and could not see any one near them to help. They were much alarmed and did not know what to do, but they knew of One who is always ready to help in every kind of trouble; so they knelt down, the well child supporting the afflicted one, with their hands clasped and their eyes turned toward heaven, they prayed in faith for help. The Lord looked upon them in pity and answered their prayers: a kind, strong man came and carried the little sick girl home. The mother was very glad and asked how the man happened to see them; the little girl answered, "Mother, we prayed."

This is only one instance of the many in which God has answered the prayers of his believing children. We can all have this assurance that our heavenly Father will protect and keep us if we are willing to surrender our all to him and trust his precious word. We need not join ourselves to unions, secret societies, life insurance associations and other institutions to protect and keep us. God will care for his own, for he has said, "I will never leave thee, nor forsake thee," and to prove that he means what he says he declares, "Heaven and earth shall pass away, but my words shall not pass away." We as God's children know what it means to serve a living God and live in full fellowship with him.

Dear friends out of Christ who have not learned to trust him, I assure you that if you fully surrender to him and taste his goodness you will never regret it. There is something about this great salvation that you cannot understand until the Holy Spirit gets into your soul and your blind eyes are opened to the glorious light of God and you behold wonderful things revealed to you by his power. You will then wonder that you have not recognized this before and will re-

HERALD OF TRUTH.

gret the time you spent in sin and serving Satan, for he never made you really happy. Dear friends, you have your choice; will you choose to serve Satan and have your souls tortured forever in the lake of fire or will you choose to serve God and live with him forever in the happy home above? You have the privilege of your choice, but you must bear the consequence. Why not then choose to serve God, surrender yourself to him and be saved by faith in Jesus Christ?

The Lord wants workers to help others and bring them from darkness to everlasting light. Let us take the opportunity to work for Jesus and increase the number of laborers in the Lord's vineyard. May God help us to faithfully serve him and help us do the work he has given us to do so that we may finally reach that everlasting home, saved by faith in Jesus Christ.

Hubbard, Ore.

For the Herald of Truth.

JOHN THE BAPTIST.

By Susie Unzicker.

John the Baptist was one of the greatest preachers that ever lived, next to Christ himself. He did his preaching in the wilderness and many people rushed there to hear and see him. When asked who he was, he said, "The voice of one crying in the wilderness, Make straight the way of the Lord." He was great because of his mission, a messenger of Christ, his authority, his humility and his sacrifice. Jesus said, "There has none been born greater than he."

His raiment was of camel's hair and he wore a leathern girdle. His meat was locusts and wild honey. Many people were baptized by him, confessing their sins. He baptized with water, but Christ baptizes with the Holy Ghost.

He neither cut his hair nor trimmed his beard. He also drank no wine or strong drink. He called more attention to his mission than he did to himself. A noble pattern for us!

Cullom, Ill.

For the Herald of Truth.

NOTES FROM INDIA.

Rudri Station.

"Our soul waiteth for the Lord: he is our help and shield." Yes, we realize that God protects us from many dangers. At present the water in the streams is nearly dried up and the wild beasts come out of the forests to drink not far from here and there are cattle and goats killed by them all about us. Yet the One we look to for protection is faithful.

The hot season is on us again and it takes about all one can do to keep up energy to look after the work that must be done. By sleeping out of doors at night we get our rest so we can endure the heat of the day better.

On Monday evening we were happily surprised by Bro. and Sister Burkhard, little Samuel, Esther and Reuben. Reuben is staying with the Burkhards while Bro. and Sister Burkhard are at the hills. They returned to Sundarjan after dinner. Two and one-half weeks ago a little baby girl five days old was brought to us, her mother having died. We could not turn the little one away, so she became a member of our family. She weighed three pounds last week, so you see she has quite a growth to make before she gets as large as many of her American sisters are. Thus far she is doing quite well. We hope that she will live and become as lively as little Tabitha is. It is a real pleasure to see these little ones develop.

The medical work is becoming more interesting as months come and go. We have been called to several villages within the past month to help the

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sick. These cases were very serious ones, and the fact that the people have no fit place to keep the patients made them even more serious. What we need very much is a small hospital where we could keep such patients and give them good care. And then they could hear the gospel every day and perhaps be won for Christ. Many patients who die in the villages die from neglect rather than from the disease from which they suffer. It takes a wonderfully strong constitution to resist the cruel treatment of native physicians and nurses. We firmly believe that through medical work many may be won for Christ, for there is nothing that will gain the confidence of the people more than helping them in times of affliction.

Another reason why we need a place to keep the sick is because we have no place to keep our sick girls. You see, where there are 218 together in one family there are some sure to be sick at times and they should be kept separate from the rest and away from the noise. Brethren and sisters, will you kindly ask God to give us a house for the sick? Yours in his glad service,

M. C. LAPP.

Dhantari, C. P., India, May 12, 1904.

CONFERENCE NOTICE.

The Conference for Northwest Canada (Alberta) will be held at the West Zion M. H. near Carstairs, on Friday, June 10, 1904. The S. S. Conference will be held at the same place on June 13th.

MARRIAGES.

Shenk—Sharer.—May 22, 1904, at the home of the bride's parents in Oregon, Mo., Bro. Gabriel D. Shenk and Sister Luella Mabel Sharer.

DEATHS.

Erisman.—On May 23, 1904, Bro. Christian Erisman of Lancaster Co., Pa., was stricken with paralysis and died a few hours later. He had reached the ripe old age of 88 Y., 2 M., 21 D. He was a consistent member of the Mennonite church. He leaves an aged wife, one son, four daughters, two brothers and two sisters to mourn his departure. Interment at the Erisman M. H., where funeral services were conducted by Bish. Jacob N. Brubacher and Bro. Wenger.

Shirk.—Joseph Shirk, Sr., was born in Lancaster Co., Pa., in the year 1824. In 1849 he started for the gold fields in California, where he was successful. In 1962 he was married to Elizabeth Shirk, who with five sons and five daughters survive him. He had united with the Mennonite church, but moving to Kansas, away from our people, he cast his lot with the Methodist denomination. He was devoted to religion and tried to raise his family in the fear of the Lord. One sister, Elizabeth Meyers, still lives in Lancaster Co., Pa. He died of the infirmities of old age on May 23, 1904, near Heaton, Kan., aged 80 years within two and one-half months. Funeral services by Bro. Herchert from Gen. 47:9 and J. M. R. Weaver from John 19:30. Interment in the Pennsylvania cemetery near Newton, Kan. D. Weaver.

Mattingly.—Anna Kreider was born March 28, 1842, in Medina Co., Ohio; died May 16, 1904, in Marshall Co., Ind., aged 62 Y., 1 M., 19 D. She was married to Augustus Fretz, Feb. 22, 1862. To this union were born four sons and six daughters. In 1862 they moved to Harrison Twp., Elkhart Co., Ind. Their oldest daughter, the wife of Peter B. Yoder, died Feb. 19, 1886. Augustus Fretz, her first husband, died Jan. 10, 1890. On April 3, 1898, she was married to Benjamin F. Mattingly in Marshall Co., Ind., who with 4 sons, 5 daughters and 15 grandchildren, survives her. She died with a firm hope of eternal life. Funeral services by P. J. Kauffman from Gal. 6:7, which she had chosen for the occasion.

Hurst.—On the 25th day of May in Terra Hill, Lancaster Co., Pa., John Hurst died of the effects of a premature explosion of dynamite in a limestone quarry, aged 20 Y., 11 M., 21 D. He was married to Emma Weaver about five months ago. He lived about three and a half hours after the explosion, during which time he called his friends to his bedside and asked them to pray for him, as he had lived without the Savior up to that time. The prayer of a righteous man availeth much. We hope that God has forgiven him, though we commit him in God's hands. The remains were laid to their last resting place in the Swmansville Mennonite cemetery. The deceased leaves a

young widow, his parents, one brother and nine sisters. Poor brothers preceded him to the spirit world. About 1,200 relatives, friends and neighbors gathered at the Bowmanville Mennonite M. H. to pay the last tribute of respect to the departed one. Services were conducted by Israel B. Good in English from Prov. 27:1 and by John Sauder in German from Acts 8:24. Short was his life. May this fond call touch the hearts of those living without Christ. Peace to his ashes.

Wm. G. Good.

Kauffman.—The death messenger has come into the home of our dear Bro. and Sister Henry and Fanny Kauffman, Goshen, Ind., and called home three of their loved ones within ten days. Jesse, born Dec. 3, 1891, died Apr. 10, 1904, aged 12 Y., 4 M., 7 D. Rosa, born Jan. 31, 1894, died Apr. 20, 1904, aged 10 Y., 2 M., 9 D. Wilma, born Apr. 20, 1899, died Apr. 11, 1904, aged 4 Y., 11 M., 22 D. Jesse took sick with scarlet fever on Friday; diptheria soon set in and on Sunday evening he was called home. Wilma also being seriously sick followed her brother on Monday. Both were laid in the same coffin and buried on Tuesday in the cemetery at the Clinton Mennonite M. H. (Brick). Rosa took sick a few days later with the same disease and followed her brother and sister on the 20th. No funeral services were held at the time on account of the nature of the disease, only a few being present at the grave. Two of the other children were also very sick, but we are glad to say they are recovering though yet under quarantine. Of a family of ten children six have already gone to the home beyond. Two daughters and two sons yet remain to cheer their home below. Funeral services were held on May 29th, at the Clinton M. H. by D. H. Bender and John Garber. Text, John 1:21. May God comfort these deeply bereaved friends.

Weber.—..... Weber, nee Baesinger, wife of Marlon Weber, was born March 8, 1863, and died May 29, 1904, at the age of 41 Y., 2 M., 21 D. She was united in matrimony to Marlon Weber twelve years ago. To this union were born six children, two of whom preceded her to the great beyond. She joined the Mennonite church at an early age and this spring became a member of the late organization at Pandora, O. Buried at the St. John Mennonite M. H. Services by S. F. Sprunger in German from Gen. 24:55 and S. S. Steiner in English from 1 Cor. 13:12.

ITEMS.

Dr. Carl Schmidt of Heidelberg, Germany, after seven years of hard labor, has succeeded in piecing together two thousand small fragments of papyrus and translating the contents from the Coptic. Dr. Schmidt claims that he is thus enabled to give to the world the first accurate account of the acts of Paul. The papyrus is thought to have been inserted in 180 Anno Domini.

W. J. Erdman, a minister of Germantown, Pa., is to teach the class for devotional Bible study at the Young People's Missionary Conference at Winona Lake, Ind., June 17-26.

An international library has been started in America for the purpose of circulating books and pamphlets "condemning the methods of force and inaugurating the methods of reason in the settlement of all the rivalries and differences between nations." The first to be issued is a cheap edition of Jean de Bodin's "The Nature of War," in its Technical, Economic and Political Relations." It will be issued by Messrs. Glun & Co., Boston.

Missionaries publish fifteen of the seventeen newspapers and magazines printed in Japan. This is a proportion not found on any other mission field.

MEMNONITE ORPHANS' HOME.

Received during May 1904.

Stella Kemp, Frankfort, Ky., \$1.50; Hannah Osterstock, Akron, O., \$20; E. Miranda, Lippincott, O., \$5; M. E. & B. B. Elkhart, Ind., \$2.50; Zion Cong., Brighton, O., \$1.50; Mrs. Joel Culp, Wakarusa, Ind., \$1; J. W. Kauffman, West Liberty, O., \$5.50; S. P. Culp, Goshen, Ind., \$2; Anna Miller, Danville, Va., \$1; J. S. Shoemaker, Freeport, Ill., \$2; D. Hosteler, Wellsville, O., \$2; Fannie Tschantz, Orrville, O., \$3; Peter Tschantz, Orr-

ville, O., \$50; J. Brenneman, Elida, O., \$1; rebate on mileage books, etc., \$12.50. Total, \$65.

Chicago, Ill.—Frank Putz, 2 suits clothing. Bluffton, O.—A. Thut, 2 bus. potatoes. Fred Gellger, dough-tray; Zion Cong., dried fruit, applebutter, groceries. West Liberty, O.—Mrs. M. S. Yoder, clothing; S. E. Alliger, load wood; Mrs. Boyer, unabridged dictionary; Mrs. Ernst, clothing; Mrs. J. A. Boyer, clothing; J. Stutzman, 2 bus. potatoes. Gratefully acknowledged.

A. METZLER.

REPORT FOR MAY 1904.

Mennonite Old People's Home, Rittman, Ohio.

Received of Fred Wenger, Orrville, Ohio, \$1; C. Smay, Innian, Kan., \$5; M. E. & B. B. Elkhart, Ind., \$2.50; Barbara Barr, Belton, Mo., \$3.40; a Friend, Belton, Mo., \$2; Lamp Matts, 70c; Sycamore Cong., Cass Co., Mo., \$81; Daniel J. Wise, Archbold, Ohio, \$5; Peter J. Nofziger, Archbold, Ohio, \$1; David P. Yoder, Wellsville, Ohio, \$5; Samuel Gerber, Groveland, Ill., \$1; John Smith and wife, Metamora, Ill., \$2; Peter Zehr, Fostland, Ill., \$1; Andrew A. Schrock, Metamora, Ill., \$1; Peter Gerber, Cadonia, Ill., \$1; Fanny Yoder, Archbold, Ohio, \$50; Mary Nofziger, Archbold, Ohio, \$50; Martha Fry, Archbold, Ohio, \$50; Lydia Gerber, Stryker, Ohio, \$50; Jennie Smucker, Stryker, Ohio, \$50; Mrs. Jeff. Smucker, Archbold, Ohio, \$50; John Lantz, Archbold, Ohio, \$1; J. R. Lantz, Wamsong, Ohio, \$1; A. J. Greaser, Smithville, Ohio, \$1; Andrew Roth, Pekin, Ill., \$1.25; butter, 55c. Total, \$120.25.

Peter Conrad, Rittman, Ohio, 1 gal. applebutter. Gratefully acknowledged.

J. G. WENGER, Supt.

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Published Weekly.

ELKHART, IND., THURSDAY, JUNE 16, 1904.

Vol. XLI. No. 25.

EDITORIAL NOTES.

A good preacher must of necessity be a theologian, but not all theologians are good preachers.

Conscience is a safe guide only when educated along gospel lines. A seared conscience is a dangerous guide.

Conviction is an inward conscientious impulse to do that which satisfies the soul whether pleasing to the flesh or not.

Communion services were held at the Bethel M. H. in West Liberty, Ohio, Sunday, June the 5th, Bish. J. M. Shenk officiating.

Communion services were held at the Moyer M. H. near Vineland, Ont., on Sunday, May 29th, Bish. S. F. Coffman officiating.

The Ohio Conference report is rather lengthy, but we could not well cut it down without fear of destroying its value; it is all interesting matter.

At the A. M. Conference held near Smithville, O., on May 24th and 25th, a resolution was passed declaring it "improper and inconsistent" for our people to attend the World's Fair.

At the Annual Meeting of the German Baptist church recently held at Carthage, Mo., eight of their number were chosen as missionaries to the foreign field. A number of these will go to India.

The school conducted by the Mennonite Brethren in Christ on Prairie street in the building once owned and occupied by the Elkhart Institute Association (now Goshen College), has been closed on account of the lack of funds and students.

Next week is commencement week at Goshen College. The baccalaureate will be delivered on Sunday, June 19th, graduating exercises on Tuesday, and the final commencement exercises on Wednesday. Twelve students graduate in the complete six-years course.

Minister Ordained.—Bro. Abraham G. Clemmer was ordained to the ministry at the Franconia M. H., Montgomery Co., Pa., on June 2, 1904. May the Lord especially qualify and endue our brother with power

from on high to discharge the duties and privileges of this important office.

Communion services were held in the Mennonite congregation at Line Lexington, in Bucks Co., Pa., on Sunday, June 5th. There is usually on such occasions a large attendance. This congregation is one of the oldest in the Eastern Conference district.

More than a thousand dollars was voluntarily subscribed toward the liquidating of the Chicago Mission building debt during the conference session at Freeport, Ill. At the Ohio Conference held near Orrville, O., one week previous to the Illinois Conference, nine congregations each obligated themselves to pay one month rent on the Fort Wayne, Ind., Mission hall. Let the good work go on.

Sunday, June the 5th, fifteen persons were received into church fellowship in Lancaster, Pa., twelve by baptism, one from another denomination and two reclaimed. On Sunday, May 1st, there were fourteen received at Millersville, thirteen by baptism and one reclaimed. Bish. Abram Herr officiated at both these services. There are now about 700 members in the three congregations, Millersville, Rohrerstown and Lancaster.

A Visit to Colorado.—On June 10th, Bish. S. C. Miller and Bro. R. J. Heatwole of Windom, Kan., expected to start on a trip to visit and labor among our people in Colorado, stopping on their way at Larned, Pawnee Co., Kan., for a few meetings. After spending some weeks with the two colonies near La Junta, Colo., Bro. Miller will return to his home, while Bro. Heatwole with Bro. D. S. Brank of La Junta will continue the journey to the Las Animas valley, Colo., and labor with the people there for a season.

Dhantari, Sunderganj, Rudri.—Some of our people find it troublesome to distinguish these names and keep the location of the places they represent fixed in their minds. The three names frequently appear in connection with the contributions to the Herald from our missionaries in India.—Dhantari is the name of the village and post office where the missionaries get their mail. Sunderganj is the name of the old mission station, located just outside and northwest of the village. Rudri is the new mission station, located about four miles southwest of Dhantari. Since the establishing of the

Rudri station the girls have been moved to that place, and Sunderganj is now strictly a boys' station. By referring to the map found in the Annual Report of the American Mennonite Mission in India, the location of these places may be studied.

Prophecy, according to the definition given by Paul in 1 Cor. 14:3, is to speak "unto men to edification and exhortation, and comfort." This undoubtedly is the kind of prophesying the "sons and daughters" were to do under the influence of the Holy Ghost (Acts 2:17), as did also the four teachers of Philip mentioned in Acts 21:9. Every true Christian should be both able and willing to speak words of edification to some other child of God, or exhort the careless to live a better life, or comfort some sin-sick soul or broken heart with a promise from God's Word. We should all be ready to witness for our blessed Master.

A telegram bearing the sad news of the death of our aged brother and co-laborer, Henry H. Blauch of Springs, Somerset Co., Pa., reaches us this afternoon (June 8th). The editor leaves Elkhart on the midnight train for home in order to attend the funeral on Friday, June 10th. Bro. Blauch had reached the ripe old age of nearly four score years, and had served the church in a ministerial capacity for nearly fifty years. During the last four or five years of his life he was unable to do much preaching on account of bodily weakness, but he was always present at public worship whenever possible.

When Bro. Blauch was called to the ministry by the unanimous voice of the church, the congregation numbered twenty-two members who had no public place of their own to worship. If we remember correctly, only three of these twenty-two members are now living. During his ministerial career Bro. Blauch saw the congregation increase in numbers from 22 to 250, and lived to see them erect four houses of worship. His death was caused by a paralytic stroke. An obituary will appear in the Herald later. Peace to his ashes.

PERSONAL MENTION.

Bro. L. J. Yoder of Albany, Ore., preached for the congregation at Hopewell, Ore., on Sunday, May 15th.

Bro. Paul E. Whitmer of Goshen, Ind., filled several appointments at Rowne, Kent Co., Mich., over Sunday, May 22d.

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MEMNONITE PUBLISHING COMPANY, ELKHART, INDIANA.

Bish. Martin Rutt and Pre. Levi L. Eber-
sole of Lancaster Co., Pa., attended the con-
ference held at Freeport, Ill., during the first
week in June.

Bish. J. C. Birky of Hopedale, Ill., and
Pre. Daniel Nafziger of Minier, Ill., left on
the 26th of May for a visit among the con-
gregations in Iowa and Nebraska.

Bish. Michael Yoder and Pre. Joseph Z.
Kanagy of Mifflin Co., Pa., were at Davids-
ville, Somerset Co., over the 2d inst., and
conducted the church counsel and commu-
nication services.

Bro. M. S. Steiner of Columbus Grove,
O., is spending some time with the brother-
hood in Michigan. He expected to visit the
congregations at Brutus, Emmet Co., Fair-
view, Oscola Co., and possibly a few other
places.

Bro. and Sister Detweiler of Dhamtari,
India, have gone to the hills on account of
the failing of Sister Detweiler's health. We
trust she may speedily recover and that
they may soon be able to return and resume
their work at the mission, where they are
so much needed.

Bro. Abraham Moyer, an old resident of
Bedminster Twp., Bucks Co., Pa., who led
the singing in the Deep Run Mennonite
congregation, died on the 4th of June at his
home, and was buried on the 9th at the place
where for forty years he attended public
services. He enjoyed a large acquaintanceship
both in his own and in the surrounding
congregations.

Bro. Jacob Moyer of Salford congregation,
Montgomery Co., Pa., attended services at
the Mennonite M. H. at Deep Run, in Bucks
Co., Pa., the 29th of May. The subject of
his discourse in the regular Sunday service
was the "Prodigal Son" from Luke 15:17-20.
On the same day Bro. Abram Hiestand of
the Doylestown Mennonite congregation
visited with the blooming Glen people and
conducted morning services there. In the
evening he spoke in the chapel, in the vil-
lage, to a full house.

Pre. Michael Moyer and Dea. Abraham
Clemmer, of the Franconia congregation, in
Montgomery Co., Pa., attended services at
the Deep Run meeting-house in Bucks Co.,
Pa., on Sunday, June 5th. Bro. Moyer spoke
to the congregation in his usual earnest and
encouraging way. The ministering brethren
in eastern Pennsylvania seem to have the
work of the Lord at heart and if they do not
go to foreign fields they do a large amount
of home missionary work; a soul saved in
our own country and in our own neighbor-
hood is just as precious in the sight of God
as those saved from among the heathen in
the foreign field. We should be glad to wel-
come our eastern ministers in our western
congregations. We remember, some years
ago, that many of them made welcome and

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edifying visits throughout our western con-
gregations, but for several years we have,
to a large degree, missed them. Come again,
brethren. We need your help, your influence
and your prayers.

HOW IMPLANT IN THE HEARTS OF CHILDREN THE BIBLE PRIN- CIPLE OF GIVING?

By Bessie Landis.

Good habits cannot be formed too soon,
and there is no better time for the cultiva-
tion of benevolence than while the child is
yet young. Do not wait until the children
are older or more intelligent before you be-
gin the work of training them to give. The
developing of character depends largely
upon the early training which children re-
ceive. "Train up a child in the way he
should go, and when he is old he will not de-
part from it." Prov. 22:6. Teach the little
ones while they are young to consider the
needs of the poor, and encourage them while
they are young to share their small posses-
sions with others. In this way they will
learn for themselves the truth of the Mas-
ter's words, "It is more blessed to give than
to receive."

By training the children to think of others,
a check will be given to selfishness. The
child who thinks only of self and who be-
lieves that every one should minister to his
wants, is certainly to be pitied. If allowed
to grow up with this idea, what disappoint-
ment will await him in the future! What
opportunities, too, of usefulness he will lose,
and what blessings he will miss! Happiness
is not found in getting, but in giving. It is
also true that those who give most receive
most—still one must not urge giving as a
motive for getting.

In seeking to implant the Bible principle
of giving in the hearts of children, it will be
necessary to direct it in right channels. In-
terest them in mission work, both home and
foreign. Let the children know that the
missionary cause is God's cause. If you
wish them to be interested in missions be
definite. Perhaps some of the little ones
know some of the workers at the different
mission stations in the home field. If so, it
would be well to interest them in those par-
ticular workers and in the work they are
doing. In this way the children's sympathies
will be drawn out and the work will seem
more real to them. The same definiteness
will be necessary in regard to foreign mis-
sions. Tell the children of India. They
will enjoy hearing letters read that were
written by the workers at that place. Per-
haps many of the children are reading the
interesting articles that Sister Bertha Det-
weiler of India is writing in the Words of
Cheer. This will arouse an interest in them
and they will want to give some of their
pennies to help in this cause.

Children should be encouraged to practice
self-denial, for as they deny themselves for
any object so will their love for that object
increase. It is a bad plan this running to
father or mother whenever a penny is
needed. To give that which is another's
requires no self-denial on the part of the
child. It is offering to the Lord that
which costs them nothing. In one Sunday
school the little ones are encouraged to earn
pennies each week. On Sunday they bring
them, and after the opening exercises each
child in turn takes his penny to the teacher
and explains how he earned it. They bring
in wood, wash dishes, care for baby and in
many other ways earn pennies. When they
hear of a little boy or girl who is poor and

needs anything, they give enough of this
money to supply the need and some they
give for mission purposes.

Other methods have been successfully
used. In one Sunday school the teacher
gave to each of the children a certain amount
of money to be invested to bring the largest
returns after a certain length of time. Where
the parents were interested they provided
work for the little ones. Some had chickens,
some a small piece of ground in which dif-
ferent things were planted and taken care
of by the children themselves, and others
had still other ways of earning money. The
results proved the plan to be successful. The
money earned in this way was given to the
mission cause. These methods not only
arouse an interest and sympathy and love
for the cause they help, but it stimulates at
the same time every generous impulse in the
children and teaches them to seize opportu-
nities for helpfulness.

Although most children are generous,
sometimes there may be found a little one
who is reluctant to part with his pennies.
A child's gift ought to be voluntary. The
best way would be to hold up the cause
which you desire them to help and to dwell
on the privilege of giving to it. Let the
children know that "God loveth a cheerful
giver."

The children should learn that the money
is not their own. All that they receive
comes from God and really belongs to him.
Tell them that when they share their small
possessions with some needy little one, or
give of their pennies, they are but render-
ing to God the things that are God's.

Teach them the value of even small gifts.
When they laughed at Theresa who wanted
to build a great orphanage and had but three
shillings to begin with, she answered, "With
three shillings Theresa can do nothing, but
with God and her three shillings there is
nothing which Theresa cannot do."

Train the children to give so that they
will not miss the blessings which follow the
practice of it. God has promised prosperity
in material things to those who honor him
with their substance. But this is not the
only way in which the liberal soul is pros-
pered. By the exercise of liberality one's
spirituality and usefulness are both in-
creased. Nor is this all. By training the
children to be intelligent givers you are help-
ing them to bless other lives.

Perhaps some of you are thinking that all
this teaching to children is unnecessary and
even are neglecting it, but we are as much
bound to give as we are to speak the truth
or to honor the Sabbath. Would that this
were more fully realized, for not until it is,
will it be seen how much depends upon im-
planting the Bible principle of giving in the
hearts of children. We who are older need
to set the children the example. We should
give more cheerfully, more generously, more
unselfishly—giving until we must practice
some self-denial.

The money is not our own. All that we
receive comes from God and really belongs
to him. The world is sadly in need of gen-
erous Christian givers. These boys and
girls will be the men and women of the
future and the kind of men and women they
are to be will be largely determined by their
present training. Is it not right, then, to
enlist their sympathies now in behalf of
others? And is it not also important that
they should have impressed upon them now
the duty and privilege of giving? By inter-
esting them now in the subject of missions
and teaching them to consider the needs of
others the probability is that they will be
interested in this all their lives.

Chicago, Ill.

June 16,

1904.

MY SERVICE.

I asked the Lord to let me do
Some mighty work for him;
To fight amidst his battle hosts,
Then sing the victor's hymn.
I longed my ardent love to show,
But Jesus would not have it so.
He placed me in a quiet home,
Whose life was calm and still,
And gave me little things to do,
My daily round to fill.
I could not think it good to be
Just put aside so silently.
Small duties gathered round my way
That seemed of earth alone;
I, who had longed for conquests bright
To lay before his throne,
Had common things to do and bear,
To watch and strive with daily care.
So then I thought my prayer unheard,
And asked the Lord once more
That he would give me work for him,
And open wide the door,
Forgoing that which I had planned
Just what was best for me to do.
Then quietly the answer came:
"My child, I hear thee cry;
Think not that mighty deeds alone
Will bring thee victory;
The battle has been planned by me,
Let daily life thy conquests see."

For the Herald of Truth.

OUR GUIDE.

By Cora A. Shantz.

Human beings are so constituted that in
many things they are dependent upon the
leadership of their fellowmen. This is seen,
not only in the obedience and trust rendered
by savages to their chief, but also among
civilized people of every nation. It is seen
in social movements as well as in political
contests; it is as conspicuous among Chris-
tians as among the children of this world.
In the church of Christ strong, active
leaders are needed to take charge of the
various departments of work.

Jesus said, "I am the Way, the Truth, and
the Life: no man cometh unto the Father
but by me." What a great blessing it is
that we as Christians have such a good
guide and leader as Jesus Christ! that in
Savior's own life we see so much that is
practical and that concerns our every-day
life! And if we will allow him he will guide
us into all truth; for he has promised it, and
his promises are sure.

The example that he set for us is so plain
and clear and simple that we cannot fail to
understand it. We cannot afford to let a
day pass without trying in every possible
way to follow the guidance and direction of
our Savior.

In Isa. 58:11 we have these words, "The
Lord shall guide thee continually." We
need his guidance, not only part of the way,
but all the way. He does not always guide
us in the way we would rather go, for his
way is best. It is remarkable how God
guides us by circumstances. At one moment
the way may seem utterly blocked, and then
shortly afterward some trivial incident oc-
curs which to an eye of faith speaks volumes
and is the means of guiding us through the
hard places, and to the goal in safety.

It is a great mistake to think that God is
not guiding us simply because we cannot
see the way—the why and wherefore of the
promptings of his Spirit. Sometimes men
sigh for an angel to come and point out the
do at once when any problem of life pre-
sents itself, look to the Father for guidance.
This guidance is revealed in his written
Word, in the circumstances in which you
are placed, and by his Holy Spirit. When
these three witnesses agree you could not

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be more sure of being right though an angel
beckoned you on.

"We have often to travel solitary ways.
Some of us have perplexed paths to tread.
Some have sad and lonely hearts because
loved ones have gone from them, and they
sit by the lonely watch-fires in the wilder-
ness with silent lips and aching hearts;
there are others who are rich in companions
and helpers whose words are comfort and
wisdom, but these may all be taken away,
for earthly joys are so fleeting." But there
is a Presence which never departs, which
moves before and guides us as we journey,
and hovers over us as a shield when we
rest; a cloud to veil the sun, that it smite
us not by day, and a pillar of flame as the
night falls, being ever brightest when we
need it most and burning brightest when we
get to the end of the way, because then the
Lamb that is in the midst of the throne will
lead them.

We never hear Jesus spoken of as a
driver, but as a guide, a leader, model, or
example. If we would be like him we will
be willing to be guided by him, to follow in
his footsteps. Christ's steps were in paths
of toil and suffering, but they led to new
glory made royal by the regal work of Him
who sat on the throne thereafter. If we fol-
low him we may have hard service, worn
body and mind, our cross may be heavy, our
self-denial may be severe, but there will be
a crown awaiting us in glory.

Which way is forward? is a question that
often comes to us in life and which is not
always easily answered. Finite minds may
find it difficult to know which is forward
and which is backward. But we may be
helped by remembering that nearer to Christ
is always forward, and that the office of the
Spirit is to guide us into all truth.

Elkhart, Ind.

For the Herald of Truth.

THE LAW OF MOSES.

By Geo. Dintaman.

1. What constitutes the law of Moses?
2. Unto whom was it committed? 3. For
whom was it given?

We might divide this law into four classes:
1. Civil; 2. Criminal; 3. Constitutional and
judicial; 4. Ecclesiastical and ceremonial.

The law was committed to Moses on
Mount Sinai. Ex. 19 and 20. The fulfill-
ment of the law, to Christ on Mount Cal-
vary. Luke 23:33; John 19:30. "The law
was given by Moses, but grace and truth
came by Jesus Christ." John 1:17. The
law was given for the home born and for the
strangers that sojourned with them.

Ex. 12:47-49. The Gentiles were evidently
strangers to the Jews. Both the great proph-
ets Isaiah and Jeremiah threatened destruc-
tion upon the people for disobeying the law,
whether Jew or Gentile, and likewise prom-
ised the blessing of obedience upon the
stranger and son of the stranger for keep-
ing his judgments and doing justice. In
Rom. 2:14, 15, the apostle says, "For when
the Gentiles which have not the law do by
the nature the things contained in the law, these
show the work of the law written in their
hearts, their conscience also bearing witness
and their thoughts the meanwhile accus-
ing or else excusing one another." From
this we conclude that God's law as
delivered by Moses was intended for all
people. From Adam to Moses we have a
period of about twenty-five hundred years
in which the people had not the written law,
nevertheless they were not without the law
of God. God said unto Cain (Gen. 4:7),

"If thou doest well shalt not thou be ac-
cepted, and if thou doest not well sin lieth
at the door." Noah preached 120 years to
the antediluvians the will of God, but none
entered the ark of safety except Noah and
his family, simply because they obeyed the
law of God and the rest disobeyed it. The
preaching God's word by Noah was intended
for the whole world, for the whole human
family was in danger of destruction. God
chose Moses as his chief representative, re-
vealed to him his will and committed to him
his law to govern both his temporal and his
spiritual kingdoms. According to Jer. 12
we must admit that the surrounding Gentile
nations were under obligations to learn and
obey the law of God as given to Moses.
Take for instance the law of the Sabbath;
was the Sabbath made only for the Jews?
Christ said the Sabbath was made for man,
and so we conclude that it was made for
all men. Some people claim that the law
of Moses was given only for the Jews, but
according to the Scriptures the Gentiles
were under the same obligations to accept
the teachings of the law of Moses the same
as they are now under obligation to accept
the teachings of the gospel. The Jews even
in the time of Christ were very zealous in
making proselytes of the Gentiles to the
Jewish religion.

In Rom. 3:19 the apostle says, "Now we
know that what things soever the law saith
it saith to them who are under the law, that
every mouth may be stopped and all the
world may become guilty before God." Now,
a law which stops every mouth and proves
all the world guilty must undoubtedly be
binding upon all the world. The blessings
of obedience unto the law of Moses was the
divine favor of God upon the Jew. Would it
not also have brought it upon the Gentile?
Most assuredly.

All admit that the gospel, which is the
fulfillment of the law, was given for the
whole world, yet the promise of salvation
is only to those who obey the gospel. The
same was true of the law. "Blessed is the
man (not the Jew, but the man) that walk-
eth not in the counsel of the ungodly * * *
but his delight is in the law of the Lord, and
in his law doth he meditate day and night."

The Scriptures make mention of many dif-
ferent laws: the royal law (Jas. 2:8); the
writing of ordinances (Col. 2:14); the law
of liberty (Jas. 2:12), etc.

So while the Jewish ceremonial law has
passed away the moral law of Moses is bind-
ing upon all at the present day.

Oronogo, Mo.

DANIEL WEBSTER'S GENERAL WISH.

On his deathbed, the great "expounder of
the constitution" made the following beau-
tiful statement:

"My general wish on earth has been to do
my Master's will. That there is a God, all
must acknowledge. I see him in all these
wonderful works. Himself how wonderful!
What would be the condition of us all if
we had not the hope of immortality? What
ground is there to rest upon but the gospel?
There were scattered hopes of an immortal
life, especially among the Jews. The Romans
never reached it, the Greeks never received it.
There were intimations of approaching
twilight; but God, in the gospel of Jesus
Christ, brought life and immortality to
light."

And yet there are blatant skeptics who
persist in claiming that "men of brains do
not believe in Christ as the divine Son of
God, nor in the Bible as God's inspired
word!"

HERALD OF TRUTH.

Thursday, June 16, 1904.

D. H. BENDER, Editor.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau and Herold, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Pancania).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

A SPECIAL OFFER.

To the patrons of the Herald of Truth, and all others who desire to avail themselves of it, we make the following special offer:

The regular subscription price for our two papers, the Herald of Truth and Words of Cheer, when taken separately, is \$1.50 per year. To any subscriber, or person wishing to become a subscriber, who will buy of the Mennonite Publishing Co. a \$25.00 bond and agree to apply the annual interest on his subscription, we will give both these papers for \$1.25, which is just the amount of the yearly interest coupon on a \$25.00 bond. This interest becomes due each year on the second day of May.

This is an easy, practical and very commendable way to assist the Mennonite Publishing Co. in adjusting its financial affairs, and at the same time you will also share in some of the benefits yourself.

We will make the same offer on the Rundschau and the Jugendfreund.

This plan should especially commend itself to our people as a means of aiding the Publishing House. In this way you will get two papers at a reduced price, your interest on the bond will pay for them every year, and at the end of ten years you will receive back your money in full. Thus, without discommoding yourself and without any loss to yourself, you will have materially aided in preserving and maintaining the Publishing House, through which so much good has been accomplished for the church and the cause of Christianity in general.

Furthermore, the sending in of your interest coupons will be much more convenient in paying for your subscriptions than to buy a money order or having to pay to get your letter registered.

These bonds are secured by first mortgage on property valued at a large amount over and above the bond issue, which is first-class security for the loan.

On the first of May each year the interest coupons may be detached from the bonds and sent to the Mennonite Publishing Co., and the subscription will be credited and a receipt sent to the subscriber. Your paper will always be paid up and the matter of arrearages and duns will be avoided.

HERALD OF TRUTH.

Families who have no children or grandchildren who will read the Words of Cheer, may readily find some neighbor or friend or some poor family who will appreciate a gift of this kind very greatly, and while you are helping the Publishing House you will also be helping others.

The bonds are ready for delivery at any time. On receipt of \$25.00 the bond will be sent by return mail, in registered letter, and the bond will be registered and put on record in our books.

Mennonite Publishing Co.
JOHN F. FUNK, Pres.

The Herald of Truth from now to Jan. 1, 1905, will be sent to any one who wishes it for 50 cents. We hope many who are not taking it will avail themselves of this offer. Send name and address with 50 cents in postal money order or in postage stamps.—Mennonite Publishing Co., Elkhart, Ind.

CORRESPONDENCE.

Woodside, Pa., June 7, 1904.—The communion service of the Mennonite congregation was held, as previously announced, on June 5th, at which time the brethren Aaron Loucks and John Brillhart of Scottsdale were with us. The meeting was not so largely attended as usual on account of a death from smallpox, about one mile distant from the church, on Saturday. Directly after the service on Sunday we were visited by a heavy electric storm.

Justus B. Bare.

Bowen, Mich., June 9, 1904.—On the 21st and 22d of May, Bro. P. E. Whitmer of Goshen, Ind., filled three appointments in our place of worship, and on the 4th and 5th of June Bish. J. P. Miller of White Cloud, Mich., conducted several meetings, and on the 5th he held communion services with us. May the Lord bless the good work everywhere, and may he give us grace and strength to be faithful to him, and then we will also be faithful to the church. Cor.

From Vineland, Ont.—Communion services were held here on May 29th, and nearly all the brethren and sisters partook of the emblems of memorial which Christ gave to his broken body and shed blood. Arrangements have been made to hold meetings in the Moyer M. H. every Sunday morning, for the sake of the Sunday school, which is much better attended there than that in the Mountain M. H. The meeting in the Mountain will be held in the afternoon each second Sunday. Quite a number of our aged brethren and sisters have been called away during the past few years. We pray that their faithful lives will yet influence many others to take up the work which they have laid down. We ask an interest in the prayers of the brotherhood in our behalf. Cor.

Fairview, Mich., June 6, 1904.—Greeting to the readers of the Herald of Truth in Jesus' name. This little congregation of workers in the vineyard of the Lord was made to rejoice by reason of a visit from Bro. Isaac Wambold of Breslau, Ont. He arrived here on the 31st of May, and while he was among us he spoke the word of God to us in three different meetings, which were well attended and much appreciated. May God bless the brother and also his work, wherever he may labor. His main object was to look over the country. He was the third minister that visited here recently and encouraged us with the teaching of God's word. The first one was S. H. Mil-

ler of Ohio. He came in November 1903. In February 1904, Bro. D. J. Johns of Goshen, Ind., came and organized our congregation. We hope the Lord will in the near future send one who will locate here and help us in the work of the Master. There is certainly a wide field open in this vicinity. Ministers coming this way are cordially invited to call and visit with us. Brethren, pray for us that we may indeed be shining lights in the kingdom.

E. A. Bontrager.

Windom, Kan., May 29, 1904.—Today I am with the brotherhood in Harvey Co., Kan., and met a number of brethren from abroad: Bro. David Culp and wife and Bro. C. K. Hostetter were among the number. Pre. Samuel Taylor, a Dunkard minister from Pennsylvania, preached in our meeting house on Sunday evening from the text Eph. 4:13. Bro. Hostetter read to us from 1 John 3:2, 3, and spoke in an earnest way, calling our attention especially to the words: "And it doth not yet appear what we shall be." In the morning service Bro. T. M. Erb preached to us from Eph. 5:13, 14, laying special stress upon the words, "Awake thou that sleepest," urging upon all Christians a life of wakefulness and activity. Bro. Hostetter made the remark that if we are not awake and alive to the work at home we can be of no value in the foreign field. R. J. Heatwole.

Aurora, Oregon, May 31, 1904.—Dear Herald readers, Greeting: In my last correspondence to the Herald I stated my intention of visiting in the eastern part of the State, but I was prevented from going by the serious illness of my daughter, who was very low with hemorrhages of the lungs, but I am glad to say there are now some hopes of her recovery.

The Sunday school and Bible reading at the Hopewell M. H. are prospering nicely at present and we have two more applicants for church membership, who will be received next Sunday. We hope more will follow their example. Bro. L. J. Yoder of Albany, Oregon, was with us over Sunday, May the 15th, and preached an edifying sermon. I pray for us that the work may prosper at this place. J. D. Mishler.

New Dundee, Ont., June 9, 1904.—On the 2d of May Bro. Noah Metzler of Nappanee, Ind., began a series of meetings in the Blenheim M. H., which were continued for about two weeks. The attendance at these meetings was quite large, and the interest all that could be desired. The result was that twelve young persons made the good confession, and a good many more, we have reason to believe, were "almost persuaded." Cor.

QUERY DEPARTMENT.

To whom did Christ refer in Matt. 20:16 by "the first and the last"? Give an explanation of the passage.—Henry Culp.

An Answer.—Some time ago a question appeared in the Herald of Truth asking for an explanation concerning the "third heaven" mentioned in 2 Cor. 12:2. I wish to present the following view: Everything above us is heaven, which is divided into three parts: the first heaven is always visible, it is the space in which is found the atmosphere, in which the birds fly and which contains the clouds. The second heaven comprises the firmament in which are found the sun, moon, and the stars. The third heaven is the dwelling place of God and contains his throne. Paul was "caught up"

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into this heaven where he heard words which were not lawful for man to utter; he was undoubtedly in a trance. I do not agree with those who claim that heaven is in three different stages or periods, and that people are permitted to enter these stages according to the deeds done in the body. I believe that all saved people will be together in one heaven, but will receive different rewards according to their works, and those that are lost will also receive their degree of punishment and torment according to their wickedness in this life.—S. D. Troyer.

Answer to query in June 2d number of the Herald as to what provisions the government makes for non-resistant Christians in time of war. I would say: The last militia bill passed by Congress, Jan. 14, 1903, and approved by the President Jan. 21, 1903, recorded as bill No. 11,654, reads as follows: "That the militia shall consist of every able-bodied male citizen of the respective states and territories and the District of Columbia, and every able-bodied male of foreign birth who has declared his intention to become a citizen, who is more than eighteen and less than forty-five years of age." In section two of the same bill the following provision is made: "That nothing in this act shall be construed to require or compel any member of any well recognized religious sect or organization at present organized and existing, whose creed forbids its members to participate in war in any form, and whose religious convictions are against war or participation therein, in accordance with the creed of said religious organization, to serve in the militia or any other armed or volunteer force under the jurisdiction and authority of the United States." A copy of this bill can be obtained from any congressman.

In what way we may obtain our exemption, the bill does not say.—David F. Miller, Elkhart, Ind.

Note.—As nearly as we could learn the United States government does not have a special form of exemption, this being left to the various states or military officers to whom application for exemption is made. The State of Massachusetts has the following note in her exemption law: "A certificate to exempt a Quaker from military duty must state that he is a member of a society, the overseers of which grant the certificate, and that he frequently and usually attends with the society for public worship."

This rule in Massachusetts would apply to Mennonites and other non-resistant Christians as well as to Quakers. Other states may have different forms of exemption, but it is necessary in every instance for the applicant to prove that he is a member in good standing of a church whose creed or confession of faith disavows the taking up of arms. Our Canadian brethren can undoubtedly obtain information on this point by referring to the Dominion or Provincial exemption laws.—Ed.

For the Herald of Truth.

REPORT OF OHIO CONFERENCE.

The Annual Conference of Ohio was held May 25 and 26, 1904, at the Martin M. H., Wayne Co., Ohio.

The following order of exercises was adopted: 1. Bishops' council, 8-9 a. m.; 2. ministers' session 9-10 a. m.; 3. devotional exercises; 4. organization; 5. reading of minutes; 6. report of committees; noon intermission; 7. opening exercises; 8. conference sermon; 9. response from ministers and deacons; 10. consideration of questions; 11. miscellaneous business; 12. closing exercises.

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After the bishops' and ministers' council, Bro. C. L. Brenneman conducted the devotional exercises. J. S. Shoemaker was chosen assistant moderator; M. S. Steiner, assistant secretary; N. O. Blosser, L. J. Lehman and David Lehman, a committee on resolutions; Henry Horst, treasurer. Minutes of 1903 conference were read and approved.

Reports of state evangelists.—Bro. Allen Rickert (Eastern District) made a special plea for Canton, Ohio.

David Hostettler (Central District) reports a lack of consecrated workers. Tuscarawas congregation on the decline; the few still holding to the faith. Holmes county church much encouraged; five accessions. Walter Chapel S. S. not reorganized on account of house. Medina, prosperous; fourteen accessions. Salem, Wayne Co., four accessions. Pleasant View, seven accessions. N. O. Blosser (Western District).—New Stark S. S. evergreen. School house S. S. in summer; membership about 45; prospect fair. Elida, membership about 200; prospect good; general feeling fair; room for improvement.

Fort Wayne Mission.—Prospect good. S. S. of about fifty scholars and four workers. Need more workers; have a hall 30 x 50, for which they pay \$12 per month rent. Funds are much needed. In charge of N. O. Blosser.

Zion, Allen Co.—About 80 members, four accessions, continuous S. S. General interest good.

Osborn.—21 members, work difficult, need help very much. In charge of Moses Brenneman.

Pickerington.—11 members. In charge of John Blosser. Workers needed. Blanchard.—35 members, scattered over large territory. No S. S. because of lack of workers. Prospect fair. In charge of M. S. Steiner.

Gar Creek, Ind.—10 members, average S. S. about 20. In charge of N. O. Blosser.

Turkey Run—8 members, lack of workers, house rebuilt, which gives inspiration. In charge of John Blosser.

West Liberty.—About 100 members, interest good; accessions, too by letter and to by baptism; S. S. evergreen; average 100. AFTERNOON.

Devotional exercises by Aaron Loucks. Conference sermon by J. S. Shoemaker from Matt. 10:18 and Acts 15:28. In part as follows: All our efforts should be prompted by the love of God. I am glad to notice the marks of the love of God in many who are here today, but we can expect this where the regenerating or making of new creatures is fully done by the Holy Spirit. Our witnessing for him is very acceptable. Among the early disciples Jesus was very anxious that they should know that I am? and "Whom?" Whom say you that I am? When he asked them, "Whom say you that I am?" and when the favorable answer was given by Peter, Jesus said, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Then comes the text, the foundation. "Other foundation can no man lay than that is laid, which is Jesus Christ." To build on this foundation is to receive his word. "Who-soever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock." No one placed himself upon this foundation without having been drawn there by the love of God.

The large stones and timbers in the Jewish temple were prepared in the forest and in the quarries. Much dressing and preparing is required before we are ready to fill our place in the temple of God. Neither can we choose our position in this temple. If God has chosen us to be a door-sill we

should be willing to be trampled upon or walked over. How many of us can say, Lord, I am willing that thou shape me and place me where thou wilt? The unnecessary must be dressed off, submission is required, fruits will follow, and God will be loved, as well as our brother and our enemy. Love caused Jesus to become human to show the divinity unto man. God used the strongest weapon last. Men's hearts are not generally hardened against love. Love in our hearts will make sacrifices to bring into subjection even our enemies. Man cannot bear fruit of himself; only as he is attached to the vine can the branch bear fruit.

Man washed by the washing of regeneration is clean and will have a desire and a nature to be clean, just as it is the nature of the lamb to be clean, but the nature of the swine is to wallow in the mire, to lust after uncleanness, as did the children of Israel when they lusted for what they had left in Egypt.

Love to God is the fountain source of all good. Our wills must come into use and our thoughts must be changed. We will not do wrong unless we think wrong. Again, to do right we must think right. We must be willing to deny means, friends, homes—yea, even like Paul, be willing to be accursed for the cause of Christ.

Remarks by bishops: J. M. Shenk.—The promise is only to those who with meekness receive the word of God. We want to be part of that glorious church.

John Burkholder.—I am glad to be a hearer, but hearing will not suffice, we must put it into practice.

Michael Horst.—We must exemplify the Christ-life in our conduct and appearance.

Aaron Loucks.—What we do should please the Holy Ghost.

J. Buchwalter compared the church to a flock, the ministers as shepherds feed the flock with good pasture, give them the clean water, and then the fence need not be so high nor in so good repair to hold them, as they will not care to leave the field.

Response by ministers.—C. B. Brenneman, Lima, O.; Amos Mumaw, Wooster, O.; Moses Brenneman, Lima, O.; C. P. Steiner, Beaverdam, O.; Allen Richart, Columbiana, O.; Aaron Eberly, Dalton, O.; Norman Lind, Wadsworth, O.; David Hostettler, Weaversville, David Martin, Dalton, O.; David Lehman, Columbiana, O.; N. O. Blosser, Rawson, O.; M. S. Steiner, Columbus Grove, O.; Henry Huber, Lima, O.; J. M. Greider, Wadsworth, O.; John Blosser, Rawson, O.

Deacons.—S. K. Plank, Orville O.; John Hackman, Burton City, O.; Henry Newcomer, Wadsworth, O.; William Shoup, Weinsburg, O.

Visiting bishops and ministers.—Christian Good, Harrisonburg, Va.; Benjamin Gerig, Smithville, O.; J. R. Zook, Balance, Pa.; L. J. Lehman, Cullom, Ill.; John Smith, Metamora, Ill.; David Plank, Bellefontaine, O.; D. J. Johns, Goshen, Ind.; Peter Zehr, Fisher, Ill.; Benj. Shrock, Metamora, Ill.; Fred Mast, Berlin, O.; C. K. Yoder, West Liberty, O.; J. Z. Kanagy, Allensville, Pa.; J. S. Gerig, Smithville, O.; Peter Garber, Cassinobia, Ill.; J. W. Harshberger, Walnut Creek, O.; Samuel Garber, Grovefield, Ill.; D. J. Wise, Archbold, O.; C. D. Steiner, Orrville, O.; D. C. Amstutz, Rittman, O.; Cleophas Amstutz, Kinsor, O.; John Sumner, Paris, O.

Deacons.—Eli Fry, Wauseon, O.; C. Z. Yoder, Weaversville, O.; Abraham Burkholder, Marshallville, O.; Peter Conrad, Rittman, O.

The visiting brethren heartily endorsed the work of the conference. One old bishop

said, "I may not see the last bar put down between the Amish and the Mennonites, but that point was settled with me long ago." Another said, "I love the doctrines, not because they are Mennonite or Amish, but because they are the word of God." An unselfish, loving disposition rang throughout all the talks, which we hope appealed to all members of the conference as well as others. The following questions were submitted to conference:

How soon after conversion, according to Scripture, should converts be received into church fellowship by baptism?

Answer.—We have the example of the apostles on the day of Pentecost, the church by Philip, Cornelius' house by Peter, who baptized on confession of repentance. 1. Teach salvation, when gladly received (Acts 2:3-4); 2. then baptize; 3. teach all things (Matt. 28:19). More instruction is needed and less putting on probation. Circumstances alter cases. An unmistakable evidence is needed that the convert has been born of the Spirit (Acts 2:41; John 8:9). Can we, according to God's Word, serve an injunction on a corporation or under any circumstances go to law?

Answer.—The teaching of Christ in the sermon on the mount and of the apostles concerning going to law, in effect is, rather to suffer wrong than do wrong; therefore we should not sue our fellowmen at law. Rather than to hold our natural rights as to earthly possessions by threats and force, appeal to kindness and moral suasion (Phil. 1:20; Heb. 10:34).

Can we consistently act as agents to represent and sell the stock of mining companies and such like speculative corporations, or become members thereof?

Answer.—Corporations of a purely speculative nature or tendency should be avoided by our people; keep aloof from all modern tendencies toward gathering or hoarding up earthly treasures (1 Tim. 6:9-11, 17-19; Prov. 13:11; 28:20).

What is the voice of this conference toward literatures and entertainments as held under the name of spelling schools?

Answer.—To get knowledge and understanding as per Phil. 4:8, is commendable. It is, however, the sense of this conference that the manner in which literary societies and entertainments are generally held, we believe them to have an evil effect on the spiritual life. We therefore kindly urge our people to abstain from attending such places and such exercises as mock sermons, theatrical performances, ridiculous disguising of one's personal appearance in order to provoke merriment and laughter, and the practice of vain disputings in debates and similar evils; we urge that such exercises not only be avoided, but should strongly be protested against.

We protest against labor unions, because their purpose, like that of other organizations, seems to be to protect their interests by force if need be, and to make unscriptural demands of their employers. The following Scriptures give the ground of our belief: Eph. 6:5-8; 1 Pet 2:15-20; 2 Cor. 6:14.

A resolution was passed that Bro. J. M. Shenk, co-operating with the ministers of his district, be empowered to call in other bishops, if necessary, to help him in ordaining ministers and deacons, with the voice of the various churches where such work needs be done.

A resolution was passed, that the committee consisting of I. J. Buchwalter, John Blosser and David Lehman, appointed by the conference of 1903, complete the framing

of a constitution embodying the articles of faith and rules of order.

Inasmuch as it has pleased a kind heavenly Father to remove from our midst our beloved fellow minister, Joseph Zeigler of Zellen, Pa., who for over fifty years faithfully served the church, therefore be it resolved, That his death be recorded in the conference minutes and that we bow in humble resignation to God's will.

Whereas, since our last conference meeting our brethren Aaron Eberly of Dalton, O., and Norman Lind of Wadsworth, O., have been called to the ministry, be it resolved, That we heartily welcome them as members of this conference.

Whereas, our Amish brethren have taken steps to open a mission at Canton, in co-operation with the Mennonite Conference of Ohio, therefore be it resolved, That this conference appoint a brother to become one of a board to co-operate with them in said work, and if said board or committee agrees to open a mission, that we encourage the same with prayer and means.

The state evangelists be re-appointed, also the ministers to hold in charge the same churches that were assigned to them in 1903. I. J. Buchwalter was chosen moderator for the year 1905.

Conference adjourned to meet in the Western District of Ohio, on the fourth Thursday of May, bishops to meet at 8 a. m., ministers at 9 a. m., general meeting at 10 a. m.

Closing prayer by C. P. Steiner.

JOHN BLOSSER, Sec.
M. S. STEINER, Assistant.

For the Herald of Truth.

THE BIBLE.

By Oliver H. Zook.

It is certainly a grand thing for mortal man to search, read and study the blessed Word of God, the Bible. It is such a big book and is so full of comforting thoughts and promises. It contains a number of passages suitable for every known trial or trouble, and yet, after all, we only receive it in very small bits, comparing it as a whole. In many instances spiritual things are compared with natural things. A little food thoroughly masticated and digested will do us more good than much food improperly eaten. So with the Bible. A few verses thoroughly understood will feed the soul to a far greater extent than the reading of many chapters. I do not wish to drop the idea that much reading is not good, but I do mean to say that greater results will come from a careful study of a part of a chapter than from the careless reading of many chapters.

The Bible is a wonderful book, full of thrilling passages which cover every need. Oh, such rich promises, such comfort, such love! Its richness and greatness cannot be fathomed. How sad it is that so many Christian professors read it so little! Dear reader, do you find comfort in perusing its sacred pages? If you find that your faith is weak, read Heb. 11. If you feel that your foundation is not sure, read Deut. 32. If you find yourself a little surly at times, or cross, or fretful, read 1 Cor. 13. If you need rest, read Heb. 4. If you find you are getting selfish, read 1 John 3. If you want more of the Holy Spirit, read John 16. If Satan has been gaining a victory over you in your efforts to overcome trials, read Rom. 8. And so whatever you are difficult may be, go to the blessed, consoling Word of God for comfort and encouragement. It is a wonderful

storehouse of knowledge. Its greatness cannot be measured, its origin is divine. God is the author, Jesus Christ its sanctifier and the Holy Spirit its teacher. Its theme from cover to cover is love, its teachings pure and simple, and its promises sure.

By a careful, prayerful and earnest study of it we gain power to overcome, grace to help in time of need, wisdom of which this world knows nothing, and favor with God and man. By believing it we receive rest for our weary souls, the sweet communion and fellowship of the Holy Spirit and everlasting life in the world to come. It will abide forever and ever. By it the world will be judged, the saints rewarded and the wicked condemned.

To learn to know it is one of the greatest blessings God has ever given to mankind, and to tell it to others ought to be our greatest joy. It is to the sin-sick soul what the drug store is to the sick body. There is not a case of sin sickness which cannot be cured by taking the medicine prescribed by the "Great Physician," the divine Healer. But to send a young convert or an inquiring soul to the Bible without pointing out with great care just what passages or chapters are needed for his case, is a good deal like sending a sick man to the drug store with the injunction to help himself. It will not do. We'll put and timely prescriptions are needed. The drugs are all good and when used in the right way, at the right time and in proper quantities, will do their work perfectly. So with the Word of God; it is all given "by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3:16. But some parts are expressly suited for conversion, others for judgments, others for holiness, etc. To be able by God's help to deal out to mankind such portions of Scripture that are best fitted for each case, is truly the grandest privilege a child of God may desire. May God help us all to "search the scriptures," to lay hold on his promises and deal them out wherever we may have opportunity, that God may be glorified, our fellowmen benefited and ourselves helped to a higher life in Christ Jesus.

Allensville, Pa.

JUDGMENT DAY DISAPPOINTMENT.

Depending on my good old mother's prayers.

On my moral character.

On church membership.

On my respect for religion, the ministers, the church.

On voting for prohibition and talking against liquor traffic.

On square dealing in business and doing about right generally.

On watching Christians closely, and forming an opinion that I am about as good as the average.

On visiting the sick and poor and talking to them about Jesus.

On doing all I can to help the church in all its various departments.

On my minister's opinions and approval of my life in general and the exalted opinion of all my friends.

On saying my prayers and reading the Scriptures daily.

The Real Passport.

Ye must be born again. His Spirit witnesses with our spirit that we are the children of God.

The blood of Jesus cleanseth from all sin. He that endureth to the end shall be saved.—S. W. Fessenden, in "Word and Work."

For the Herald of Truth.
THE BEST GIFT.

By Alice May Douglas.

A broken and a contrite heart
From every sin set free—
That is the gift, dear Lord, that's most
Acceptable to thee.
Sackcloth and ashes dost thou spurn,
Thou dost not ask for man
To fast, but simply at all times
To do the best he can.
Bath, Me.

For the Herald of Truth.

THE SWORD AND THE BALLOT.

By P. Hosteler.

Do we as non-resistant people stop to think that the sword, or force of arms, and the ballots that elect men to office whose duty requires, if necessary, the use of arms, admit of very little, if any, distinction? Nor can we well distinguish between voting to make laws or using the sword to enforce the laws. Laws that are not enforced are worthless. When we vote for a president we are really hiring an agent or a servant to enforce the laws of the United States; and in doing this we authorize him, if need be, to declare war and call upon the army and navy to fight for the country. When we vote a man into such a position it would be inconsistent should we refuse to assist him in fulfilling his mission. When we vote for a law we ought to stand ready to help enforce that law. Some of our people think that Carrie Nation's methods of fighting the saloons are all right, and there are many who do not think so, and yet it is not true that if we vote for a law to force the saloons out of existence that we obligate ourselves to enforce that law by sword, hatchet or musket if need be? Whenever we take part in elections we are in great danger of being compelled to take up arms to enforce or defend the officers or laws voted for.

East Lynn, Mo.

Note.—There are issues upon which God's people may consistently vote, but, as a rule, the farther we keep away from the polls and politics, the more consistent will be our lives and the more power we will have with God and with men.—Ed.

For the Herald of Truth.

JESUS AND THE SABBATH.

By Lena Drange.

The disciples were accused by the Pharisees of breaking the Sabbath. There are still criticizing Pharisees in the world watching the Christian's daily life, so we should be very careful, for we are living epistles known and read by all men. The world reads the Christian's life more than the Bible, but Christ told the Pharisees if they had known they would not have condemned the guiltless, and if our lives are such that the guiltless, and if our lives are such that the number that he calls blessed when men shall persecute and say all manner of evil against us falsely for his sake. He tells us to rejoice, for great is our reward in heaven. Then Christ went into the synagogue and beheld a man whose hand was withered, but even Christ was not free from these accusers and they asked him if it was right to heal on the Sabbath day. He told them, "It is lawful to do well on the Sabbath day." Christ did not only do well on the Sabbath day, but every day, so we should live Christian lives every day, not only on the Sabbath day, and while we can not do any of the great things that Christ did, we can do small deeds of

kindness and work that is daily strewn along our pathway of life. Let us not be discouraged and despise small things, lest we hear that awful sentence of the man who had received one talent.
Cullom, Ill.

BY THE SPIRIT'S POWER.

The presence and power of the Holy Spirit are all important to any ministry. Newman Hall stood early one morning on the summit of Snowdon, with a hundred and twenty others, who had been attracted thither by the prospect of an unusually grand sunrise. They were not disappointed. As they stood watching the sun tinge the mountain peaks with glory, and sparkle in the valleys, that he could not preach, but felt moved to pour out his soul in prayer. As he supplicated, the tears rolled down the faces of the people. A superhuman stillness possessed them. Quietly, with solemn awe, they descended the mountain and scattered. Afterward, visiting this region, the doctor was informed that forty people were converted that morning and had joined the little church in that neighborhood. "But," said he, "I did not say a word to them; I only prayed." "Yes, and more wonderful still, they did not know a word you said, for none of them can speak English, only Welsh." God will bless the feeblest instrumentality, he will use the humblest means, if we will but abandon ourselves to the power of the Holy Spirit and do absolutely as he directs.—The Christian Life.

SUNDAY SCHOOL CONFERENCE.

The Ohio S. S. Conference will be held Aug. 17, 18 and 19, in Champaign Co., Ohio, in a grove about three miles south of West Liberty on the Urbana, West Liberty and Bellefontaine trolley line.

MARRIAGES.

Risser.—Stern.—Near Rheims, Lancaster Co., Pa., by Bish. Martin Ritt, Menno H. Risser and Lizzie S. Stern.

DEATHS.

Hunsberger.—At New Dundee, Ont., on June 2, 1904, Sister Elizabeth Snyder, wife of Aaron Hunsberger, aged 69 Y., 8 M., 14 D. She suffered for a considerable time before her death from cancer of the internal organs, but endured the pain with fortitude and resignation to the will of God. She was faithful unto death. Buried in the Blenheim Mennonite cemetery, June 5th. Bro. Jacob Woolner spoke in German and Bro. Noah Metzler in English from Rev. 14:13. A large number of people had gathered to pay the last tribute of respect to the deceased.

Buckwalter.—May 12, 1904, Catharine (Linter), widow of Levi Buckwalter, entered into her 72nd year. Funeral services by John Landis and Sanford Landis, Mark 14:8. She was a faithful member of the Mennonite church.

Zehr.—George Zehr died June 16, 1904, at the home of his son, Christian Zehr, near Minier, Ill., at the age of about 78 years. He had been sick quite a long time, but was very patient in his affliction. His hope was built on Jesus' blood and righteousness. He was a member of the A. M. church at Hopedale, Ill. Buried April 17, in the A. M. burying ground near Hopedale, Ill. Funeral by John Egel, Sr., in German and Samuel Gerber in English. John C. Birky.

Gingerich.—Florence Mabel Gingerich was born March 7, 1903, died May 13, 1904, aged 1 year, 6 D. She was buried May 14th; funeral services by Daniel Nafziger and Joseph Egel.

Shank.—Near Milnor, Franklin Co., Pa., on Jan. 28, 1904, John B., only son of Bro. Daniel and Sister Annie Shank, died of diphtheria, aged 6 Y., 11 M., 28 D. It seemed medical skill, the ministrations of tender parents and uplifted prayers could not withhold the death messenger, but God in his wise providence saw fit to visit this home and remove a flower and transplant it into his heavenly

kingdom. Johnnie lingered but a few days. He leaves a father, mother and a younger sister, with many other relatives and friends to mourn his early departure. Johnnie had a desire to stay, but God thought it not best. The Lord giveth and the Lord taketh away; blessed be the name of the Lord. Funeral services were conducted at the Reiff M. H. by Christian Strite and George Keener. M. L. M.

Eash.—On May 30, 1904, in Conansburg, W. Va., Somerset Co., Pa., after an illness of about 20 years, Adam Eash, aged 61 Y., 10 M., 26 D. He was a member of the Mennonite church. He leaves a wife, one son, two daughters and an aged father-in-law, to mourn his departure. Funeral services on May 31st by D. S. Yoder and Jonas Blanch. Buried in the Stahl cemetery.

Moyer.—At his late residence near Campden, Ont., Bro. John H. Moyer passed away on the 28th of May, 1904, aged 81 Y., 3 M., 18 D. Just two weeks before his companion was called to her eternal home. Bro. Moyer's death was quite unexpected. He contracted a cold, which resulted in an attack of pneumonia and induced a stroke of paralysis. In four days he yielded to the attack of the diseases and his life was gone from us. He leaves to mourn the loss of both parents, two sons and three daughters. He was buried on June 1st in the graveyard near Campden. Funeral services were held by Gilbert Bears and S. F. Coffman.

Schletzbaum.—June 2, 1904, Gilbert, son of Joseph and Susan Schletzbaum, aged 2 Y., 10 M., 26 D. Funeral services by C. D. Yoder of Windom, Kansas. Text, Psa. 102:15, 16.—"As for man, his days are as grass."

Schletzbaum.—On June 7, 1904, little Mabel, infant daughter of Joseph and Susan Schletzbaum, aged 3 M., 1 D. Funeral services conducted by C. D. Yoder from 2 Kings 4:26.—"Is it well with the child?" May God comfort the sorely bereaved parents.

Livingston.—On the 25th of May in Somerset Co., Pa., of consumption, Sister Elizabeth, wife of Bro. John Livingston, aged 28 Y., 8 M., 7 D. She was a faithful member of the Mennonite church for over ten years. She leaves a sorrowing husband four little children, father and mother, three brothers, five sisters and many friends to mourn for her who was so much needed here to bring up and care for her small children. But they need not sorrow as those who have no hope. She was buried on the 21st at the Blenheim M. H. Services by S. G. Shetter, James Saylor and L. A. Blough. L. A. B.

Detweiler.—On the 2d of June 1904, in Elkhart Co., Ind., of consumption, Elizabeth Arietta Bulard, wife of John Detweiler, aged 22 Y., 8 M., 23 D. She was born Sept. 9, 1881. Her mother died of the same disease when Elizabeth was a little girl. She was married to her surviving husband, April 8, 1902. She leaves besides her sorrowing husband, one child about a year old, parents, two brothers, one sister and two grandmothers to mourn her early death. Some weeks before her departure she was baptized and received into church fellowship. She was fully resigned to the will of her heavenly Father, though she would gladly have lived for her child and her husband's sake. Her last words were to her father, "Papa—angels." Funeral services were held on the 4th of June at the Mennonite M. H. in Elkhart, and were conducted at the home by George Lambert, and at the church by A. Yoder and John F. Fink from 1 Cor. 15:54-57. It is sad indeed to have one so dear and so much beloved taken away from the usefulness and activities of life, but our consolation is that we need not mourn as those who have no hope, for she will be with us to the better home, and we hope the dear ones she left may all prepare themselves and be also ready for the mansions of bliss when the Savior comes to call them home. F.

Rickert.—On the 6th of June, in Perkasie, Bucks Co., Pa., of the infirmities of old age, Daniel K. Rickert, in the 71st year of his age. Funeral services were held at his late residence, on the 9th. Interment at the Deep Run Mennonite church, of which he was a member for over fifty years. He is survived by his widow and one daughter, Mrs. William H. Powell, of Doylestown.—"Intelligencer."

ITEMS.

Andrew Carnegie recently announced that he has set aside five million dollars, the income from which is to be used to reward heroes of peace in the United States and Canada. Of it he says: "It is my own idea, without suggestion from others." Most of the rewards in this world have gone to the heroes of war, and it is time that the heroes of peace receive notice. Acts of heroism not surpassed by any man in any country at any time are frequently performed by men

and women, and boys and girls, without any thought of being heroic. It is well that these should be remembered. They always receive the best of all rewards. The fund will not be available until the commission having it in charge formulate their plans. No doubt when the time for giving rewards comes, the commission will have enough to do in weighing the comparative worth of the deeds which will be brought to their attention.

Foreign mission statistics show that at the beginning of the year 1903 the evangelical churches of the world had upon the field of missions 4,697 ordained missionaries, 4,337 ordained natives and a total of 84,740 salaried workers of all kinds.

The Ohio Supreme Court has sustained the Beal law which was contested by the saloons. The law provides for local option by counties and under it the greater part of the state has gone dry. Steadily the viper of the saloon is being driven into its hole.

The American Peace Society has just held its sixth annual meeting in Boston. It urges the American government to seek to secure peace between Russia and Japan.

FINANCIAL REPORT

Of the Mennonite Evangelizing and Benevolent Board for May 1904.

RECEIVED.

Evangelizing—Yorks Cong. Ind., \$37.42.
Chicago Mission—Home S. S. Conf., Blough Cong., Pa., \$9.30; A. R. Miller, \$1; A. H. Miller, \$2; Primary S. S. Class, Washington, Ill., \$1.35; Mennonite S. S., Napanee, Ind., \$7.00; Mrs. Anna Wolf, \$5; Friends, Mich., \$2.30; Sister Shirk; a Missionary Circle, Goshen, Ind., \$4; Friends, Lutz, Pa., \$5; Anna Litwiler, \$6; Sister Litwiler, Metamora, Ill., \$5; rents \$29. Total, \$78.55.

Chicago Mission Building Fund—Noah Hoover, \$3; Springs (Pa.) and Casselman (M.) Congs., \$95.25; Friends, Canton, Kan., \$3.50; two Sisters, Prospect, Ill., \$2. Total, \$106.75.

India Mission—Howard and Miami Co. (Ind.) Congs., \$10.40; Millersville and Rohrerstown Congs., Pa., \$25.50; Church Middle Dist., Rockingham Co., Va., \$45; Olive Cone, Ind. (workers personal), \$5; different collectors in Isaac Eby's bishop district, \$205; Mt. Zion Cong., Mo., \$10.62; Cullom S. S., Ill., \$5; S. S. Conf., Markham, Ont., \$29.41; Chambersburg Cong., Pa., \$26. Total, \$375.53.

India Orphans—Olive S. S., Elkhardt Co., Ind., \$15; a Sister, Cullom, Ill., \$15; Allen H. Miller, \$15.25; White Hall S. S., Mo., \$15; D. S. Weaver, \$15; Joseph Springer, \$15.50; Palmyra S. S., Marion Co., Mo., \$15; D. F. Driver and others, \$15; Samuel J. Showalter, \$15; C. Elgest, \$15; John D. Yoder, \$15; G. G. Warner, \$15; a Bro., Iowa, \$10; Markham S. S., Ont., \$18; Noah Hoover, \$45; S. S. Sprengle, Olla, \$1.40. Total, \$215.15.

Old People's Home—Eliza Botzner, \$5.
Fort Wayne Mission—A Sister, Parnersville, Pa., \$1; D. H. Bender, \$1; Eliza Botzner, \$5. Total, \$7.00.

PAID.

Evangelizing—P. R. Drunk, for workers in Ohio, \$25.00.

Chicago Mission—Living, \$25.65; domestic, \$6; fire escape, \$68; charity, \$6.50; car fare, \$5; gas, \$10.25; stationery, \$1; express, 25c; dry goods, \$6; laundry, \$5.19; sundries, \$3.55. Total, \$127.84.

India Mission—American Mennonite Mission, \$75. Interest, \$2. Total, \$77.

India Orphans—American Mennonite Mission, \$375.

Fort Wayne Mission—(Reported by J. F. Bressler), S. S. collection, \$3.50; a Friend, Col. Grove, O., \$1; Comr., Hubbard, Ore., \$5.50; F. A. Newchwanger, \$2.82; John Thut, \$1; a Bro., Col. Lawrence, O., \$6. Total, \$14.41. PAID—S. S. supplies, \$3.55; basket and moped, 25c; scrubbing hall, \$1; rent, \$12. Total, \$16.80.

Gratefully,
G. L. BENDER, Treas.

* Received for bank failure. Heretofore these special contributions have not been so marked in my report, but it was thought best to mark them for the benefit of those who thus contributed.

REPORT OF BANK FAILURE.

Amount lost, by Evangelizing Fund, \$259.20; India Mission, \$1,102.35; India Orphans, \$600; Orphans' Home (Ohio), \$1; Fort Wayne Mission, \$26.30; expense for three affidavits, 75c; mortgage and interest, \$7.25; telegrams to New York, \$1.43. Total, \$2,006.16.

Amount received to June 1, 1904.—Evangelizing Fund, \$207.56; India Mission, \$809.08; India Orphans, \$480.60; Orphans' Home, \$1; Fort Wayne Mission, \$26.30. Total, \$1,524.54. Leaving a balance sheet of \$481.62.

We have the promise of the second 10 per cent. dividend (199.67) from the bank by July 1st, which would make the amount short \$281.95. Of this amount \$25.72 will be for the Evangelizing Fund, \$199.56 for India Mission; \$59.40 for India Orphans. We truly feel very thankful to the friends who so liberally helped us in this loss, and hope that before long the balance shortage will all be wiped out by those who have not yet sent in their contributions. The mortgage is now released and the treasurer is individually released, yet the Mennonite Evangelizing & Benevolent Board will still be in debt for the balance of \$281.95 after we receive the next dividend from the bank. This no doubt will be the last dividend we will be paid, at least for some time.

Gratefully yours,

G. L. BENDER, Treas.

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Sale of Special Rate Tickets began April 25th. Rates from Elkhart, Ind., are as follows:

TICKETS good returning until Dec. 15, 1904, \$14.90
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COACH EXCURSION TICKETS, good returning within seven days, will be sold only for advertised coach excursion days, tickets to be good only in day coaches, whether on regular or special trains, every Tuesday and Thursday from May 17th to June 30th, inclusive, at \$7.55

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Published Weekly.

ELKHART, IND., THURSDAY, JUNE 23, 1904.

Vol. XLI. No. 26.

EDITORIAL NOTES.

A free-mason is invariably an enslaved mechanic.

A cheerful disposition is friendship's best achievement.

Jesus manifested his power to "save to the uttermost" by entering Paradise with an executed criminal.

Character is the fundamental principle of every life whose existence has been uplifting to any other life.

The door that opens into the theater usually closes the entrance to moral purity and spiritual blessedness.

The superscription Pilate wrote for the cross of Jesus, while it was a taint to the Jews, was nevertheless a tribute to Jesus.

We can only send forth streams of blessings to others as we keep the fountain of our hearts replenished with showers from above.

Consecrated talents and Christianized cash are a combination whose powers to revolutionize the world for the right are unbounded.

To dispense with the Sabbath and its restful, uplifting influences is like a lame man throwing away his crutch or a blind man discarding his guide.

If the person who sends us 36 cents and orders "12 German Lesson Helps for third quarter, 1904," will please send us name and address, we shall be pleased to fill the order, otherwise it will be impossible for us to do so.

Bro. Noah H. Mack resorts to the sermon method in answering a query that seriously concerns our young people and threatens the best interests of the church. His teachings, arguments and appeals are worthy, our prayerful consideration.

The question as to whether the Christian could lend his influence to the promotion of the World's Fair and still maintain his proper relation to his Lord and Master, is led to the proper place for final settlement by Bro. J. R. Shank in an article found in this issue of the Herald, entitled, "The Christian and the Spirit of the Age." Read it.

John Alexander Dowie's stay in London, England, was short. He secured lodgings at a hotel by withholding his name, but when his identity became known, he was barred from this and all other hotels in the city and he considered it prudent to leave the country straightway. His slanderous attack on King Edward had embittered the populace against him.

"The Ethics of Secretism," is the caption under which A. C. Dixon, pastor of the Ruggles Street Church, Boston, Mass., writes an article found on another page of this issue of the Herald. He gives nine plain, logical, indisputable reasons why the lodge should not and can not receive endorsement from good, moral, Christian people. Read the article; its arguments are reasonable and well founded.

On May 5, 1904, 130 delegates representing the congregations of Hesse and the Palatinate in Germany met in conference at Ernstweiler. An important feature of this conference was the earnest effort made to unite all the Mennonite and Anish congregations in Germany into one general conference. Repeated efforts to accomplish this end have been made without success during the last forty years. Hopes for such a union are now brighter.

H. van der Smitten, editor of the "Mennonitische Blaetter," published at Hamburg-Altona (Germany), was expected to land at New York on Saturday, June 18th, and preach in Philadelphia at Pastor N. B. Grubb's church on Sunday, June 19th. He expects to spend some time in America for the benefit of his health and to study the condition of the churches. We anticipate a call from him at the Mennonite Publishing House. It will certainly be gratifying to us to meet the editor of the leading Mennonite paper in Europe.

The editor has just returned from a week's visit with friends and loved ones at home, Springs, Pa. We, of course, enjoyed the grandeur of the mountains of old Pennsylvania, the cool, clear, sparkling spring water, the meeting and association of friends, the pleasure of worshiping with the home congregation, etc., but only those who know, experimentally, the nature and intensity of paternal love and affection are able to realize to any great degree what it meant to catch the smile, hear the prattle and feel the em-

brace of our "dear little ones" after a separation of four months. The Lord be praised for his goodness.

A Fearful Catastrophe.—On June 15th, while the steamboat General Slocum was on her way from the East Sixth street pier, New York, to Locust Point, Long Island, loaded with more than a thousand souls, the majority of whom were women and children, members of the St. Mark Lutheran Sunday school, who were on an excursion, conducted by their pastor, Geo. C. F. Haas, fire, supposedly caused by dropping a lighted stump of a cigar down one of the companionways around which a number of men had been smoking, broke out and soon reached some oily material, causing the flames to spread so rapidly that in a very short time it became evident that the ship was doomed. A frightful panic spread among the passengers. The captain headed the steamer for Riker's Island, about two miles away, but before this point could be reached, death by burning, crushing and drowning had claimed about 800 victims.

Heart-rending scenes were enacted, men trampling children to death in their wild frenzy to reach a place of safety; frantic mothers throwing their little ones overboard and plunging in after them in order to escape the murderous flames, only to meet death in the waves; children crying piteously for their parents to save them from the terrible flames; then the final shock when the steamer struck a rock and went down, carrying many to a watery grave who had hitherto escaped from the flames and the crashing of decks and timbers.

Carelessness on the part of the owners of the ill-fated Slocum is charged as the leading cause of the disaster—inflammable substances in evidence, poor fire protection, unseaworthy life-preservers, worthless hand boat equipment, mismanagement on the part of the captain in not beaching the vessel sooner, etc. How many lives are sacrificed every year by this giant Neglect! and he usually claims his victims among the careless, pleasure-seeking masses. The Trojans' theater disaster is a similarly awful incident. What is true of the natural is true of the spiritual. Eternal destruction claims its victims by the thousands every year, allured thither by criminal carelessness and neglect of the soul's best interests. "How shall we escape if we neglect so great salvation?"

PAYD OCT. 3, 1899

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PERSONAL MENTION.

The Aeolian Harp.—This is one of the most primitive as well as one of the most peculiar of musical instruments. The most striking feature about this instrument is, that while it is of human construction, no human performer is ever supposed to draw from it the notes of harmony it contains, but this is left to the efficient dexterity of the fingers of the Wind. Some of us still recall the sensations produced as we listened to the weird strains coming from a very crude form of this harp placed in the sitting-room window by our own boyish inventive hands even against mother's protest.

A gigantic form of this harp was constructed in Germany some years ago by an old baron who stretched huge wires across from one great tower to another standing far apart on opposite corners of his castle. Ordinary winds produced no effect on this mighty instrument; but when fierce storms and hurricanes came rushing down the mountain side and hurled themselves against those wires they would vibrate and there would roll out the most majestic strains of music that could be conceived.

It is thus with many of the deepest and grandest possibilities of the soul. The soft and balmy zephyrs that fan the brow of ease and ripple cheerily through the hours of prosperity and repose, give no token of the tender pathos, the deeper emotions and the grander symphonies that lie hidden in the human soul and are only awakened and developed when assailed by the tempest's wrath. But when the furious hurricanes of trial, sorrow, temptation and disappointment come sweeping down the hills of time and would engulf and destroy the entire being, it is then that the strength, beauty and steadfastness of the Christian's character are made manifest, and with the bursting wail of anguish rises the swell of jubilant grandeur and sweeps upward to the throne of God in a song of triumph, victory and praise, and the world is startled to witness the marvelous power and fortitude God gives his faithful ones.

Blessed are such hours of trial to the saint of God: his "tribulation worketh patience; and patience, experience; and experience, hope." The cross presses sweet songs from the heart that would otherwise only give discordant strains of murmurings and complaint. The fiery furnace brings out the faith that defies and overcomes fire; and the sterner our afflictions the sweeter the strains that flow from the stricken strings of the consecrated heart.

Let us then glory in the cross of our common Lord, who himself was made perfect through suffering and who, touched with the feeling of our infirmities, pities us, loves us and helps us, amid all our woes.

"Thrice welcome, then, our sorrows be,
Though nature faint beneath the smart;
Since every throb supplies a key
To open the Redeemer's heart."

The world will fully agree to be Christian tomorrow, if Christ will permit them to be worldly today.—Arnott.

Bish. Benj. Weaver officiated at a baptismal service near Martindale, Lancaster Co., Pa., on Sunday, June 12th.

Bro. Ed Miller of Springs, Pa., filled the appointments at Gortner, Md., over Sunday, May 29th. He was accompanied by Sister Miller and Bro. J. H. Bender.

The brethren Abraham Zook and John Mast of Mifflin Co., Pa., conducted communion services near New Wilmington, Lawrence Co., Pa., May 29th.

Bish. John K. Yoder of Smithville, Ohio, who was very low from the effects of a paralytic stroke, is so far improved again that he can be wheeled about in his chair.

Bro. J. N. Kaufman of Rockton, Pa., and Bro. Jos. Beyer of Belleville, Pa., attended the communion services held at Martinsburg, Pa., on June 5th. They filled several other appointments.

Bish. Andrew J. Miller of Charn, Ohio, and Pre. Jacob J. Stutzman of Millersburg, Ohio, both of the Old Amish church, accompanied by their wives, visited with the Amish brotherhood in Somerset Co., Pa., during the second and third weeks in June.

The brethren M. J. Troyer and D. J. Troyer of Bucklin, Ford Co., Kan., both suffered the entire destruction of their barns and also the removal of their dwelling houses from their foundations by a cyclone that passed through the settlement on May 31st. Many other buildings were demolished, but no loss of life is reported.

For the Herald of Truth.

A SERMON.

By Noah H. Mack.

Written in response to the query appearing in the June 9th issue of the Herald: How can we more easily and successfully keep our sons and daughters from associating and intermarrying with the sons and daughters of the world?

"And these words which I command thee this day shall be in thine heart: and thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thine house and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hands, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house and on thy gates." Deut. 6: 6-9.

The answer to this question is with the Lord. The Lord will not hide his face from them who diligently seek him. In the Word through the Spirit we find the Lord, and with him are blessings and rewards. They are in his hand to give freely to all who love and obey him. The children—our sons and daughters—are the gifts of God (Gen. 33:5).

The Lord will bless all his gifts to his servants when they consecrate the same to the glory of his name and not use them to their own carnal gratification.

Many in our church are being alarmed today at the rate at which young people are

being drawn into other societies and churches. It is well that there is an awakening concerning this matter. But do we stop to hear what the Lord says in the second commandment? Is it not because parents love the world more than Christ that their children stray away? Is it not because parents are studying, talking, teaching more earnestly concerning worldly affairs and worldly standing than they do about Christ and the salvation of souls, that their children care so little about the religion of Jesus Christ—the religion of their parents?

Notice in the language of the text how God commanded Israel to teach their children with diligence and persistency the commandments of the Lord, and have the same continually displayed before their eyes by signs and writings, also to speak about the wonderful deliverance from the bondage of Egypt by God's mighty hand.

Do I? Do you? Do all fathers and mothers who read, so teach and speak to their children concerning their deliverance from the bondage of sin and Satan, and thus express the wondrous love of Christ continually in the presence of the children, and daily fall upon their knees around the family altar with the children, in prayer and thanksgiving to the Lord? When Paul remembered the faith of Timothy's grandmother Lois and of his mother Eunice, he was persuaded that the same faith dwelt in Timothy and he could with confidence entrust to him the important office of a bishop. At the humble prayer of Hannah the Lord granted her Samuel. She consecrated him to the Lord. He grew up to her joy and to the good of the people of God.

We want to notice one example of disobedience. Solomon transgressed God's law of marriage. The curse which followed caused the division of the kingdom through the tyranny of his son who was his offspring through the unlawful marriage.

We shall have our children to our joy and comfort with us in the church when through the lives of parents and grandparents faith and obedience are exercised in simplicity, meekness and true holiness. "Blessed are the meek, for they shall inherit (possess—Ger.) the earth." Where is meekness? Where is faith? Where is holiness? The followers of Christ—plain people—array their children even from infancy in the styles and fashions of the world. They also fix up their houses and homes to balance up well with styles in general to attract the eyes of the worldly-minded. Who can note that this is the very means to attract the worldling to carry away your daughters into captivity? This worldly conformity is contrary to the law of the gospel of Christ. Give that precious gift, that tender, innocent soul that God blessed you with, to the devil for a while, then expect the Lord to bring it back to you when you want it.

When your son or your daughter has learned sin and to delight in it, the downward road to destruction is being followed, and what are you going to say to God when you delighted in this earthly display in the tender years of your child? The only way open to grace is by true repentance with the parents. Oh, the abominable pride in the church in many places and no signs of repentance! How sad! How can you as the plain follower of Christ thus array your innocent child in worldly display? Is it not because you have pride in your heart? And while it would not do to array yourself in the styles of the world your heart delights in feasting upon the appearance of your child and your house and home.

Children consecrated to God at their birth, taught, trained and restrained in piety and godly fear, will seldom stray away into other

June 23,

1904.

society. God has given this charge to parents that they watch and rule over their children; for this reason parents must give an account of the bringing up of their children. Disobedient children disqualify a brother from being a bishop, minister or deacon. For the edict is that a man must "rule his house well" before he can hold such office. Parents who have not the control over their children have not the blessing of God as promised. According to the divine plan sons and daughters cannot give themselves in marriage, but the parents are to have the authority in this matter (Deut. 7: 3, 4; 1 Cor. 7: 38). Sons and daughters who recognize this divine arrangement and obey God and their parents and prayerfully seek divine guidance will receive a great blessing to themselves, to their parents and to the church.

Some take the excuse for this worldliness and display on the part of the young that they would not be recognized, would be looked down upon, etc.; but certainly this is an unsafe way. You do not want the worldling to delight in your daughter to follow her and steal away her heart.

The church of believers must bestir herself and look after the spiritual wants of the young. Frequent meetings of a spiritual character are a necessity; for here young and old meet to be spiritually taught and edified, to have the way of life made plain to them, the way of the tempter pointed out and warned against, and, besides the way to escape the tempter shown. Many an innocent young soul has fallen prey to the tempter because of the lack of teaching along this line.

These arrangements are especially necessary where congregations are small, so that the young and old of several congregations may become acquainted with one another. This coming together will bring some expense, but this is money well spent and after all is not as expensive as the following of all manner of worldliness and lust.

Who will search the Scriptures? Who is willing to be reproved of the Spirit of God and be brought under his power? Let all come to the feet of Jesus and learn there, and our church shall be blessed with the strength of young souls in Christ Jesus. But all who desire to help the cause along, must be examples in faith, in self-denial, and do that which they teach (Ezra 7: 10).

New Holland, Pa.

For the Herald of Truth.

OUR INFLUENCE AND ITS EFFECTS.

By Fannie Ebersole.

Influence, it seems to me, is an impression stamped upon the heart of an individual by the words and conduct of another, and is ever widening like the circles which are formed when we throw a pebble on the water. The kind of influence which we throw out depends largely upon the life which we lead, and that, in turn, depends upon the habits—either good or bad—which we have acquired along the journey of life. These habits finally become firmly fixed and our character is established.

A certain writer has said, "Character is the stamp on our souls of the free choice which we have made through life, of good or evil." If we choose the good, our guide will raise us up and bring us to a much higher standard than we alone could hope ever to attain, but if we choose the evil one and continue to follow him, the way will keep growing darker, for he will not be satisfied until he has dragged his victims down to the depths of his unrighteous kingdom.

The Christian oftentimes does not realize how his influence may affect others in the way of choosing whom they will serve, or like Cain, he may be inclined to ask, "Am I my brother's keeper?" It is true that every one must give account of himself to God, but yet we are in a measure responsible for the effect which our influence has upon those with whom we come in contact.

What beautiful possibilities are contained in the single word "Influence"! Paul, in Rom. 14: 7, says, "For none of us liveth to himself." Every life is a thread woven by a powerful hand into the great tapestry of existence. It cannot be extricated and set apart by itself, but is continually reacting on others. God has a work for each of his children, and he who does not comply with the Father's wishes is hindering the fulfillment of the purposes for which we were placed on this earth. The good or evil example of an individual do not concern himself alone, but are doing much towards making the world either better or worse. One life is a very minute part of the vast mechanism of creation, and yet how significant it is!

Every lover of books knows how we are influenced by the literature which we read. If then we are influenced by the writings of those whom we have never seen, the lives of those around us will surely have a still greater effect. Perhaps we do not realize how great is the power of unconscious influence. If we were conscious of it we might be able to resist the kind which we know would not be beneficial. But as it is, before we are aware of its existence, it has sunk deep down in the heart and because of its being there the life has been slightly changed, thus making the influence of that life either better or worse than it has been before. In the beautiful words of Richter, "If thou knevest that every black thought of thine or every glorious one separated itself from thy soul and took root outside of thee, and for half a century—oh, infinitely longer than that—pushed and bore its poisonous or healing roots, oh, how piously wouldst thou choose and think!"

Silent influence may also be termed unconscious influence. Speaking of Christ, the prophet Isaiah said, "He shall not strive nor cry; neither shall any man hear his voice in the streets."

It is said that more than forty years ago Arthur Stanley (afterwards the famous Dean Stanley of Westminster) attended a great English school, where no boy ever dared to say his prayers. The first night he slept in his dormitory he knelt down as he had always done. He was insulted and ridiculed for it that night and the next. But soon not only did the persecution cease, but one by one the boys followed the quiet and brave example until it became the custom of every one in the school to kneel nightly at the altar of his own bedside. When that boy left the school, without one word on his part, he had prevailed against the bad custom of that little world by his own right act.

A holy life has its influence, through example. In Matt. 26: 13 we have an instance of abiding influence. When Mary came with her box of precious ointment and anointed Christ, he said, "Whosoever this gospel shall be preached in the whole world, there shall also this that this woman hath done be told for a memorial of her." The woman was not striving to exert influence over others. She was simply doing the right thing at the right time and in the right way, but her loving act has become the source of a continuing influence for good. Jesus read the meaning of her deed and said to the disciples, "She hath done what she could." No eulogy, however eloquent, could be grander

or more desirable than those few words from the lips of the greatest orator the world ever knew.

We all desire to be influential; we ought to, at least. God has implanted that instinct in the human heart and he intended that man should use it for the elevation of himself and his fellow beings. It is our duty to see that our influence is being sent out in the right direction and God will see to it that it has the desired effect.

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Matt. 5: 16. The light must first be put in order by the One with whom "all things are possible," and then our part is to simply let it shine. We can scarcely imagine anything less lifting. Yet why is it that sometimes our lights do not shine as brightly as they should? Surely it is not God's fault. He would have them shine with a pure, clear light at all times. Then it must be that we grow rather careless and by so doing our influence is not as the Master would have it. If we are first influenced by the holy life of Christ, then surely our words and actions will be more Christ-like and our lights will shine forth and illuminate the darkness of other lives. Do we sometimes neglect opportunities which we may have for helping others by a kind, sympathetic word? It costs us nothing and may mean much to one who is in need of just such encouragement as we are able to give. The poet says:

"Many a shaft at random sent,
Finds mark the archer little meant;
And many a word at random spoken,
May wound or heal a heart that's broken."

A little act of love or kindness towards a fellow creature is nobler in God's sight than the grandest accomplishment of genius. While the world is bowing before the transient pleasures that perish with the hour in which they began, the children of the King are making a record which time cannot efface, bringing pleasure here below and joy eternal in the end. Those who hope to live with God will naturally desire more than anything else to exert an influence over others which will eventually bring them into the same joy. We must work in harmony with God and he will help us to be good in order that we may do good; then our influence will be the kind that lasts forever and the effects will be such that the King will say, "They have done what they could."

Freeport, Ill.

NEW LIGHT IN A DARK PLACE.

One of the benefits received by the Jews in their captivity in Babylon was the lesson taught them that God can be worshipped apart from holy land and consecrated temples. No temple, no priest, and no sacred place for devotion in the heathen city of Babylon. But the heart longed for fellowship with God.

What could be done? They were forced to meet together in a private house (which was called a "Synagogue," or a place to meet) for worship, and thus were taught to realize a new truth—that God can be served apart from Jerusalem and the temple and the priests, as Christ said to the woman of Samaria. And thus in a strange land they got a new light on the spiritual nature of the true service of God, who is not confined to any so-called "holy place." It is not any place holy—though it be in a wilder-ness or in the mountain top. Our altitudes often serve to open our eyes to behold the glory of God; therefore let us thank God for them.

T. E.

HERALD OF TRUTH.

Thursday, June 23, 1904.

D. H. BENDER, Editor.

Entered March 4, 1904, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau und Herold, one dollar a year. Both papers to one address, \$1.00 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (ranconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and B. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

A SPECIAL OFFER.

To the patrons of the Herald of Truth, and all others who desire to avail themselves of it, we make the following special offer:

The regular subscription price for our two papers, the Herald of Truth and Words of Cheer, when taken separately, is \$1.50 per year. To any subscriber, or person wishing to become a subscriber, who will buy of the Mennonite Publishing Co. a \$25.00 bond and agree to apply the annual interest on his subscription, we will give both these papers for \$1.25, which is just the amount of the yearly interest coupon on a \$25.00 bond. This interest becomes due each year on the second day of May.

This is an easy, practical and very commendable way to assist the Mennonite Publishing Co. in adjusting its financial affairs, and at the same time you will also share in some of the benefits yourself.

We will make the same offer on the Rundschau and the Jugendfreund.

This plan should especially commend itself to our people as a means of aiding the Publishing House. In this way you will get two papers at a reduced price, your interest on the bond will pay for them every year, and at the end of ten years you will receive back your money in full. Thus, without discommoding yourself and without any loss to yourself, you will have materially aided in preserving and maintaining the Publishing House, through which so much good has been accomplished for the church and the cause of Christianity in general.

Furthermore, the sending in of your interest coupons will be much more convenient in paying for your subscriptions than to buy a money order or having to pay to get your letter registered.

These bonds are secured by first mortgage on property valued at a large amount over and above the bond issue, which is first-class security for the loan.

On the first of May each year the interest coupons may be detached from the bonds and sent to the Mennonite Publishing Co., and the subscription will be credited and a receipt sent to the subscriber. Your paper will always be paid up and the matter of arrearages and duns will be avoided.

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Families who have no children or grandchildren who will read the Words of Cheer, may readily find some neighbor or friend or some poor family who will appreciate a gift of this kind very greatly, and while you are helping the Publishing House you will also be helping others.

The bonds are ready for delivery at any time. On receipt of \$25.00 the bond will be sent by return mail, in registered letter, and the bond will be registered and put on record in our books.

Mennonite Publishing Co.
JOHN F. FUNK, Pres.

The Herald of Truth from now to Jan. 1, 1905, will be sent to any one who wishes it for 50 cents. We hope many who are not taking it will avail themselves of this offer. Send name and address with 50 cents in postal money order or in postage stamps.—Mennonite Publishing Co., Elkhart, Ind.

CORRESPONDENCE.

Blooming Glen Cong., Bucks Co., Pa., June 10, 1904.—Dear Brother and Herald readers: Greeting in the Master's precious name. Although there are no special happenings to mention from this place, I will remember the Herald with a few items of church doings. Bro. Sander of Roaring Springs, Pa., suggested some time ago that we should not forget our home ministers in our correspondence. I will therefore mention that the sermon on Sunday, May 15th, was delivered in German by Bro. Peter Loxh from Acts 1:11. On May 22d Bish. H. B. Rosenberger preached from Acts 2:4 in the German language. On Sunday, May 20th, at 11 o'clock, the Doylestown congregation was with us and spoke in English from 2 Tim. 3:1. In a pointed manner he showed the way of life to his hearers. In the evening he preached from Luke 13:6 in the nearby chapel, the meeting house not being available for evening services. May God richly bless all who trust in him, in his prayer.
Wm. D. Pretz.

From the Spring Dale Cong., Augusta Co., Va.—Communion meeting was held at the above named place, according to previous appointment, on June 5th. Bish. Isaac Eby, wife and little daughters of Lancaster Co., Pa., and Bish. Lewis Shank and wife of Rockingham Co., Va., were with us during this meeting. Service on Saturday afternoon was fairly well attended. On Sunday the house was crowded and all were much edified by an interesting sermon by Bro. Eby. He plainly pointed out the plan of salvation. They were with us until Tuesday evening. He also preached on Sunday and Monday evenings, and we trust his labor will not be in vain. There were other brethren, sisters and friends with us from a distance, for which we were glad. It is very encouraging, especially to small congregations, to have visitors on such occasions or any other time. May God's blessing ever rest on all.
Cor.

Weaverland, Lancaster Co., Pa., June 14, 1904.—Greeting to the editor and readers of the Herald. On Sunday, the 12th, Bro. Joseph Wenger of Groffdale was with us and admonished us from God's Word. In the evening services were held at the residence of Benjamin Seisenig, near Martindale. After services Bro. Seisenig was baptized in the stream near his home and received into church fellowship. Bish. Benj. Weaver officiating. We rejoice to know there are still some who hear and obey the Lord's call. Let us not be discouraged, but let us

press onward and forward, for in due season we shall reap if we faint not. The earnest, fervent prayer of the righteous availeth much, but not all—we must do our part, we must assist in the work for the winning of souls, and the upbuilding of the church.
D. S. Wenger.

Iowa, Louisiana, June 14, 1904.—Dear Herald readers, Greeting: On the 12th of June one precious soul was received into church fellowship by baptism. May he be fully given to the Lord that he may be a light to those who are yet in darkness. On the same day communion services were held. Nineteen persons partook of the sacred elements in remembrance of Christ. Bro. J. Nice officiated at this service. We ask an interest in your prayers for the congregation at this place, that we may be the means of bringing some lost souls to Christ.
Cor.

Bethel Cong., Garden City, Mo.,—Dear Herald readers, Greeting: Bro. D. F. Driver of Morgan county came into our midst May 12th, and delivered a number of interesting sermons. On the following Sunday communion services were held and almost the entire congregation expressed a common union. May God grant that this union be maintained until we meet in anison around that great white throne.
Cor.

From Freeport, Ill.—The congregation at this place enjoyed a season of refreshing from the presence of the Lord, during the time of the Sunday school and church conferences held here June 1st to 3d. Bro. and Sister A. H. Leaman of the "Home Mission" at Chicago, remained with us until the 9th, during which time Bro. Leaman broke to us the bread of life, the Lord blessing the work to the gathering of a number of souls. May the Lord abundantly bless and keep the same faithful in his service. The brethren Martin Rutt and Levi Ebersole of Elizabethtown, Pa., were with us on Sunday, the 12th, and preached to us the life-giving Word. Their short stay was much appreciated. May the Lord abundantly bless their labors.
Cor.

Sterling, Ill., June 13, 1904.—On the 4th of June Bro. Christian Good arrived in our vicinity to assume charge of the church at this place. Bro. Good's ministrations last summer were highly satisfactory. He especially endeared himself to us, and a strong effort was made to have him return again this year. We are certainly very much indebted to the Virginia conference for releasing him. On the same day the brethren Levi Ebersole and Martin Rutt and Sister Ebersole and Sister Snyder of Lancaster Co., Pa., arrived here from the Illinois conference. The brethren preached for us on Sunday forenoon and evening, and on Wednesday forenoon Bro. Rutt preached a strong sermon on baptism after which one person was received into church fellowship by baptism. It is the earnest desire of these brethren to see the tie between the eastern and western churches strengthened. May God bless them in their mission of love. The writer, when a youth, heard Bro. Rutt preach; he, too, was a young man then; we are both older now. On Tuesday Bro. D. F. Driver of Versailles, Mo., came here and preached two interesting sermons. These visits were very much appreciated by us.
Cor.

Wellman, Iowa, June 13, 1904.—Dear brethren and sisters in the Lord, Greeting: We have great reason to rejoice at all times when we think of the wonderful blessings

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God bestows upon us continually. The Psalmist says, "Thy blessings are so many that they cannot be numbered." Oh, how thankful we should be at all times for what he does for us! Our Sunday school in the forenoon and the Bible class on Sunday evening were well attended. Our lesson in the latter meeting was 1 Cor. 7 and 8. Bro. C. K. Hosteler of Goshen, Ind., was with us and gave us a short, interesting talk for which we were glad. God grant that we may never be weary in well doing and that whatever we do, in word or deed, may be done to his honor and praise.
Fannie M. Esch.

Lancaster, Pa., June 12, 1904.—Dear Herald readers: It is with pleasure we write again of the Lord's work in this part of the vineyard. We are made to be happy and rejoice in the Lord because a goodly number of precious souls have chosen to be on the Lord's side. On Sunday, June 5th, eleven were baptized and received into church fellowship, while two were reclaimed and one was received from another denomination. Another was baptized at his home in the evening, being unable to attend church, the total number received and baptized being fifteen. This was the largest number, perhaps, ever received at this place at one time. On the 12th inst. communion services were held, when 234 brethren and sisters partook of the sacred elements of the broken body and shed blood of the Lord Jesus. The services were conducted by Bro. A. D. Wenger and Bish. Abram Herr. The meeting was very solemn as well as impressive. We feel that we have been enriched and strengthened to press on toward the mark for the prize of the high calling of God in Christ Jesus.
Cor.

For the Herald of Truth.

ILLINOIS CONFERENCE REPORT.

The Annual Conference of Illinois convened near Freeport, Friday, June 3, 1904, at 9 a. m. The meeting was called to order by Bish. J. S. Shoemaker. After a short song service Bro. Daniel Driver led the devotional service (Acts 15:1-18). Bro. John Nice was chosen moderator; Bro. J. S. Shoemaker, assistant moderator; Bro. Geo. J. Lapp, secretary; Bro. A. H. Leaman, assistant secretary.

The conference address was given by Bro. Christian Good of Harrisonburg, Va. (text, 1 Cor. 3:11), a summary of which is as follows: Church conference is not an institution of late years, but was established in the early church. The question that confronted the church at Corinth was the standing of man. Some said, "I am of Paul," and another, "I am of Apollos." But Christ was the true foundation of their faith. Ministers who go out to preach should be very careful not to preach man's words, but Christ's words. A time of testing will come, and if the material be wood, hay, and stubble, it shall be burned. God wants refined material. Great care must be taken that we do not build on ordinances, such as baptism, feet-washing, etc. If we have built upon the true foundation we will love to keep the ordinances. We should not be afraid of man. If we are called to preach in places where the non-resistant doctrine is unknown, let us not shun to declare the whole counsel of God. The Savior's last promise was to those who were willing to teach all things that he had commanded. If we build on Him (the only foundation), we can rest assured that at the hour of death he will land us safe on the other shore.

Many truths were presented by those who bore testimony to the Word. The following

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bishops, ministers and deacons were present:

Bishops—J. S. Shoemaker, Freeport, Ill.; John Nice, Morrison, Ill.; Martin Rutt, Elizabethtown, Pa.
Ministers—C. C. Snavely, Shannon, Ill.; D. F. Driver, Versailles, Mo.; E. M. Shellenberger, Freeport, Ill.; Daniel Kaufman, Parnell, Ia.; I. W. Royer, Chicago, Ill.; L. L. Ebersole, Elizabethtown, Pa.; Henry L. Shelly, Oregon, Ill.; John McCulloh, Morrison, Ill.; Samuel Yoder, Elkhart, Ind.; Simon Graybill, Freeport, Ill.; John Kreider, Pahrmyra, Mo.; Geo. J. Lapp, Parnell, Ia.; A. H. Leaman, Chicago, Ill.
Deacons—Peter Hahn, Cullom, Ill.; Henry Nice, Morrison, Ill.; Abram Burkhardt, Sterling, Ill.; J. V. Fortner, Freeport, Ill.

The minutes of last conference were read and adopted. The forenoon session was closed by prayer led by Bro. E. M. Shellenberger.

Afternoon session was opened by singing and devotional exercises led by L. L. Ebersole (Psa. 24). The committee appointed at last conference to draw up rules and discipline for this conference district, read its report. After discussion and a few amendments it was adopted by the conference.

Quies. 1.—Should our bishops and ministers be allowed the privilege of officiating at the marriages of those who are not members of the church?

Ans.—Since marriage is honorable in all (Heb. 13:4; Gen. 2:24; Prov. 31:10), and since we have no "Thus saith the Lord," it would be no transgression of God's Word. Therefore be it resolved that our bishops, and ministers by consent of bishops, be permitted to officiate at marriages of those who are not members of the church, provided the contracting parties, so far as we know, are of good moral character.

Quies. 2.—Does this conference favor receiving members into church fellowship who belong to labor unions?

Ans.—This conference does not favor such fellowship, because all that are oath-bound are contrary to God's Word, also because unions tend toward rioting, cause divisions and compel submission regardless of conscientious scruples.

Bro. McCulloh led in prayer, and the afternoon session closed.

Evening session was opened by a short song service. Devotional service was led by Bro. Samuel Yoder, from John 17.

Quies. 3.—Should there be a limit made as to how often members may absent themselves from communion without a just cause, and the same be recognized as being in full fellowship in the church?

Ans.—Members absenting themselves from communion three successive times, can remain in full standing, and are regarded as being under censure, unless satisfactory reasons be given to those authorized to visit them.

Quies. 4.—Should baptism be administered to persons who are not willing to be received into church fellowship?

Ans.—Baptism should not be administered to a person who is not willing to keep the commandments which are associated with the ordinance of baptism in Matt. 28:19, 20; Acts 2:41.

Quies. 5.—What should a minister do when called upon to baptize a person in time of sickness, the applicant being unable to receive the necessary instructions?

Ans.—If the applicant is truly penitent and is willing to be received into church fellowship he may be baptized.

The following miscellaneous business was transacted and resolutions adopted:

1. Moved and seconded that Bro. Shoemaker be appointed to look after the matter

of printing the Constitution with the Rules and Discipline.

2. It was also decided that he should estimate the number of pamphlets to be printed and be responsible for their distribution.

3. It was moved and seconded that the conference assume the responsibility of paying the expense for the printing of the pamphlets.

Resolved, That a Bible conference be held in this conference district some time during next fall or winter, and that a committee of three be appointed to arrange the program, secure instructors and fix the time and place of holding said conference. The members of this committee are: Bro. Abram Burkhardt, Bro. John McCulloh and Bro. J. S. Shoemaker.

Resolved, That a committee of three be appointed by the moderator to arrange the program for our next Sunday school conference. This committee consists of Bro. Benj. Herrer, Bro. Alvin Ropp and Bro. John Smith.

Resolved, That the next church conference be held at Cullom, Ill., on the first Friday in June 1905, and that the Sunday school conference be held at the same time and place immediately preceding the church conference.

The matter of paying the Chicago Mission building debt was brought before the conference, and after prayerful discussion, representatives of the various congregations obligated themselves to raise the sum of over fourteen hundred dollars. God will bless such efforts and the financial burden can soon be rolled away.

With this spirit, the conference closed, leaving upon all the satisfaction that God's stamp of approval was upon the gathering and that the Holy Spirit was present. The remainder of the evening was spent in the preaching of the Word.

Geo. J. LAPP,
A. H. LEAMAN,
Secretaries.

For the Herald of Truth.

THE CHRISTIAN AND THE SPIRIT OF THE AGE.

By J. R. Shank.

One of the problems of every man of God is how to meet the conditions of his time and accomplish the will of the Lord. To meet the needs of the believer and to assist him in solving this important problem, God has ordained means whereby all may know and do his will. The most important of these means are: the Word, the Spirit, the church, and prayer.

The Word is the standard by which our lives are to be directed. It furnishes the ideals and principles upon which a healthy condition of society is based.

The Spirit interprets the Word, gives power to live in accordance with it, and assists us in applying it to the conditions of our age.

The church is the medium through which God extends his work. It enables believers to unite their labors and to edify one another and to enjoy fellowship.

Prayer is the key that opens to us all the treasures of the divine gift. It is the means by which the individual soul meets God. It is a means which unites all others, helps and makes them effective.

With these means at hand, why need we grow weak or cowardly? What excuse to be ignorant of God's will or inefficient in his service? Why should we go on daily as a stumbling-block to the cause? "Knowing

the time, that it is now high time to awake out of sleep; * * * the night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." It is time to keep our bearings and know our relation to the spirit of our age.

Just at this time many are weighing the question, "What stand shall I take regarding the World's Fair?" We hear arguments pro and con. How shall the man of God decide the question? Let us pause a moment and get our bearing.

Am I ready to argue the question? Oh, yes, says the over-confident man, who seems to know and have an opinion on the first suggestion. There is no more harm than going to town, for there is good and bad in both, but we go for the good, of course.

Oh, yes, says the Christian professor, who has spent many days in reading and filling his mind with facts and logical arguments, but not with God's word. I can prove by logical argument that there is no harm in going, for we must everywhere separate the good from the bad anyway. This is no exception; it is good and bad; therefore it is all right. But wait.

The man of God also has to answer this question. He also lives in the world, but spends much time reading the Word and in prayer. He sees a spirit in the world different from the Spirit and will of God. He learns God's opinion of the spirit of the age and how the Christian is to meet it. Is he so ready to answer in the affirmative? There are other questions that are taken into his consideration, questions which none consider who have not the burden of a lost world upon their hearts. Some of his questions are: What expression of the spirit of the age is this? What are the ends sought by this expression? What effect will this have upon the nation and upon the individual? Could the good that will be accomplished be best obtained by such a course? Will my individual attitude affect the cause in my immediate surroundings or in general? What is the spirit of the gospel on a subject of this nature? If indeed it should be my duty to promote everything that results in some good, but at the same time openly promotes positive wickedness, then I might equally well engage in war, since the Lord may even use the wrath of man to praise him. "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light."

These and other questions, born of an acquaintance with the Word of God and an experience in his service, will come to this reproached and much misunderstood man of God. I am not saying what his answer will be, but I do say that his answer will be finally framed while lingering at the gate of prayer with a sincere longing in his heart to know the will of God.

This is only one of the many questions which must be solved. My purpose is to show that the tendencies of our times are questions of vital importance in adjusting our conduct in the world. "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light, proving what is acceptable unto the Lord." "That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

Goshen, Ind.

Whatever God gives to you in a promise be sure to send back to him in a prayer.—Matthew Henry.

THE ETHICS OF SECRETISM.

"A talebearer revealeth secrets, but he that is of a faithful spirit conceal-eth the matter." Prov. 11:13.

"Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house. Thus let your light shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:15, 16.

Our first text gives the basis for a secret society, the purpose of which would be to suppress scandal-mongering and gossiping. Some young women in Brooklyn organized such a society. It did not last long, but it did some good while it lasted. There are other kinds of secrecy which the Bible commands: "When thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret; and thy Father, which seeth in secret himself, shall reward thee openly." Sounding the trumpet in praise of one's own gifts is not Christian. We are also commanded to pray in secret, and the Father, who heareth in secret, will reward us openly. We may also fast in secret. Jesus declared that our fasting should not be for men, but for God. We are not to disfigure our faces, as the hypocrites do, that they may be seen of men, but we are to deny ourselves of those things which God disapproves.

The Psalmist tells us that the secret of the Lord is with them that fear him. Christians have secrets which they could not tell to others if they would, for only those with spiritual discernment can understand them. There is a "secret place of the Most High" in which we are invited to dwell. And yet if we should try to organize a society for secret giving, praying or fasting, we would make these things public by the very act of organization. The word "secret" here is used in the sense of private. The giving, praying and fasting is to be a transaction between the individual and God, but he is not commanded to deny the fact that he gives, prays or fasts.

The home is a private place, but not secret in the sense that what goes on in the home must be of such a nature that you feel constrained to deny its existence. A home may have great privacy without secrecy. Neither husband, wife or child is sworn not to divulge what is said or done within the sacred home circle.

A secret society is an organization that not only holds private meetings, but swears its members not to divulge anything that is revealed to them. And without designating any special society, I am constrained to say:

1. Any society which keeps from the world that which would bless mankind if it were revealed is not a good institution. Christ said, "Ye are the light of the world," and it is the nature of light to reveal. Every Christian is a lamp on the lamp-stand, giving out light into his sphere of influence. He must not put his lamp under a bushel of secrecy. If he knows truth which has done him good, he is under pressing obligation to pass that truth on to others. He has no right to place it under lock and key or to sell it to the highest bidder. If he knows things which the world would be holier and happier for knowing, he must, if he would do his duty, proclaim it so far as possible to all mankind.

2. The society that displaces and opposes the church of Jesus Christ is not to be commended. A gentleman some time ago asked me to preach a sermon under the auspices of a secret society which he represented. I learned from him that twenty-five

years ago he was a member of a Christian church, but now he had nothing but criticism for the church. He insisted that secret societies were doing the work of the church, and doing it better. I attempted to impress upon him the fact that he was trying to use my church as an advertising pole for the society, which, according to his own claim, displaced and opposed the church. He was asking for the privilege of stabbing us in our own home. Jesus Christ said: "Upon this rock I will build my church, and the gates of hell shall not prevail against it." And the church of Christ is the most important organization in this world. Jesus built it himself, and he means that it shall stand. The individual or the society that opposes and would displace the church of Jesus is doing the work of the devil.

Another friend in Boston informed me that she belonged to seven secret societies, while her husband was a member of nine. They were not wealthy, though helping to support, between them, sixteen secret societies. She would not even admit that the church occupied a place of equal importance with these secret societies. She quoted from an orator who said that the church was not needed because the society was doing its work. Now, I am sure that there are members of secret societies who believe in the church of Christ, but they need to watch the trend of things and protest against any sentiment which would displace the church of the living God.

The society that places itself before the church is an evil. I have known church members who, when there was a conflict between the meeting of the lodge and of the church, always went to the lodge. They believed in the church, but they gave the society the preference. This sort of thing is honeycombing the church of Jesus.

3. The society that administers murder-ous or disloyal oaths is an evil institution.

I have read that certain secret societies swear their members to swear by each other in everything, "murder and treason excepted," and in one degree they are sworn to protect each other, "murder and treason not excepted." If that is true, such a society is a menace to government and to the community. Its oath conflicts with the oath of the court, and makes it impossible to administer justice. I have also read the oath of a secret society which swears its members not to divulge its secrets on pain of having the offender's tongue torn out by the roots and his body buried in the sands of the sea at low-water mark. Another society makes its members swear that, if they divulge its secrets, they will submit to the penalty of having their breasts torn open, their hearts plucked out and exposed to be devoured by vultures of the air. Now, if these oaths are serious things, some one must execute the penalty. Some one must cut the heart out and expose the body, as the oath requires, and that is a savage proceeding which the civilization, much less the Christianity, of this day will not tolerate. If, as some claim, the oaths are meaningless and the penalties are never to be executed, then the taking of such an oath is a blasphemous proceeding. Whether the oaths are to be executed or not, such swearing is anti-Christian and immoral.

4. The society that sends men to heaven just because they are members of it, regardless of character, is a power for evil in this world. I learn that some secret societies teach that every one of their members will go to heaven. Their funeral services certainly assert this. I remember that, when a boy, a secret society, including about one-half the men in my native village, was presented over by the most notorious drunkard

in the community; and when a funeral occurred he read the prayers and went through the ceremonies in a most pious sort of way. My boyish impression was that such a society must be evil in its influence, and for it to make the impression that bad men who died in its membership would go straight to the heavenly lodge could do only harm.

5. The society that claims to be a philanthropic institution, when it really receives more from dues than it expends on charity, deceives the public. So far as I have been able to gather statistics, all secret societies receive more from initiation fees and regular dues than they expend in philanthropic work. It is all right for them to do this as a matter of insurance, but it should not be claimed as charity. The church of Jesus Christ helps its members, whether they are able to contribute or not, but the secret society expects that its members pay into its treasury all that is in them. It expended upon them. We have no objection to this as a business arrangement, but we do contend that a society of this kind has no right to label itself charitable.

6. The society that has coarse and brutal methods of initiation should not be encouraged. More than one man has been killed, while being initiated into a secret order, and, if half that we hear is true, men submit to shameful indignities while being initiated into certain secret societies. Such coarseness and brutality do not tend to elevate the moral tone of a community. Indeed, I can see nothing but debasement as the result.

7. The society that gives limitations to the Ten Commandments is not of God. Is it true that certain secret orders swear their members not to steal from or commit adultery with members of their order or those related to them? This implies that such sins may be committed outside the circle of the secret society; such an implication does not tend to good morals.

8. That society is bad which indulges in things under cover of secrecy which the members are ashamed to bring into the light. While in Brooklyn I joined a mutual insurance society which I did not know was a secret order, and after an initiation which was more elaborate and nonsensical than instructive, I learned that entertainments were being held which a Christian man could not conscientiously attend. Among the first things I received was an invitation to what they were pleased to call a "stag party," and I learned that it was nothing more or less than a vaudeville entertainment. Women in undress danced and sang, for the detection of husbands who had left their wives at home. I felt compelled to withdraw, that I might not be associated with such abominations.

9. The society, secret or public, which expels Jesus Christ, no Christian can afford to join. I learn that in some secret orders Christ is excluded from certain degrees in order that Jews and infidels may become members. "Be not unequally yoked together with unbelievers." It seems to me that this is a flat denial of our Lord. "We would see Jesus" is the desire of every Christian, and we should keep out of any organization that refuses to entertain him in all of its departments.

Every secret society that has a worthy purpose would be more useful without the feature of secrecy. Truth and virtue need no secrecy, while the evils which secrecy engenders are numerous. Let the members of every secret society resolve to begin an agitation for the elimination of the feature of secrecy; make it private, but not secret. Begin with the secret oaths. If the society is worthy it will live on its own merits and be more useful through the publicity of its

good features. And if it is so worthless or evil that it can be sustained only by the bond of horrible secret oaths, for the sake of its members and the world about them let it be dissolved. Jesus said, "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds be made manifest that they are wrought in God."—A. C. Dixon, D. D., in Christian Cynosure.

"THY KINGDOM COME."

By Alma Mishler.

Jesus taught us a prayer in which we can ask for things needful, and through which God will be glorified. This prayer would teach us to remember God's kingdom first and our needs last. How likely men are to invert this rule! So often we think of ourselves first and then, if we have any time to spare, we think of God. This is the chief reason why God's kingdom is so slow in coming. Humanity seeks self first and in so doing robs God.

All true Christians show by their lives that they mean what they pray. If we are in earnest when we pray this prayer, it means that we will do all that we can to help the cause along, that we are not afraid to make sacrifices, that we will be found in our place of worship whenever it is possible, that we will talk to the lost ones concerning their salvation whenever opportunity affords. It means that we will exercise ourselves in frequent prayer, frequent reading of the Bible, in holy conversation, in the keeping of the commandments, and in every way we will endeavor to lead a pious, consistent Christian life.

"Thy kingdom come." This is the greatest blessing man can have. This petition recognizes both the honor and glory of God and the help and blessing of men. When Christ saw the multitudes he went up to a mountain and his disciples came unto him and he delivered that wonderful address which we know as the Sermon on the Mount (Matt. 5, 6, 7), in which he set forth the principles of the kingdom he came to establish.

In this beautiful sermon Jesus tries to lift them to a higher knowledge of the nature of his kingdom, which is to be a heart kingdom, and a heavenly kingdom in the sense that it will establish the heavenly life upon earth.

The kingdom of God is one of blessedness, which does not consist in wealth and honor, but in character, in a lowly spirit, a pure heart. It brings earthly persecutions, but eternal reward. In this kingdom there are no ranks or high-sounding titles, but all are to be on a common level, the rich, the poor, the bond, the free, the learned, the unlearned.

The Jewish people were looking for a Messiah who should set up a worldly kingdom under a king who should break all foreign yokes and give to their nation a glory greater than the glory of Greece and Rome and make Israel in very truth the people of God.

Little by little it dawned upon the disciples that this kingdom of which they so often heard from their Master's lips was totally unlike the "perishable kingdoms" for which the people yearned. It was not a thing of "to here or to there," it was not the establishment of a new eternal kingdom, or the setting up of a more perfect temple service, but the proclamation of a new life to be entered by a birth from above. It comes entered by a soul yielding to the love of God, and lets his light break in. It establishes itself, not in a temple or a capital city, but

in a heart that yields to the ruling of the King.

This kingdom is distinctly different from all earthly dominions. Jesus declared plainly "My kingdom is not of this world"; yet it was to be in the world. He would not pray that his disciples should be taken out of the world, but only that they might be kept from evil.

Jesus likened the kingdom of heaven to many different things in his parables.

The setting up of this kingdom is not the work of a day or of a year, but the kingdom is like a man who sowed seed in his field and slept, and rose, night and day, and the seed grew, he knew not how, first the blade, then the ear, then the full corn in the ear.

In Matt. 13 he likened the kingdom unto leaven that a woman took and hid in three measures of meal, till the whole was leavened. The leaven changed all the meal. The kingdom of God in the heart will also show a change in all our life and walk, in turning from Satan to God.

Whenever a corrupt custom is purged away, whenever a sinner is changed into a saint, whenever sin is conquered by the power of God, the circle of the kingdom widens. No evil can enter the kingdom of God. (Gal. 5:19-23).

Who can enter the kingdom of God? Those who manifest the fruit of the Spirit. "Except we receive the kingdom of God as a little child, we shall in no wise enter therein."

In order to be a subject in his kingdom we must give up all selfishness, cheerfully take up our duties every day, even at the cost of every earthly pleasure, and thus follow his example. If Christ is our ensign we will follow him.

Acts 14:22 teaches us that we must, through much tribulation, enter the kingdom of God; but all these trials, afflictions and temptations will only tend to life, for our light afflictions, which are but for a moment, work for us a far more eternal weight of glory. Jesus says, "My yoke is easy and my burden is light." All that we have to do is to follow our guide, and we will reach the shore in safety when our pilgrimage is over. Let heaven's King rule in the heart and heaven will begin upon earth.

But seeing the incompleteness of the kingdom where it has already, in part, been established, there is great need that every devoted heart should pray, "Thy kingdom come." Thy kingdom come in its fullness into all hearts; thy kingdom come and rule without hindrance among all the people; thy kingdom come until peace, purity and righteousness shall reign in every heart and the earth be full of the knowledge of the Lord.

Goshen, Ind.

SOMETHING TO THINK OF OFTEN.

By P. Hostetler.

We are given only one lifetime, one full opportunity for laying up treasures in heaven. All that we give and do for others in Jesus' name, to God's honor, is so much laid up in store for us and is all that we can take with us when we go home. A beautiful thought in connection with this is, that such acts produce a three-fold benefit—a benefit to the giver, a benefit to the receiver and an honor to God.

East Lynn, Mo.

A skeptic wrote on a paper, "God is nowhere." A child came along and spelled it out, "God is now here."

For the Herald of Truth.

HOPE.

By Alice May Douglas.

God's words bring me such comfort,
Such joy and hope divine;
And, oh! these precious promises—
I know they all are mine.

Bath, Me.

SUNDAY SCHOOL CONFERENCE.

The Ohio S. S. Conference will be held Aug. 17, 18 and 19, in Champaign Co., Ohio, in a grove about three miles south of West Liberty on the Urbana, West Liberty and Bellefontaine trolley line.

DEATHS.

OBITUARY.

Pre. Henry H. Blauch was born near Johnstown, Pa., on April 14, 1828, and died at Springs, Somerset Co., Pa., on June 8, 1904, aged 76 Y., 1 M., 24 D. He was a brother to the late Jonas Blauch of Johnstown, Pa. Bro. Blauch united with the Mennonite church in early life and took up his abode in Elk Lick Twp., Somerset Co., Pa., then known as the "Casselman River" district, where he was called to the ministry by the unanimous voice of the church on Sept. 6, 1853, serving the church at this place continuously for more than fifty years. His language was German, but he also had an ordinary English education and preached the gospel in both languages. When he was ordained to the ministry the church at this place numbered 22 members, only two of whom survive him. He lived to see the congregation increase in numbers from 22 to 250. For several years he was the only Mennonite minister in the western part of the county. The church had no house of worship, so he filled appointments in school houses at various points in both his native county and the adjoining county (Garrett) in Maryland; the work grew and in his lifetime the congregation erected four meeting houses. He was unable to do any preaching for several years on account of physical and mental weakness. His end was peaceful and painless, being the direct result of a paralytic stroke. He was married to Catherine Keim on May 25, 1851. To this union were born eight children, six of whom, with the mother, 25 grandchildren and eight great-grandchildren, survive him. Funeral services were held at the Springs (Folk) M. H. on June 10th, before a large concourse of people, conducted by D. H. Bender, G. D. Miller, H. M. Gelnert and Ed. Miller, from the text, "I have waited for thy salvation, O Lord." Gen. 49:18. Interment in the adjoining cemetery. Peace to his ashes.

Heatwole.—On May 4, 1904, near Dayton, Va., Lydia, wife of Pre. Gabriel D. Heatwole, aged 63 Y., 6 M., 19 D. The husband, three sons and four daughters survive. Sister Heatwole was a member of the Mennonite church from her youth. Funeral services were held on May 6th by J. D. Wenger from Mark 13:32-37. Buried at the Pleasant View M. H. Rest in peace.

Burkholder.—On June 8, 1904, near Culm, Ill., of dropsy, Henry Burkholder, aged 65 years. He was born in Lancaster Co., Pa., June 8, 1839. In 1869 he moved to Woodford Co., Ill., where he was married to Barbara Bally in the year 1874. To this union were born three sons, who, with the mother, three sisters and one brother, still survive him. In the year 1882 he united with the Mennonite church and for these twenty-two years has been a faithful and consistent member. His remains were laid to rest in the Village cemetery near Culm on Saturday, the 11th. Services were conducted by Peter Unicker and J. S. Shoemaker. May the Lord comfort the mourning friends.

Stover.—Sister Sarah, widow of the late Gideon Stover, died suddenly on April 27, 1904. While attending the funeral of her son, Pierson Stover of Dublin, Bucks Co., Pa., who was instantly killed in a runaway accident, the excessive grief acted so intensely upon her heart that she sank down beside the grave, dead. Aged 70 Y., 4 M., 2 D. The burial occurred on May 5th at the Blooming Glen M. H. Services by Bish. H. B. Rosenberger.

HERALD OF TRUTH.

In German and by Pre. H. G. Anglemeyer in English. Text, 1 Cor. 5:1.

High.—Bro. Henry High of Blooming Glen, Pa., was born Feb. 21, 1826, and died at his home on March 21, 1904, from the infirmities of age, being aged 82 Y., 5 M., 5 D. Interment at the Blooming Glen M. H. on April 5th. Services at the house by Pre. Peter Loux in German and by Pre. A. O. Hilsand in English, and at the M. H. by Bish. H. B. Rosenberger in German and by Pre. H. G. Anglemeyer in English. Text, Dan. 12:13.

Meyer.—Sister Mary Meyer (nee Kolb), widow of the late Christian Meyer, was born July 18, 1815, and died May 19, 1904, aged 88 Y., 10 M., 1 D. She was buried on May 23d at the Blooming Glen M. H. Services at the house by Pre. H. G. Anglemeyer and at the M. H. by Bish. H. B. Rosenberger. Text, 2 Tim. 4:7, 8.

'The Ocean of Life and Its Doctrinal Ships'; 'The Talking Vine Branches'; 'The Prodigal Dog'; 'The Honest Owl'; 'The Quarreling Birds' are the titles of a few chapters in the new book by W. S. Harris, entitled

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HERALD OF TRUTH

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Published Weekly.

ELKHART, IND., THURSDAY, JUNE 30, 1904.

Vol. XLI. No. 27.

EDITORIAL NOTES.

Christianity never interferes with good citizenship.

We report four ordinations in this issue of the Herald.

We cannot love and serve the right without hating and opposing the evil.

God has ordained authority; even an inefficient ruler is better than anarchy.

The hypocrite has a large Bible for quotation, but a very small bible for practice.

Consecration and reverence are inseparable. You cannot be consecrated to a cause unless you consider it sacred.

Good communities are simply a composition of good individuals. To make communities better we must improve the individual.

The German Baptist missionary doctor, Yercman, of Batavia, Ill., spent some time during the month of May at our mission at Dhamtari, India.

God's order of service is, "Fear God, Honor the king." Reverential fear for God and his laws is our primary duty; submission to earthly rulers, secondary.

Be patient with the imperfections of others; remember that others must endure many defects in your own life. How unwilling we are to weigh our neighbor in the same balance with ourselves!

Communion services were held in the large congregation near Archbold, Fulton Co., Ohio, on Sunday, June 12th. Several hundred partook of the sacred emblems and obeyed the Savior's command, "Ye also ought to wash one another's feet."

There is one family of Mennonites living in Detroit, Mich., Bro. Adam Martin, formerly of Chambersburg, Pa. Bro. and Sister Martin are very anxious to have our people call on them in passing through the city and desire to know the nearest congregation of our people where they might go to worship. The congregation at Elmdale is likely the nearest. Address, Pre. Peter Keim, Elmdale, Mich.

The Mennonite Publishing Co., through Bro. A. C. Kolb, who has charge of the mail order department, has just placed an order with the Britische und Auslaendische Bibelgesellschaft of Berlin, Germany, for German Bibles and Testaments to the amount of Mk. 436.20.

We call the attention of the brotherhood, especially our Amish brethren, to the article on "The Old Hymn Book," by Bro. Horsch. If any of you have a copy, or copies, of the "Ausbund," you will confer a favor by corresponding with Bro. John Horsch, 107 University St., Cleveland, Ohio.

Nine souls made the good confession during the meetings held by Bro. G. R. Brunk at Nampa, Idaho, during this month. These were all baptized and received into the church and one reclaimed. Communion services were also held at this place on June 19th. On June 20th Bro. Brunk, wife and daughter started on their way home and on June 22d the brethren Hilty and Garber started for Oregon to labor for some time among the congregations in that state.

Ministers Ordained.—On June 10th ordination services were held near Kokomo, Ind., in the Howard-Miami district. Four brethren received votes; the lot falling on our young brother, Nathaniel Troyer, he was accordingly ordained, Bish. Jonathan Kurtz of Topeka, Ind., officiating. On June 12th the Lord called our deacon brother, D. S. King, to the same high office at Larned, Pawnee Co., Kan., Bish. S. C. Miller of Windom, Kan., officiating. The Lord qualify and sustain our brethren in their ministrations for Christ and the church.

Bishop and Deacon Ordained.—On Sunday, June 19th, a double ordination took place in our congregation at Nampa, Idaho. Votes were taken both for a bishop and for a deacon. The brethren David Hilty and David Garber received votes for bishop. The lot fell on Bro. Hilty. The brethren J. P. Bontrager, Jonas Cullar and E. Stahly received votes for deacon. The lot fell on Bro. Stahly. Bish. Geo. R. Brunk of McPherson, Kan., officiated at these ordinations. That God's sanction and blessing may attend this solemn work is the prayer of the brotherhood.

Indirectly we learn that our former editor of the Herald of Truth, Bro. A. B. Kolb, is now a full-fledged Southern farmer. Among

the crops now being harvested on his farm near Austell, Ga., are mentioned: rye, sweet potatoes, Irish potatoes, peaches, plums, with cantaloupes and watermelons following close suit. He has considerable trouble with such persons who have not fully learned the essential lesson of non-resistance when prompted to satisfy the appetites of themselves and families by appropriating such things as are not their own. We are glad to learn of the improvement in our brother's health and wish him success and God's blessing.

In this issue of the Herald will be found a writing on the Mennonites of Holland taken from "Little Journeys to the Homes of Great Philosophers," by Elbert Hubbard, who makes this mention of the Mennonites incidentally because of their relation with the philosopher Spinoza, on whose career the writer enlarges. The selection was made by Gertrude Funk, a teacher in the Grafton (N. D.) high school and a niece of both our minister and secretary, J. F. and A. K. Funk. She says of the author: "He is a man who spares nothing and is afraid of nobody. His scathing irony on abuse in high places has made him feared by many and yet he is recognized as a leader in American letters." He gives a fair and unbiased description of the Mennonites as he found them.

Elkhart has just passed through the ordeal of a week's street carnival conducted by the secret lodge, Fraternal Order Eagles. That a city as well regulated, generally, as is ours, would for the paltry sum obtained for licenses consent to have her main streets and thoroughfares blockaded with hideous side show tents and "shacks" inscribed with—"The Peerless Evalene, Champion Lady Swimmer of the World," "Roman Stadium," "Great Dog, Monkey and Goat Circus," "Electric Theater," "Old Plantation Rag Time Opera," "Great Snake Eater," "Laughing Parlors," "Palace of Illusions," "For Men Only," and similar sensational, sensual, satanic advertisements, besides alluring the tough, bum, hobo element, who always follow like attractions, into the confines of the city and thus inviting confusion, lawlessness, immorality, vice and wickedness in almost every form among her populace, is a question for which we find no reasonable solution. We are glad, however, to note that about all our business men, outside of the saloonists and liquor dealers, for the benefit of whose hydra-headed monster bus-

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iness this carnival seems to have been especially held, are a unit in their protestations against it.

It is to be hoped that it will never again enter into the minds of our city council to allow another such a demoralizing melee on the streets of Elkhart.

School Commencement.—At the close of the school year at Goshen College, twenty-three students graduated in the various courses. Twelve of these were in the six-years' college course. The final commencement exercises were held on June 22d.

Education unfolds new possibilities and also brings enlarged responsibilities. To whom much is given, of him much is required. The Lord places before his servants many opportunities for the development of the talents with which he entrusts them. He holds us responsible for our opportunities and expects us to grasp them and use them to the best possible advantage to ourselves, our fellow men and our God; and when we strive to develop the best and highest powers within us in order that we might be the better qualified for service, when, where and how the Lord directs, he will give us grace to meet and successfully discharge our duties and responsibilities which have been augmented by our education.

The majority of these graduates are members of the Mennonite church and we sincerely trust that they will constantly and humbly look to the Great Teacher for guidance and wisdom and that their lives may be so directed that the influence exerted by them will tend to promulgate the doctrines and uphold the body of our beloved church and glorify the Author of our salvation.

May they be enabled to demonstrate, fully, the purpose for which, according to their class motto, they have spent their time and means at school and that they have indeed acquired—"Culture for Service."

PERSONAL MENTION.

Bro. Henry Weldy of Wakarusa, Ind., filled the regular appointment at Goshen on Sunday, June 19th.

Bro. Frank Thut of New Stark, O., is conducting three singing classes in Mahoning and Columbiana counties, Ohio.

A Sunday school was recently organized at O'Neil, Holt Co., Neb. The brethren David Riser and Jacob Erb were chosen as superintendents.

Pre. Allen Rickert of Columbiana, Ohio, spent Sunday, June 19th, in Canton, Ohio. A mission under the auspices of both Ohio conferences is to be organized in that city soon.

Bishop David Burkholder of Nappanee, Ind., preached for the Elkhart congregation on Sunday, June 19th, taking for his text, Phil. 3:10. His theme was, "Knowing Christ."

Bro. John Blosser of Rawson, O., spent several days of last week at Goshen, Ind., attending to duties connected with his office as president of the Board of Directors of Goshen College.

Bish. David Kauffman of the Old Amish church near Middlebury, Ind., has just returned from a visit of three weeks to the congregations in Davics, Pike and Brown counties, Ind.

Bro. J. S. Lehman returned from Austell, Ga., on June 18th. His son Arthur and Sister Allie Lilly, who had been at Austell since last fall, returned a week earlier. Arthur has since gone back to Georgia.

Bish. L. J. Heatwole of Dale Enterprise, Va., held communion services for the congregation on the Warwick river near Denbigh, Va. He was accompanied by Dr. P. S. Hartman of the Shenandoah Valley.

Bro. M. S. Steiner of Columbus Grove, Ohio, spent Sunday, June 19th, with the congregation at Fairview, Oscoda Co., Mich., and filled three appointments. Bro. Steiner was on his way home from Brutus, Mich.

Bishops John Smith of Metamora, Ill., and J. C. Birky of Hopedale, Ill., are on a trip visiting the churches in the West. They are spending most of their time in Nebraska. From June 10th to June 14th they labored with the congregation at Milford, Seward Co., Neb.

Bishops Isaac Eby of Lancaster Co., Pa., and Lewis Shank of Broadway, Va., conducted communion services at the Spring Dale M. H., Augusta Co., Va., on June 5th. Bro. Eby, in company with his wife and two little daughters, is making a tour of the churches in the Shenandoah Valley, Va.

HUBBARD ON THE MENNONITES IN HOLLAND.

Sel. by Gertrude Funk.

Again and again in the writings of Spinoza we find the argument that every man should have a trade and earn his living with his hands, not by writing, speaking or philosophizing. If you can earn a living at your trade, you thus make your mind free.

His early idea of usefulness led to a sympathy with another religious body of which there were quite a number in Holland; the Mennonites. This sect was founded by Menno Simon, a Frieslander, contemporary of Luther. (The Mennonites take their name from Menno Simon, but the sect was in existence many years before Menno joined and reorganized their forces.—Ed.)

This man swung on further from Catholicism than Luther and declared that a paid priesthood was what made all the trouble. Religion to him was a matter of individual inspiration. When an institution was formed, built on man's sense of relation with his Maker, property purchased and paid priests employed, instantly there was a pollution of the well of life. It became a money-making scheme, and a grand clutch for place and power followed; it really ceased

to be religion at all, so long as we define religion in its spiritual sense. "A priest," said Menno, "is a man who thrives on the sacred relations that exist between man and God, and is little better than a person who would live on the love emotions of men and women."

This certainly was bold language, but to be exact, it was persecution that forced the expression. The Catholics had placed an interdict on all services held by Protestant pastors, and the deprivations proved to Menno that paid preaching and costly churches and trappings were really not necessary at all. Man could go to God without them, and pray in secret. Spirituality is not dependent on either church or priest.

The Mennonites in Holland escaped theological criticism by disclaiming to be a church, and calling their institution a college, and themselves "Collegiants."

All the Mennonites asked was to be left alone. They were plain, unpretentious people, who worked hard, lived frugally, refused to make oaths, to accept civil office, or to go to war. They are a variant of the impulse that makes Quakers and all those peculiar people known as primitive Christians, who mark the swinging of the pendulum from pride and pretense to simplicity and a life of modest usefulness.

The sincerity, truthfulness and virtue of the Mennonites so impressed itself upon even the ruthless Corsican that he made them exempt from conscription.

Before Spinoza was twenty, he had come into acquaintanceship with the rabbis and learned men of Israel had given him a culture that the Mennonites did not possess; but these plain people, by the earnestness of their lives, showed him that the science of theology was not a science at all. Nobody understands theology—it is not meant to be understood—it is for belief. Spinoza compared the Mennonites, who confessed they knew nothing, but hoped much, to the rabbis who pretended they knew all. His praise of the Mennonites and his criticism of the growing love for power in Judaism were carried to the Jewish authorities by some young men who had come to him in the guise of learners.

The curse of Israel was upon him—his own brothers and sisters refused him shelter, his father turned against him, and again was the icy unkindness of kinsmen made manifest. The tribe of Spinoza lives in history, saved from the fell clutch of oblivion by the man it denied with an oath and pushed in bitterness from its heart. Spinoza fled to his friends, the Mennonites, plain market gardeners, who lived a few miles out of the city.

Grafton, N. D.

For the Herald of Truth.

THE OLD HYMN BOOK, "AUSBUND."

By John Horsch.

The hymn book which is in use in the Old Amish congregations of the United States and Canada, is an interesting book. The title is as follows: "Ausbund, das ist etliche schoene christliche Lieder, wie sie im Gefaengnis zu Pausau in dem Schloss von den Schweizer-Bruedern und andern rechtglaubigen Christen gedichtet worden." The book is generally designated as "Das dicke Liederbuch."

I have repeatedly endeavored to obtain information concerning the Swiss Brethren who were imprisoned at Passau (a city in Bavaria), but all efforts were in vain. Recently, however, a book has been published

in Germany which gives much valuable information about them. The author of the book is Dr. R. Wolkan, a lecturer at the University of Vienna in Austria. The work bears the title, "Die Lieder der Wiedertaeufer" (The Hymns of the Anabaptists). It is one of the most important books on the history of the Brethren (Mennonite and Amish).

In the year 1535 there were upwards of thirty of the Brethren imprisoned at Passau, among them Hans Betz, the author of the hymns signed H. B., and Michael Schneider, a minister, whose initials are frequently found in the hymn book. Hans Betz died in prison in 1537. (Menno Simons, it should be observed, united with the Brethren in 1536.)

The first edition of the "Ausbund" was published in 1571. It should be noted that this was more than one hundred years before the division of the church into the factions of Mennonite and Amish took place. Until about thirty years ago the book was in use among the Mennonites (Taeuffer) as well as among the Amish of Switzerland. The writing and publication of the book of Dr. Wolkan has required a great deal of time and painstaking care. It contains a list of all hymns of the Brethren ever written (as far as obtainable) and much interesting information about their authors. Let it be understood that from a worldly standpoint it is a very thankless and unprofitable task to publish such books. Dr. Wolkan deserves our sincere gratitude for this important work.

From a personal letter of Dr. Wolkan I learn that he desires information concerning the American editions of the "Ausbund." Now, here is an opportunity for us to show our appreciation for the interest which he takes in the history of the Brethren. Let us assist him all we can in his investigations. Let us look through our libraries or garrets and examine our hymn books, as far as they are not very recent books. What we desire to ascertain is, how many editions of the "Ausbund" have been published in America, where, by whom, and in what year have they been printed. Were all the various editions published at Lancaster, Pa.?

Inform us, if you please, through the Herald of Truth, what publisher printed your old hymn book, and in what year, also how many hymns it contains. May we be sufficiently interested in that grand old hymn book to assist in the investigation of its history.

107 University St., Cleveland, Ohio.

For the Herald of Truth.

OBSERVATIONS ON THE WESTERN FIELD.

By C. K. Hostetler.

A recent trip through Missouri, Kansas, Nebraska and Iowa has brought a few things to my notice that may be of interest to others. The kindness and hospitality shown by the brethren and sisters in the West are worthy of notice and is one of the distinguishing characteristics of that section. There is so much room out of doors and our people are not crowded together as they are in some sections in the East, so that they seem to appreciate a visit more than is usually the case in more thickly populated localities.

We often hear about the need of work among the scattered members in the West and no doubt the need is urgent, but the impression I received is that, in general, the condition of the church is as good, if not

better, than the general conditions east of the Mississippi.

The East has the advantage in numbers, but not in spirituality and activity. The congregation of thirty or forty members, each member a worker, does more for the evangelization of the world than the congregation of three hundred members where the individual responsibility is in a measure swallowed up by numbers and where each one is apt to depend on the others. The pioneers in church organization west of the Mississippi had to face many discouragements and often met reverses, but God has blessed them and in many localities there are prosperous congregations where not many years ago there were only a few scattered members. The "scattering" has often been a blessing in disguise and is still going on. Drouth and crop failures have done much for the dissemination of the gospel in the West. So far as organizing congregations is concerned, this feature was not encouraging, as the frequent moving of a certain class of settlers was not conducive to stability and growth, but it seems to me that the unsettled state of this class has served a good purpose in opening new fields.

The world is closing in on a few of our congregations and it will take a hard fight to win out. The "unequal yoke" in business partnerships, corporations and especially in the society where we find some of our young members, is one of the most ominous signs of the times and cannot lead to good results.

At one place I saw the windows of a church nailed up and was told that some years ago the ministers insisted that all services and Sunday school must be held in German. It stands there as an object lesson. The moral is plain.

The interest in home and foreign missions is good and much activity is shown in supporting the work. The per capita contributions of the small congregations exceed those of the larger ones.

A number of young people are attending high schools and colleges and the interest in education is not a dream. Quite a few expect to be in Goshen College next year. The general sentiment, without any exceptions, is that such institutions as the School and the Publishing House ought to be controlled by the church.

The Orphans' Home at Hillsboro, Kan., is doing a good work. It is supported and controlled by the River Brethren, Russian and American Mennonites, and also reports some aid from the state. The superintendent, Bro. Brunk, is able and efficient and has shown his ability to hold things down, and up. It appears to us that our people in the West are doing the proper thing in supporting this institution and that it merits a continuation of their support.

Kansas is noted for its extremes—climatic, atmospheric, and, to some extent, religious. We have all heard of its drouths, floods and cyclones. Yet the soil is good and its people prosperous. Their prosperity comes by jerks. Those who adapt themselves to that order of things are living just as comfortably as their brethren in the East. In a few localities somewhat the same system is manifest in religious work. The climate may have something to do with it. A more normal condition is being reached, but the fact remains that it is a hard thing to be a lukewarm Christian in Kansas.

The greatest need of the western field is more Spirit-filled workers. Young men and women to teach the public schools, conduct Bible readings, singing classes, Sunday schools, and able evangelists to preach the Word are needed. But that need is just as urgent in the East as it is in the West.

Another great need is more unity of purpose and a better acquaintance between the West and the East. The General Conference has done much in this direction, but its work has hardly begun.

The new Church and Sunday School Hymnal illustrates what can be done when our people want to work together. About every congregation west of the Mississippi is using this hymnal and as soon as they begin singing you feel at home. May God speed the day when every department of the work of the church may be so united that there shall be no more West nor East, but one common brotherhood, all working together in one common cause, the evangelization of the world, the salvation of souls.

For the Herald of Truth. NEGLECTED OPPORTUNITIES.

By Susanna Good.

Christian friends, have we been neglecting opportunities to speak to some of our associates, who are still out in sin and do not yet realize the need of the blessed Savior? If we have, we are not filled with the love of God and love for lost souls as we should be. Our lives should not be spent in vain, when at our very doors are souls who need to know more of the love of Jesus and his mission on earth.

God has created us for a purpose, and it is our duty to do all the good we can to all the people we can. If we are not sociable with every one we meet we cannot do this. Not only be sociable with the Christians and those holding high positions in life, but also with the downcast and oppressed.

Christ's life on earth was spent in doing good to every one at every opportunity. We cannot be Christ-like and neglect opportunities to visit the sick and be kind to the aged. There is a time in every one's life when we feel the need of friends. Let us realize, too, that it is a duty we owe to our heavenly Father to be a friend to others.

We should try and scatter sunshine wherever we go. Let the world see that we have a Christian life that we enjoy. If we are enthused with the spirit of the higher life, others seeing our lives will be more ready to accept something that is "worth while." Let us give the best of our life and talents to Him while we have the blessed opportunity.

If we neglect to go to that one—it may be a brother, or it may be a sister, or some dear friend—death may come while we wait, and take that one, unprepared to go. Then we will mourn for neglecting our duty.

Sinner, will you not accept the invitation, and cause joy in your home and among the angels? Have we not oftentimes noticed the change in the home, the different expression on the mother's face when her boy or girl found the blessed Savior? Sorrow gives way to joy and all is peace and love in that home.

We will not always have loving parents with us to brighten our pathway. If our lives are spared we will, some day, see them quietly laid beneath the sod. That mother's voice will be stilled, and father's kind counsel will be no more heard. Then we will think of neglected opportunities.

Let us not get the idea that we will hear the Master say, "Well done, thou good and faithful servant," if we have done but little. Let us take the opportunity to work for Jesus and increase the number of laborers in his vineyard. May God bless the efforts put forth in trying to avail ourselves of every opportunity to win souls for his kingdom.

Elida, Ohio.

HERALD OF TRUTH.

Thursday, June 30, 1904.

D. H. BENDER, Editor.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau und Herold, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (ranconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

A SPECIAL OFFER.

To the patrons of the Herald of Truth, and all others who desire to avail themselves of it, we make the following special offer:

The regular subscription price for our two papers, the Herald of Truth and Words of Cheer, when taken separately, is \$1.50 per year. To any subscriber, or person wishing to become a subscriber, who will buy of the Mennonite Publishing Co. a \$25.00 bond and agree to apply the annual interest on his subscription, we will give both these papers for \$1.25, which is just the amount of the yearly interest coupon on a \$25.00 bond. This interest becomes due each year on the second day of May.

This is an easy, practical and very commendable way to assist the Mennonite Publishing Co. in adjusting its financial affairs, and at the same time you will also share in some of the benefits yourself.

We will make the same offer on the Rundschau and the Jugendfreund.

This plan should especially commend itself to our people as a means of aiding the Publishing House. In this way you will get two papers at a reduced price, your interest on the bond will pay for them every year, and at the end of ten years you will receive back your money in full. Thus, without discommoding yourself and without any loss to yourself, you will have materially aided in preserving and maintaining the Publishing House, through which so much good has been accomplished for the church and the cause of Christianity in general.

Furthermore, the sending in of your interest coupons will be much more convenient in paying for your subscriptions than to buy a money order or having to pay to get your letter registered.

These bonds are secured by first mortgage on property valued at a large amount over and above the bond issue, which is first-class security for the loan.

On the first of May each year the interest coupons may be detached from the bonds and sent to the Mennonite Publishing Co., and the subscription will be credited and a receipt sent to the subscriber. Your paper will always be paid up and the matter of arrearages and duns will be avoided.

HERALD OF TRUTH.

Families who have no children or grandchildren who will read the Words of Cheer, may readily find some neighbor or friend or some poor family who will appreciate a gift of this kind very greatly, and while you are helping the Publishing House you will also be helping others.

The bonds are ready for delivery at any time. On receipt of \$25.00 the bond will be sent by return mail, in registered letter, and the bond will be registered and put on record in our books.

Mennonite Publishing Co.
JOHN F. FUNK, Pres.

CORRESPONDENCE.

Kokomo, Ind., June 16, 1904.—On June 10th Bish. Jonathan Kurtz of Topeka, Ind., came to us and preached a number of times. On Sunday morning there was a minister ordained and the lot fell upon our young brother, Nathaniel Troyer. May God ever bless him and give him grace sufficient that he may prove a faithful laborer in the good cause and present God's word in its primitive purity. G. W. North.

Lajunta, Colo., June 20, 1904.—Bro. S. C. Miller leaves Lajunta today for his home at Windom, Kan. During his stay here he held meetings in both districts of the Mennonite colony, Holbrook and Fairmount. He also held communion services for them on Sunday, June 19th. Twenty-five members communed. The brethren are making arrangements to build a meeting house and expect in the near future to ordain two deacons. The brethren and sisters are generally well. Bro. J. M. Brunk has an ailment in the middle ear caused by scarlet fever, from which he suffered last January. He and family expect to go to the springs at Beulah in the Rocky Mountains. It is like harvest time here, everything is looking well. Hundreds of bushels of beans are raised and have ready sale at \$2.00 to \$2.40 per bushel. Our ministers are welcomed at this place. They would like to have two or three weeks' meetings after October first. R. J. Heatwole.

Fairview, Mich., June 19, 1904.—Dear brethren, Greeting: We as a body of God's children have been feasting on good things. On June 16th Bro. M. S. Steiner of Ohio stopped with us on his trip to Brutus, Mich. He preached three very interesting sermons and expected to leave for home on the 20th. Bro. Jacob Shenk of the Olive congregation, Elkhardt Co., Ind., came into our midst on the 18th and expects to remain until the latter part of this week. We are thankful to God for sending such Spirit-filled brethren among us and pray his richest blessings to rest upon them wherever they go. We welcome all others who will or may come among us. Our church services are Sunday school are prospering nicely; we average about eighty-five in the Sunday school, which is evergreen, and we now have fifty-one members in our brotherhood. Pray for us. Eli A. Bontrager.

Farmersville, Pa., June 19, 1904.—Beloved in the Lord, Greeting: May the Lord grant us all the blessings we so much need day by day. On June 5th the brethren John Sauder and John Lefevre preached for us at Groffdale. This morning we had services at the same place with a well-filled house, and we heard God's warning voice declared from Prov. 30:24-28 by Bro. A. D. Wenger of Millersville in the English and Bro. Joseph Boll of Manheim in the German. May the Lord be with all the ministering brethren

who so earnestly proclaim the gospel to a lost world, and we thank God for those who remain true to his word. "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart," Heb. 4:12. Another soul came out on the Lord's side. May many more realize their lost condition and break loose from Satan's chains before it is forever too late. Brethren and sisters, let us earnestly pray for such, for the hour cometh when no man can work. God bless our Sunday school everywhere. Lizzie M. Wenger.

Milford, Neb., June 18, 1904.—A friendly greeting to all the dear brethren and sisters. The Lord be praised for granting us the blessed privilege of having some of our visiting brethren among us. On June 10th the brethren John Smith, Samuel Gerber and J. C. Birky, all of Illinois, came into our midst. They held six very interesting meetings and preached the Word of God in its fullness, showing plainly that a true follower of Christ must let his light so shine in the world that his good works may be seen. Merely professing Christ, then deny him with our works will not make us Christians. They left on June 14th to visit other congregations in Nebraska. Come again and others do likewise. D. Bender.

Larned, Kan., June 12, 1904.—From June 10th to June 13th Bro. S. C. Miller held meetings with the little congregation at this place. The services were held in the Eureka schoolhouse, about ten miles south of Larned. Communion services were held today and Bro. D. S. King was ordained to the ministry. The ordination of a deacon will be in order now at this place. The brotherhood are arranging to build a meeting house before the close of the present year. May the Lord supply their need.

R. J. Heatwole.

QUERY.

Will some one please say what they think of paying God ten per cent. interest on the money he has lent us? Is that right from the Bible standpoint? And how is it from merely a business point of view?—O. G. H.

For the Herald of Truth.

REPORT

Of the Ninth Annual Mennonite S. S. Conference of Illinois, held June 1st and 2d, near Freeport, Illinois.

Opening exercises were conducted by E. M. Shellenberger of Freeport, Ill.

Organization—Moderator, J. M. Kridler; assistant moderator, John McCollough; secretaries, I. W. Royer and Benj. Herner; chorister, A. L. Buzzard; query manager, J. V. Fortner.

Reports of Sunday schools were encouraging—good attendance, nearly all evergreen, and quite a number of confessions and accessions to the church.

1. "Why have we met?"—John McCollough: We have come together to give encouragement to one another in the Sunday school cause, to exchange ideas and methods of work, that we might become more efficient workers in our callings.

John Rutt: We are here to gain spiritual strength by coming in contact with strong spiritual workers.

Open Discussion—"Why have we met?" To get food for my soul.—Katie Smith.

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"To build each other up in the most holy faith." Not to be entertained, but to be fitted for better service.—John Nice.

To devise ways and means to carry out the work which God has given into our charge—especially the teaching of the children.—Samuel Yoder (Ind.).

To have the work revived.—A. H. Leaman.

We have come to give and to receive good things.—Samuel Good.

For help, to glorify God, in the interest of unsaved souls.—Malinda Ebersole.

To visit your conference, and that we might be strengthened and brought together in the bonds of love and unity.—Bish. Martin Rutt (Pa.).

To "prove all things and hold fast to that which is good."—Addison Shelly.

To receive something for my soul.—Levi Ebersole (Pa.).

Because of my interest in the church and the relation the Sunday school sustains toward it.—Christian Good (Va.).

That we might receive a blessing from God.—Tobias Hershey (Pa.).

Because I could not stay at home on account of my interest in the work.—Benj. Herner.

To come to a unity in Sunday school work in harmony with gospel teaching.—D. M. Driver (Mo.).

2. "What benefit does the church receive from the Sunday school?"—Tobias Hershey (Pa.): The church receives members into its fold as a result of Sunday school work. John Nice: Brings young people to church services, gives moral and spiritual culture which is essential to a useful life in the church. It has proved very helpful in doctrinal teaching.

3. "Why should I as a Christian be so much interested in the Sunday school?"—W. H. Brubaker: Because of its teaching, influence and the opportunity it gives for the employment of our talents which God will call into account. Because of its associations. D. M. Driver (Mo.): Because of faithful teachers in it who give to men and children the true teaching of God's word, which is necessary to live a life of obedience to our Father.

Open Discussion—I am interested because I am a Christian. Christian means Christ-like, and Christ was interested, hence I must be. Little Sunday school children often lead parents to Christ as a result of their teaching, and wayward people are often reminded of their parental training in childhood days.

4. "The great need of personal work in behalf of Sunday school."—Samuel Good: The success of every institution depends upon personal effort. The Sunday school is a large institution, therefore a great need of personal work. Illustrated by the needed personal efforts put forth in behalf of various church institutions. Personal work is the strength of opposing forces. John Rutt: Personal work is needed for the encouragement of disheartened ones and the preparation of the Sunday school lesson in the home.

Open Discussion—Every teacher should be a "Good Samaritan," not a priest or Levite to pass by, but stop and show a personal interest in the needy one.

Talks to the Children.—Malinda Ebersole: A description of Chicago life among the poorer classes and the needy children. How the Mission has been used to lend a helping hand and brighten the pathway of the unfortunate. Benj. Herner drew out the children by asking questions in regard to their parental blessings and what they owe, in return, to their parents and the same of their heavenly Father. Illustrated the ef-

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fects of sin upon the heart, by white and stained cards; white representing purity, and stained showing results of sin.

5. "What benefit do little children receive by being taught the Word of God?"—S. R. Good: Economy of time, because the mind is passive and teachable when young and will not require so much effort to gain information. Early impressions are more lasting. Gives a longer period of usefulness. A. H. Leaman: Gives a good basis on which to build a strong character; instills a missionary spirit; teaches them to love one another; leads them to the Savior and learn lessons of obedience.

6. "How implant the Bible principle of giving in the hearts of the children?"—Resie Landis, essay. E. M. Shelling: Teach by example, to give as the Lord hath prospered you, and to give cheerfully. "The Lord loveth a cheerful giver."

7. "What is the most important mission of the Sunday school?"—H. T. Nice: To teach the Word of God in its simplicity and purity that souls might be saved; essential to this is the careful selection of officers and teachers. G. J. Lapp: Fear God, have souls melted together, gain souls, teach the Word. Adaptability necessary for successful teaching. To test workers for larger service is a very important mission of the Sunday school.

8. "How may I do more effective work in the Sunday school?"—A. L. Buzzard: Instead of working for attendance and numbers, try to create in the pupils a desire for something noble, good and true. More personal work among the teachers with their classes. The superintendent must be more filled with the lesson. Study many methods and select carefully for your school. Prayer is necessary for effectual work. Abram Burkhardt: Study the work and get interested enough to see your inefficiency and then work for efficiency. Work in harmony with the church and your fellow Sunday school workers. "No one can rise higher than his convictions"—therefore have strong convictions, based on the Word of God, and rise. To gain the confidence of your class you must be tactful. Be sure God leads you instead of your own opinions.

Open Discussion—Know, that I can do nothing without Christ, and that I must be filled with the Holy Spirit. Scatter your workers and keep interest in them by giving support.

Christian Good gave a very interesting description of the work in the mountains of West Virginia, the condition of the people and their interest in those who seek to help them. To hear of the adventures and hardships of those who carry the message to these mountaineers cannot help but create a feeling of respect toward them and incite a person to more active work for Him.

9. "What is the most important gateway to the soul of the young—the eye or the ear?"—Samuel Yoder (Ind.): I consider the eye the most important, because people want to see before they believe. Example, John 20:24, 25. J. S. Shoemaker: "Open thou mine eyes that I might behold wondrous things out of thy law." The Queen of Sheba heard much of Solomon, his wisdom and riches, but when she saw she declared, "The half was not told." Object lessons should be encouraged, especially in the primary departments.

10. "The Sunday school teacher as a factor in the conversion of his scholars."—Joseph Bachman: The teacher must first be converted himself before he can lead others to the light. I. W. Royer: Requirements to be a successful teacher: Know your subject matter and the mind to be taught. The

teacher is a necessary factor, because of indifferent and neglectful parents.

11. "Our influence and its effects."—Fannie Ebersole, essay. Simon Graybill: "Every moment we touch some cord that will vibrate in eternity," hence how careful we should be! A look has meant a reproof of evil. A step into the saloon has given encouragement to continue in evil.

Open Discussion—Observe Rom. 12:1, and your influence will be good.

A collection was taken in the interest of the Home Mission at Chicago, amounting to \$66, which was later increased to \$74.25. Seventeen queries were handled in and some of them considered. The discussions were spirited and helpful.

"Dangers that threaten our young people." Sermons by Bish. Martin Rutt of Lancaster Co., Pa., and A. H. Leaman of Chicago. The sermons were interesting, instructive and appealing.

Conference closed with a spirit of unity, which prevailed throughout the entire meeting. Prayer. SECRETARIES.

For the Herald of Truth.

FAITH AND UNBELIEF.

By P. Hostetler.

There are always some subjects and questions in reference to our Christian life and church work in which all do not agree and oftentimes it is a matter of faith on one side and unbelief on the other, for instance: The tobacco question. Some people believe it to be wrong to use tobacco, others do not believe it to be right, but doubt whether it is really sinful, so this would simply be a case of unbelief. Some believe it to be wrong to go to the world's fair, other fairs and the like places. Others do not believe it to be wrong, yet still doubt whether it is just right or a duty to go. Another case of weakness of faith. Some believe it wrong to have their pictures or photographs taken, others do not question this and have them because they like them, not because they think it an actual necessity or duty to have them. The same is true of musical instruments and many other things that might be named. Some believe that all these belong to the self-gratification list and not to a virtuous life. Can we not easily prove ourselves and see whether we are walking according to the faith of the church or following after doubts and unbelief? The Word teaches us that we should follow the faith of those who have taught us the word of God. Are we following after the faith of our forefathers, who, although there were many of them, yet all had the same faith and were so devoted to it that they were willing to die for the principles in which they believed; or are we more willing to follow in unbelief and live more for self-gratification? Are we trying to please God as best we can in all these things and keep on the safe side, or are we trying to see how much pleasure and selfish gratification we can indulge in and still be considered Christians? It is generally expected by these doubting ones that those who still hold to the true faith will yield to those who are living after this form of unbelief. Let us lay hold, by faith, upon the principles of the gospel and the church and become willing to sacrifice and deny self in order to faithfully live out these principles.

East Lynn, Mo.

We grow strong by duties performed. We grow morally and spiritually weak by duties neglected.

For the Herald of Truth.

"GIVE US THIS DAY OUR DAILY BREAD."

By Olivia Honderich.

This petition is often uttered and seems to have little meaning attached to it. Many Christians act as if they thought it meant nothing except spiritual bread, food for the soul, but no care for the body. Christ's ministrations to the sick and the suffering, the poor and the hungry; his relieving hunger and pain, teach us that God does care for the body as well as for the soul.

God's promises to Abraham, to Isaac, to Jacob, of temporal blessing was given just as readily as and along with the promise of spiritual blessing.

Christ taught his disciples that they should not be anxious about food or raiment. He taught them to do the duty of the day, and trust God for the supplies of tomorrow. But he did not teach them that today we may be idle and tomorrow have a full store-room. Oh, no! He insists that his people be "not slothful in business; fervent in spirit; serving the Lord." There is the keynote to the whole matter—"serving the Lord." God did not intend his people to settle down into money-making machines, selfishly grasping at every dollar they can lay hands on, hoarding up riches for future generations to fight about. He intended his people to serve him with a whole heart. If the talent he gave them is money-making, then money-making is their business in the Lord, faithfully guarding the treasure he has given them, and using it to further God's interests. The rich man of Bible times was not condemned for having money, but for putting his trust in it, and for selfishly hoarding it up for his own use and ambition.

God is also displeased with the anxious Christian. If we are earnestly doing our duty, trusting God and faithfully serving him, the Bible assures us, we have no need to fear the lack of things needful. God cares for his own today as well as he did in olden times.

But there is another side to this. Sometimes God's children suffer cold and hunger and nakedness because his children selfishly withhold from him what he says is his.

A little street urchin was converted. He was very poor and finally actually suffered for the lack of food. An infidel who wanted to shake his faith said to him, "It does not do any good for you to be a Christian. God does not care for you. If he did he would give you something to eat and to wear, instead of letting you go hungry and cold." "Oh, sir," the little fellow answered, "that is not God's fault. He did tell his children to take care of me, but they forgot."

"They forgot." Yes, some day, I fear, we shall learn of the many, many things we forgot. God seemingly winks at our indifference and criminal neglect of his business, but some day we shall fully awake to the real state of affairs.

Goshen, Ind.

For the Herald of Truth.

THORNS AND ROSES.

By Clem.

Because they seek the friendship of this world, which is enmity against God, many professing Christians must often do without greatly desired and prayed-for blessings.

Better make no profession of Christianity at all, than have your daily life witness against you continually, by pointing out repeated violations of the very principles you profess.

Christians often appeal to fellow-Christians for money for some good cause. That part is good and right, but sometimes the solicitors place such funds into the hands of un-Christian people, and appoint them to do the financing. How inconsistent! Better examine into the requests which come to you for your hard-earned money. They may conceal something which God does not approve of, and you do not want to participate in an alleged Christian cause which is financed by un-Christian people.

Jesus was perfect in all his ways. He pleased God in all he did. How grand if that might be said of us. He was about his Father's business and his work was a grand success, though hindered in many ways. But he never consulted with the world as to the best way to overcome difficulties. He simply went to the Father, and the Father never referred him back to the world. We claim to follow and imitate him. Some people think we do; others think we do not; we know whether we do or do not, so does God. It is to him we must give account of our stewardship.

We rise to stand by the things we put beneath our feet. It is possible to rise above sin in all its various forms, and not above only a few. My brother, where are you standing?

We make progress in the spiritual life only as we appropriate God's gifts, and develop into realities the possibilities he places before us.

It is Satan's business to deceive the very elect, if possible. He apparently meets with a measure of success, for if he were always resisted, he would flee, but somehow he seems to be making some Christians a great deal of trouble. How is it with you, brother, sister?

It is a great waste of time to discuss the question as to whether the world is growing better or worse. The world is just as worldly as it ever was. Sin is just as sinful, and it is abounding everywhere. The great question which concerns us is whether we are growing better.

For the Herald of Truth.

HALLOWED BE THY NAME.

By Fannie Stutzman.

Hallowed means holy, and holy means without sin, pure in heart, sanctified. Then, when we pray, "Hallowed be thy name," it is the same as if we should say, Holy, or sinless, or sanctified, or pure be thy name.

The word "be," as used here, implies not that God shall make his name holy, pure, sinless or sanctified; but that his name is that of these. We therefore acknowledge God's purity and holiness in this short prayer of "Hallowed be thy name." It is more a tribute of praise than a petition. Indeed, it cannot be a petition as far as the holy God is concerned; but as far as our poor, weak lives are concerned, it should be the deepest petition of our souls, that God's exalted name might be hallowed in our lives, and that it might indeed be true as we sing: "May the Christ-life shine in me."

The Lord's prayer is an example of what our prayers should be; thus we learn that our prayers should begin with praise and continue with sincere petition.

The Pharisees loved to stand and pray to be seen of men that they might draw honor to their own names; but Christ, in these few words, shows that it is God's name that we are to receive the honor and glory and praise of our lips, hearts and lives.

Goshen, Ind.

For the Herald of Truth.

DO YOU KNOW?

By Oliver H. Zook.

Reader, do you know that you are born in this world in the flesh and that before God you are a sinner? Rom. 3:10; 23.

Do you know that "God so loved the world, that whosoever believeth in him should not perish, but have everlasting life"? John 3:16.

Do you know that this promise, as well as all other promises, was made for you? 1 Tim. 2:3, 4; Tit. 2:11.

Do you know that there are only two places where people go when they die, and that to one of these two places you will surely go? Read Luke 16:19-31.

Do you know that the Bible is the inspired word of God and is true and will never pass away whether you believe it or not? 2 Tim. 3:16; Matt. 24:35.

Do you know that it will judge you in the last day and that you shall be judged according to the deeds done in the body? Rom. 2:5-13.

Do you know that the price of your salvation has been paid by Jesus Christ, the spotless Lamb of God, and that all he asks of you is to believe on him and that he will give you everlasting life? Acts 16:31; 1 John 5:10; John 6:47.

Do you know that God did not create you to destroy you, or that you should be lost, but for you to do his will and at the end of your earthly life to take you home where you shall be forever with him? Luke 9:56; 2 Pet. 3:9; John 14:1-3.

Do you know that God will not hold us responsible for what we do not know, but that he will hold us responsible for what we might know if we would diligently search his Word? John 5:39; John 13:17.

Do you know that obedience to God brings joy and peace and blessings and that disobedience brings sorrow and pain? 1 Sam. 15:22; 1 John 5:3.

Do you know that God expects us to be witnesses for him wherever we are and under all circumstances, and that if we do not, condemnation will rest upon us? Luke 12:8, 9; Matt. 10:32, 33.

Do you know that the blood of Jesus Christ can wash your sins white as snow and that the vilest sinner can find a sure refuge for the soul in the cleft of the Rock of Ages? Isa. 1:18; Heb. 7:25.

Do you know that God holds the very breath that you breathe in his hands and that he can take it from you in a moment, in the twinkling of an eye? Acts 17:24, 25; Job 12:10.

Do you know that Jesus is coming again and that he will come "as a thief in the night," and that he will bring reward and judgment with him? Luke 12:39, 40; Rev. 22:12.

Do you know that if you disobey him in one of the least of his commandments you are guilty of all? Jas. 2:10; Gal. 3:10.

Do you know that when we appear before the judgment bar of God that "the wicked shall be turned into hell and all the nations that forget God"? Psa. 9:17; Rev. 21:8.

Do you know that "except ye repent ye shall all likewise perish"? Luke 13:3, 5.

Do you know that the best way to be sure of eternal life is to get right with God and live each day as though Jesus were by your side in person and it were the last day you had to live on earth? Rev. 3:3; Matt. 25:13.

"If ye know these things, happy are ye if ye do them." John 13:17.

Allensville, Pa.

For the Herald of Truth.

CHICAGO HOME MISSION NOTES.

To the Herald readers, Greeting in Jesus' name: Our work brings with it many changes. Bro. Royer, who was with us for more than two years, has left for home and will spend the summer with his parents. Sister Bessie Landis, who spent a year with us, is now at her home in Sterling, Ill.

We are just now passing through a new experience. One of the Catholic priests of our neighborhood received light from the Word and last Wednesday left the Catholic church. His leaving made an excitement among the priests and bishop, and he fled to the Home Mission. It is the purpose of the church to bring him back again and do penance for his great sin. Their methods are these: If a man leaves the church and reveals to the world their practices, a Catholic can take him out of the world and still be forgiven for the sin by the holy priest. This man was Father Superior and not only heard the confessions of the people, but the confessions of the priests. God revealed the Word and he became a saved man and is now trying to point others to the saving power of God who only can forgive sin through Jesus Christ.

We are planning to send many of our Sunday school pupils to spend the summer among the Mennonites. The railroad authorities are kind in giving us free transportation west, north and south for 150 miles. We are not favored over the eastern lines.

We ask an interest in your prayers that we may do all to the glory of God.

Yours in Jesus,

A. H. LEAMAN.

For the Herald of Truth.

EXPLANATION.

By J. A. Ressler.

Some time ago we sent out in a number of letters the statement that the Mennonite Evangelizing and Benevolent Board lost over \$2,000.00 in the failure of the Indiana National Bank. Later we found out that the amount tied up was only about \$1,710.00. Some folks have asked us how we came to make the mis-statement. The reliable information available was very scant at that time and we did not know exactly which checks were too late to be paid by the bank and which ones were not. We had to estimate the time required for the checks to get back to Elkhart. We found later that one check we had figured as tied up had been paid by the bank. Hence the discrepancy. Dharmari, C. P., India, May 26, 1904.

For the Herald of Truth.

THE HOLY SPIRIT.

By William D. Fretz.

Several excellent articles have appeared in the columns of the Herald recently on the Holy Spirit. But as the Holy Spirit has such an important place in the work of Christ, I thought a few more gospel truths might be appreciated. The following article consists of the kernel of an address by R. A. Torrey, which I have condensed and modified to adapt it to the limited space in the columns of the Herald. The reader will find these statements in accordance with the teachings of God's word.

The Holy Ghost as a Person.—The difference between a religion of mere letter and form and a religion of life and power lies in knowing the Holy Ghost. A man may be perfectly orthodox, and his orthodoxy the

deadest thing on earth, while another man holds the same doctrines and preaches them with tremendous power, because the Holy Spirit preaches through him.

The doctrine of the personality of the Holy Spirit is important from three standpoints: First, from the standpoint of worship. If the Holy Spirit is a person, as he is, and a divine person worthy of our love, adoration and our worship, and we do not give them to him, we are robbing a divine person of his due. You worship God the Father and God the Son. Do you worship the third person of the blessed Trinity? Now, theoretically you do, for every time you sing the Doxology you say, "Praise Father, Son and Holy Ghost." But when you sing the Doxology, do you ever really stop to think of the Third Person whom you are theoretically worshipping? Do you really think of the Holy Spirit as a person to worship, the same as the Father and Son?

In the second place, it is of the highest importance from a practical standpoint. You must think of him as an august person who has to get hold of you and use you. If you think of the Holy Spirit as an influence or power, you will all the time be thinking of how to get more of the Holy Spirit; but if you think of him as a person, you will all the time be thinking of his getting more of you. The one conception is heathenish. The other is a gloriously Christian conception—the conception of the infinite God taking hold of little you and little me, and using us. When a man or woman comes to recognize the Holy Spirit as a person, and gets him to take them into his hands, their self-love will soon droop and die away.

In the third place it is important from an experimental standpoint. All over the world as I travel about, men come to me and say, "Since I came to know the Holy Spirit as a person my whole life has been transformed."

There are five great proofs in the Bible that the Holy Spirit is a person. First, the use of personal pronouns (read John 15:27; 16:13-15). Second, all the distinct characteristics of personality are ascribed to the Holy Spirit—knowledge, feeling and will (1 Cor. 2:10; Rom. 8:27; 15:30; Eph. 4:30). Third, personal acts are ascribed to the Holy Spirit (1 Cor. 12:10; Rev. 2:7; Rom. 8:9 and elsewhere). Fourth, the Holy Spirit is said to fill an office that only a person could fill (John 14:16, 17). Fifth, treatment is predicated to the Holy Spirit that could only be predicated to a person (Isa. 63:10). You will call to mind many passages where the Holy Ghost is spoken of as being treated with contempt, insulted and lied to. You remember the story of Ananias and Sapphira.

Let me ask you, Is the Holy Spirit as real a person to you as loving, as kind, as tender—as Jesus Christ is? Every time you hear the apostolic benediction you hear the blessing of the Holy Spirit asked for; but do you really realize what it means?

Perkasie, Pa.

For the Herald of Truth.

HOW ARE WE SPENDING OUR TIME.

By Minerva Showalter.

Christ says, "But I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:36, 37. These words of Christ ought to make us very careful of our words and make us cry unto God, "Keep my tongue from evil, and my lips that they speak no guile." But how is it when we are together? We spend the time in foolish,

vain conversation, in idle gossip about our neighbors, or in other unprofitable talk. Paul said to the Corinthians, "For I determined not to know anything among you but Jesus Christ and him crucified." But it seems the tendency is to know everything else first, and the Savior who died to save us and bring us into the mansions of eternal glory, finds no place in our conversation. Are we ashamed to talk of the hope of heaven, of the work that we must do to enter there, of the blessed holy promises given for those who are striving to obtain the crown? Are these things not worthy a place in every conversation being a stumbling-block, saints might be strengthened and sinners would see the need of such a religion. But the way so many professed Christians spend their Sundays, engaging in foolish talk and often playing silly games like the world, is anything but that which is a light to the world. "Come out from among them, and be ye separate, saith the Lord."

If, while we are thus engaged, Christ should suddenly appear in our midst our faces would be covered with shame and confusion, and though he is not visibly among us, yet he sees and hears, for he has said, "Lo, I am with you even unto the end." Paul says, "Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks." Eph. 5:4. And again, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Eph. 4:29.

And, then, are we spending our time as we should in our every-day affairs? We work from dawn to dark and often do not take time to read God's Word or pray, and from how many homes is the altar of family worship removed because there is no time for prayer? We would better have less in this world and seek after the heavenly riches that do not fade away, for man brought nothing into the world and it is certain he cannot take anything out of it. We can find time to read the newspapers or take music lessons or do fancywork and the like unprofitable things, while our Bible lies neglected and the voice of prayer is seldom heard.

"See, then, that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is." Eph. 5:15-17.

Harrisonburg, Va.

FAITHFUL STEWARDSHIP.

Sel. by J. D. Mimingier.

The art of making the best of our resources is one worth cultivating. There is an ideal, as Carlyle says, to every situation. The ideal is to a degree the creature of our resources and conditions, and the ideal having thus been created by these conditions, it can always be worthily striven for.

This condition is but the stuff upon art to shape that same ideal out of; what matters whether such stuff be of this sort or that, so the form thou give it be heroic? Heroism, then, is not a thing open only to a few. It lies in the ideal of every situation.

To illustrate: Milne offered himself as a missionary to China, but was refused. He offered to go as a servant, and was accepted; blacked Morrison's shoes and did a servant's work, until he acquired the language and was ready for work. Then he became the greatest missionary of southeast Asia. If you would be chiefest, go and do likewise, "All for Jesus' sake."

Danboro, Pa.

A LIFE OF ACTIVE BENEVOLENCE.

I believe that Christ has imposed on all his disciples a life of active benevolence; that he who refrains only from what he thinks to be sinful has performed but a part, and a small part, of his duty; that he is bound to do good and communicate, to love his neighbor, to give food and drink to his enemy, and to endeavor, so far as in him lies, to promote peace, truth, piety, and happiness.—Daniel Webster.

SUNDAY SCHOOL MEETING.

The annual Sunday school meeting of Cumberland co., Pa., will be held at the State Hill M. H. near Shiremanstown, Pa., on July 21, 1904, opening at 9 a. m. and continuing through three sessions.

MARRIAGES.

Ehrisman—Berkey.—On June 9, 1904, in Seward Co., Neb., by Blah, J. C. Blirky, Jacob Ehrisman of Illinois and Barbara Berkey of Seward Co., Neb. May God's richest blessings go with them through life. D. Bender.

DEATHS.

Bowman.—On June 16, 1904, in Bowmanville, Pa., Leah Bowman, widow of the late Isaac Bowman, died of infirmities of old age. In the morning she ate breakfast as usual and in a short time she was a corpse. Death overtook her in the twinkling of an eye, but it was her great gain. She was a consistent member of the General Conference Mennonite congregation. Aged 89 Y., 19 D. Buried in Bowmanville Mennonite cemetery. Services by W. S. Gottshall and Blah, Ben. Weaver. Text, "I die." Peace to her ashes.

Grisher.—April 27, 1904, Sister Franna Grisher, aged 75 Y., 2 M., 27 D. She leaves an aged sister and many friends to mourn their loss, but they need not mourn as those who have no hope. The funeral services were conducted by Solomon Graybill and Simon Anker. Text, John 21:4. May the Lord comfort the aged sister and all the sorrowing friends.

Sprenkle.—At the home of his brother near Menges Mills, York Co., Pa., on June 13, 1904, Bro. E. B. Sprenkle died from a stroke of apoplexy, aged 72 Y., 5 M., 7 D. He united with the Mennonite church many years ago and remained a faithful and consistent member till the end. He was unmarried and leaves three brothers to mourn his departure. Funeral services were held on Thursday morning, at the house and also at the meeting house by the brethren Daniel Stump and J. C. Miller, from 1 Sam. 20:32, last clause. Bro. Sprenkle was overtaken while seated in his class at Sunday school, of which he was a faithful and regular attendant. His funeral was largely attended.

Gnahle.—On May 24, 1904, in Cambria Co., Pa., Hannah, wife of George Gnahle, aged 85 Y., 8 M., 9 D. Buried on the 27th. Services by Frank Deltz. She leaves one son, a daughter and an aged husband, with whom she lived for fifty-nine years. She was a member of the German Baptist church. Levi Blanch.

Short.—Peter Short was born in France, April 18, 1829, and died in Fulton Co., O., May 16, 1904, aged 78 Y., 28 D. He was married to Barbara Lanier in 1846. To this union were born 13 children, 8 of whom with 61 grandchildren and 22 great-grandchildren survive him. He was a charitable, kind, generous-hearted man and a faithful member of the A. M. church.

Ebersole.—Anna Rutt was born Jan. 26, 1827, in Lancaster Co., Pa., and was married to Abraham D. Ebersole, Oct. 16, 1845. To this union nine children were born, eight of whom are living. The family moved to Sterling, Ill., in 1867, where the husband was the minister in charge of the Mennonite church until the time of his death, June 21, 1885. In the family there were thirty-six grandchildren and twelve great-grandchildren, all of whom are still living. She was for many years a faithful and active member of the Mennonite church and trusted in her Savior to the last. She

HERALD OF TRUTH.

quietly passed away June 16, 1904, aged 78 Y., 4 M., 16 D. Funeral services were conducted by Fre. Christian Good, assisted by Blah, John Nice. Text, John 11:25.

WELSH MOUNTAIN INDUSTRIAL MISSION. Financial Report for May 1904. RECEIPTS.

Contributions:—A Brother, 50c; a Sister, \$1; P. E. Brunk, \$1; Hiram Weaver, 50c; Harry K. Rohrer, \$1; Eli Wiltner, \$1.25; a Brother, \$3; John W. Weaver, \$5.10; Friends, 24c. Total, \$13.93. Received for Miso, \$476.43; for labor, \$62.30. Total, \$538.73. Total receipts for May, \$552.66; previous receipts, \$3,205.55; total to date, \$3,758.21.

EXPENDITURES.

Paid for Miso, \$439.97; for labor, \$195.61; for sundry expenses, \$28.97; order cashed, \$1. Total for May, \$666.55; previous expenditures, \$3,076.07; total to date, \$3,742.62.

SUPERINTENDENT'S REPORT.

New Holland Friends, clothing, etc., \$2.60; Elizabeth Zimmerman, carpet rags, \$1.36; Litzit Friends, clothing, etc., 50c; Bro. Musselman, prov., 50c; a Brother, corn, 50c; a Brother, potatoes and feed, \$1.35; Friends, Weas, Liberty, O., provisions, \$10.50. Gratefully acknowledged, NOAH H. MACK.

ITEMS.

It has long been known that the Bible has the greatest sale of any book in America and England, but a recent report from India shows that it now commands the largest sale of any book in that country.

Fifty-eight foreign missionaries, sent out under the auspices of the Presbyterian Foreign Mission Board, recently sailed from New York. Their destinations are Africa, China, Columbia, Guatemala, India, Japan, Korea, Siam and Syria.

Bishop Brewster of the Protestant Episcopal Church of New Haven, Conn., has taken a stand against the marriage of divorced persons. He advocates refusal on the part of the church to solemnize any such marriages and appeals to ministers of other denominations to refuse to perform marriage ceremonies for persons whose union is contrary to the laws of the gospel and the church.

International Congress.—350 delegates of the Salvation Army recently arrived from New York on the steamer Carpath, bound for London, where they will attend the International Congress, where representatives of forty-seven races will meet to discuss plans to further the work of that body.

BOOKS, BIBLES, ETC.

We have now on hand a fine assortment of Bibles, Testaments, Hymn Books, Sunday School and Miscellaneous Books, Sunday School Reward Cards, Motives, etc. If you want anything in this line write us, and we will send you full description and prices. Or send for a catalogue, from which you can select what you desire. Address, Mennonite Publishing Co., Elkhart, Ind.

ST. LOUIS VIA BIG FOUR ROUTE.

Sale of Special Rate Tickets began April 25th. Rates from Elkhart, Ind., are as follows:

TICKETS good returning until Dec. 15, 1904, \$14.90

SIXTY-DAY TICKETS good returning within sixty days, but not later than Dec. 15, 1904, at \$12.40

FIFTEEN-DAY TICKETS good returning within fifteen days, at\$11.30

COACH EXCURSION TICKETS, good returning within seven days, will be sold only for advertised coach excursion days, tickets to be good only in day coaches, whether on regular or special trains, every Tuesday and Thursday from May 17th to June 30th, inclusive, at\$7.55

For full information and particulars as to rates, tickets and limits, call on agents of "Big Four Route," or address the undersigned.

WARREN J. LYNCH, G. P. & T. A., Cincinnati, Ohio.

June 30, 1904.

BONDS FOR SALE.

\$20,000.00 Mennonite Publishing Co. First Mortgage Gold Bonds, five per cent., payable semi-annually in gold, running ten years. A good investment. Apply to Mennonite Publishing Co., Elkhart, Ind.

A Surprise to Everybody

Some books are published as a matter of course. People expect books to be published on certain topics, and especially on Bible characters, but the latest book out, is a complete surprise. Its title is

SERMONS BY THE DEVIL

By W. S. Harris, author of "Mr. World and Miss Church-Member," which has captured the attention of so many thousands of people.

The title of this new book is so bold that one cannot help paying attention to it. However, it clearly states the nature of the book. Satan's mask of deity and subterfuge is torn off and his polished arguments, many of which are so cunningly stated as to defy being detected, and which lead so many into confusion and wrong, are exposed to full light.

TO READ THIS BOOK WILL MAKE YOU BETTER because you are put on your guard against this pretended "angel of light." Every boy and girl, every young man and woman, every middle-aged or old person should read it.

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"The Ocean of Life and Its Doctrinal Ship," "The Talking Vine Branches," "The Prodigal Dog," "The Honest Owl," "The Quarreling Birds" are the titles of a few chapters in the new book by W. S. Harris, entitled

Modern Fables and Parables.

Its 352 pages are brim full of lessons drawn from modern society and social conditions, as well as business life, which, while attractive and fascinating, impart much wise instruction. It also contains 113 illustrations which add much force to these lessons. The more one reads this book, the more its real worth becomes apparent. It is bound handsomely in cloth, stamped in 3 colors. Price postpaid \$1.25. Send us your order. It will be money well spent for it is sure to bring you good returns.

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"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, JULY 7, 1904.

Vol. XLI. No. 28.

EDITORIAL NOTES.

Our Canadian brethren who are interested in the Dominion exemption laws, will find that Bro. Bergey's letter published in this issue of the Herald gives full and explicit information on that subject.

Communion services were held at Newstark, Hancock Co., Ohio, on Sunday, June 26th. Bish. John M. Shenk of Elida, Ohio, officiated. He was accompanied by Dea. P. E. Brunk and Bro. Simon Good.

Some one from Ithaca, Mich., has sent \$1.00 for one dozen Infant Lessons for the Sunday School, and also some cards, but there is no name signed to the order, consequently the order cannot be filled until it is known to whom same shall be sent. Please send in your name at once.

Read what S. B. Shaw, author of "Touching Incidents and Remarkable Answers to Prayer," "God's Financial Plan," etc., has to say about the World's Fair, on another page of this issue of the Herald. He has recently been in St. Louis, attending the Convocation of Prayer, and knows whereof he speaks.

It will be noticed by the Notes from India, found in the Mission column this week, that the epidemic of mumps, which had been raging among the boys at Sunderganj, had about run its course. We would imagine that the "interesting" feature, mentioned by Bro. Ressler, found its strength more in the ordeal than in the pleasurable. Bro. Burkhard has our sympathy.

"Ausbund."—Bro. D. J. Miller of Lagrange, Ind., writes us that he has one copy of the third edition of this book published by Christopher Saur, Germantown, Pa., in 1767, containing 145 hymns; one copy of the sixth edition, published by John Baer in 1834, containing 146 hymns; also, one copy of the seventh edition published in 1846, containing 146 hymns. Bro. J. H. Byler, Belleville, Pa., has in his possession two copies of the "Ausbund." One was published by Joseph Enrenfried in 1815, containing, beside 140 hymns, an appendix of six hymns and short biographical sketches of brethren and sisters who had been imprisoned. We call the attention of Bro. John Horsch to this information.

Our small congregation at Carstairs, Alberta, Canada, has just passed through a season of spiritual refreshing. During the week's meetings recently held there twenty-eight precious souls came out on the Lord's side. Baptismal services are announced for July 3d, when they will be received into church membership. The Lord direct and bless his work in the far-off Northwest.

The annual meeting of the stockholders of Goshen College was held on June 18th. The report shows that during the past year the valuation of the school's equipment has been increased \$30,000. This includes buildings, sale of lots, endowments, etc. Last week some one from Illinois sent a draft for \$1,000, the income of which is to be used to pay tuition for needy and worthy students preparing to enter the foreign mission field.

Sister Alice L. Yoder, who has been a missionary in India for about eight or nine years, if we remember correctly, and the first Mennonite missionary in that country, is spending some time at her home at Litzit, Lancaster Co., Pa. In a letter to Bro. Geo. Lambert, who visited her while in India during the famine of 1897, she signifies her intention to stop at Elkhart on her way to the Pacific coast, from whence she sails for India in the near future. We shall certainly be pleased to meet her and learn more about the India mission field. Sister Yoder has been working with the Christian Alliance missionaries.

Fourth of July.—Before this reaches our readers the "Fourth of July" will have come and gone and no doubt some real heartfelt thanksgiving and joy will be expressed for both the national and religious liberty enjoyed in America, but the foolish, destructive, ungodly effects of its celebration always eclipse the good that is developed by this memorial day. Even as early as this morning (July 1st) reports are rife of burned buildings, runaway horses, maimed persons and even life destroyed by use of the firecracker, percussion cane, and the dangerous toy pistol in the hands of the youth of the land. If this year's record does not fall far short of that of previous years, millions of dollars worth of property will be burned up, many homes saddened because mother's darling boy is a suffering, maimed cripple for life, and the grave will have claimed its share of victims, all because of a warlike celebration of what is termed Christian liberty. Dear parents, teach your chil-

dren to love liberty, to cherish the good that we may enjoy in our land, but teach them to give God the praise for all blessings and aim first and always to honor him and his mandates in all that we think, say or do.

"Not God, but Man's Negligence."—This was the subject pastor Geo. C. F. Haas, of the ill-fated St. Mark's Lutheran congregation of New York, chose for his sermon on Sunday, June 26th. In attempting to speak to the remnant of the Sunday school, which two weeks before had filled the large room to overflowing, but now were all huddled together on three benches, he completely broke down and had to be led out of the room.

At the coroner's inquest it was brought out that the owners of the excursion steamer Slocum were guilty of criminal neglect in not supplying proper fire protection, life preservers and other equipments required by law. Up to date, 924 bodies had been recovered, all of which were members of this excursion to death on June 15th.

In the voyage of life, there is perfect safety aboard but one ship—the Church of the living God, for on this ship, Jesus Christ the captain, is thoroughly acquainted with every rock, bar or breaker in the course. He is also familiar with all the conditions and needs of the passengers aboard and it is his delight to supply their every need and keep them safe, comfortable and happy. It is the mission of the pilot, the Holy Spirit, to "guide" the vessel into and through channels of safety and peace and finally land the grand old ship with all her heaven-born freight in the harbor of Eternal Rest. God grant that all may get aboard before the opportunity pass by.

Pulpit Exaggeration.—The Bible students of the University of Chicago were somewhat startled when in the course of a lecture on "The Modern Minister and His Hearers," Dr. W. M. Lawrence, pastor of the Second Baptist church, made a plea for pulpit exaggeration, stating that it was "entirely allowable," because in his mind it was necessary to "draw a crowd." He also spoke contemptuously of the "tearful preacher," stating that he had "no place in the pulpit nowadays," and that "people despise him." Other ministers of Chicago have taken issue with these sentiments and rightly claim that when a man has a real message to deliver the world will listen, without any of the tricks and arts used to draw a crowd, and if a preacher establishes a reputation for telling

PAY OCT. 3, 1904

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the truth he will not need to employ sensationalism in order to have an audience. We wonder whether this same Dr. Lawrence would call the apostle "out of date" and unable or unworthy to draw an audience if he should learn that Paul said, "Lie not one to another; let your moderation be known to all men," and that he for the space of three years preached to the people at Ephesus "night and day with tears," and that the Lord Jesus himself "wept" over Jerusalem and other cities as he warned them of their great danger and appealed to them to accept the terms of salvation. Exaggeration is always wrong, because it deals with that which is not real, not true. God's immaculate truth is sufficient for all, "and the TRUTH shall make you free."

Called to the Ministry.—On June 12th Bro. Samuel Weaver was ordained to the ministry in the Forks congregation, Lagrange Co., Ind.

On June 16th ordination services were held at the Kraybill M. H. near Mount Joy, Lancaster Co., Pa. Eleven brethren passed through the lot and the Lord laid the solemn responsibility on our brother, Peter R. Nissley. He is the grandson of Pre. Peter Nissley, deceased, and a son of Bro. John K. Nissley, also deceased, who traveled much and was widely known throughout the brotherhood. He accompanied the editor some years ago on a tour through the Cumberland Valley. It was about this time we learned to know, respect and love his son. Bro. Nissley is still a comparatively young man, endowed with more than ordinary ability and has before him the prospect of much usefulness in the service of the Lord and the church.

On June 25th votes were taken for a minister in the Columbiana-Mahoning district in Ohio. Bro. Enos M. Detweiler of Columbiana, Ohio, receiving all the votes, was accordingly ordained to this high calling at the Midway M. H. on June 26th, by Bish. I. J. Buchwalter of Dalton, Ohio.

Thus the Lord is constantly raising up men and sending them forth to proclaim the gospel of salvation to a sin-sick, dying world. May He indeed give our dear brethren grace and spiritual power from above to "preach the world," and to "reprove, rebuke, exhort with all longsuffering and doctrine." And may not only sinners be called from darkness to the marvelous light in Christ Jesus, but may the doctrines founded on God's word that characterize us as a people, separate from the world, be promulgated, the church strengthened and built up through the instrumentality of his servants. To God be all the glory.

PERSONAL MENTION.

Pre. John Leatherman of Belminsterville preached at the Deep Run M. H., Bucks Co., Pa., on Sunday, June 12th, choosing for his subject, "The Parable of the Great Supper." His text was Luke 14:16, 17.

Bish. David Burkholder and wife of Napoleon, Ind., who were in Elkhart on business June 30th, gave us a pleasant call at our office.

Bro. S. G. Shetler of Davidsville, Pa., conducted a series of meetings at Rockton, Clearfield Co., Pa., from June 18th to 26th. During these meetings two persons made the good confession.

W. H. Miller, a minister of the Brethren church, who sells books for the Mennonite Publishing Co., transacted business at this office on July 2d. He had just returned from the Joaquin Valley, Cal. His home is in Wayne Co., Ind. The editor enjoyed a half hour's conversation with him.

Bro. P. E. Whitmer, who spent the last six months at Goshen, Ind., attending school, preached for his home congregation at North Lima, Ohio, on June 10th in the morning and at the Midway M. H. in the evening. He went to Oberlin, Ohio, the following week to pursue his studies at the latter place.

Bish. Aaron Loucks of Scottdale, Pa., filled three appointments at Shellsburg, Bedford Co., Pa., over Sunday, June 26th. There is no resident minister at this place and the few brethren and sisters who live in Bedford county are always glad to have our ministers visit them and break for them the bread of life.

For the Herald of Truth.

SINNING AGAINST THE HOLY GHOST.

By E. Swartzendruber.

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men." Matt. 12:31.

As we read these words they may often bring us to the question, To whom or to what class of sins does Christ here refer? Peter says, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." He himself has no rest and if he can rob the children of God of their love and faith and pleasure in God's service and have them lose their confidence in God, Satan feels certain that he has them on a good way to destruction; and I do believe he has them on a very good way to sin against the Holy Ghost. If the child of God will allow himself to enter into this state and become loose and lax in his love to God he is in a dangerous condition. Although the Lord may not at once reject him, and he may still be induced to repent of his sins and realize his unworthiness (as long as he has these feelings it is true evidence that he has not yet committed the sin against the Holy Ghost), yet if he will continue to indulge in spiritual idleness and submit to false teachings, he has entered the way of ruin. And this is the sad part regarding any wrong way, the mind becomes so accustomed to it as to consider it right; it is then that we are given over to believe a lie. This

is that makes the beginning of evil so dangerous. Men think they may go a little way in error and rely on God's mercy to be forgiven, thinking that only the great extreme of sin is to be avoided. Many a poor sinner is lost who carelessly went on in sin without considering that he was on the road that leads to death. The writer of Hebrews says (Chap. 10:26), "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." We know of some Christian professors who do wilfully sin, because they have heard God's will and word preached, and have been thoroughly admonished. It would not be for me to say that these have sinned against the Holy Ghost; God may give them grace to repent; but we know if they continue in their sins they are in great danger that their own deceitful lusts will lead them to destruction and they may not be far distant from this awful sin. Christ says in John 6:44, "No man can come to me, except the Father which has sent me draw him." God does draw all men, but if men will continually withdraw themselves from God he will not always strive with them.

Sins against the Holy Ghost may not always be of the same character; even small sins that we commit against better knowledge are sins against the Holy Ghost. Disobedience to God and his word is a great sin. When Saul disobeyed God, Samuel declared, "Behold, to obey is better than sacrifice, and to hearken, than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." The report to the angel of the church at Laodicea concerning the condition of that church is not very good. We would think that, since they were neither cold nor hot, they were in a very deceptive condition and for this reason the Lord says, "I will spue thee out of my mouth." There would have been more hope for them had they been cold. They had knowledge, but they would not make use of it; their service to God became a mere custom, and their minds were so dull that they could not comprehend the fact that they were in a decaying condition. Let a man tie his hand or arm in a certain position for a long time and it will become rigid and useless. Or, should one shut his eyes from the light for a certain length of time he would become blind. So men have in possession a conscience and God has made it possible for them to know his will, but should they continually refuse to exercise this conscience or obey his will they will in time lose the power to exercise either one. We are taught to "grow in grace and in the knowledge of our Lord and Savior Jesus Christ." If the branches of a tree do not grow green and spread out farther each year, it is evident that the tree is dead. So a Christian, if he does not give evidence of progress there is no spiritual life in him. Eagle Grove, Iowa.

IT WAS HELPFUL.

Here is a word of encouragement for our plain, faithful country preachers. It is said that at one time Daniel Webster was visited by a fellow-senator where he was spending his vacation in New Hampshire. His friend said to him one day, "Mr. Webster, I am surprised that you go twice a Sunday to hear a plain country preacher, when you pay little attention to far abler sermons in Washington." Mr. Webster replied, "In Washington they preach to Daniel Webster, the statesman; but this man has been telling Daniel Webster, the sinner, of Jesus of Nazareth, and it has been helping him."

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For the Herald of Truth.

THE VALUE OF PEACE.

By John Buckwalter.

As I was reading in the Herald of Truth about the offer made by Andrew Carnegie to reward heroes of peace by putting aside five millions of dollars to be used to encourage peace heroism, my thoughts began to wander out on different lines as to what the value of peace is, or would be, if all the avenues of war, strife and contention would come to an end. I soon began to see and realize that the cost per day that comes from war, strife and contention would soon run into an uncountable number of dollars. From this standpoint we can see, at least to some extent, what a great value there is in Peace.

The next thought is: Has not God through all ages of the world placed an open door of peace before man, saying, Make use of peace and do not abuse it? To-day that door stands open as wide for us as it did for the fathers of old. In Isa. 41 God said that he would establish a peaceable kingdom. Over 1900 years ago that Prince of Peace was born into the world. This Prince of Peace fulfilled the fundamental law of peace. He said, "I came not to destroy, but to fulfill the law"—the law of peace and love. So the door is open for us to enter into the abode of peace without money or without price. All are invited, for all things are ready. Come and inherit the great value of peace. Groff's Store, Pa.

WARNING AGAINST THE WORLD'S FAIR.

It seems strange to us that there has been so little said in the religious papers against the great evils connected with the World's Fair. We do not see nor understand how any Christian can help seeing the corrupting influences that are brought to bear on everybody who visits the unholy ground known as the World's Fair. We visited St. Louis in the interest of the Convocation of Prayer only a few weeks ago and had an opportunity to see the degradation and immoral influences that are felt everywhere throughout that corrupt city. How Christian people can patronize such a place is hard to realize. At both the main entrances of the World's Fair grounds are large saloons to tempt everybody before they enter the grounds. Even a Chicago secular paper puts to shame many of the so-called religious papers of the country by warning the people against the "Pike," which is a prominent feature of the World's Fair. We quote the following from the Chicago Chronicle:

"Chicago is not at all proud of her Midway. While some of the attractions were passable in interest and respectability, some of them were coarse enough to make the entire locality malodorous. It was a den of Asiatic immodesty and of the lowest forms of all-night dissipation. It was not a scene on which a decent man would care to have his wife and daughter look, and the older the World's Fair became the more disreputable the Midway got to be. When the Fair closed, the Midway was the first thing that was turned over to the wrecker.

"This was folly and worse, but the St. Louis Fair seems bent on having the same experience. One of the attractions of the Pike is said to be a tableaux representation of the progress in woman's dress, beginning with Eve. Of course, every one knows which end of the procession is considered the attraction. As to the Pike as a whole, it seems to outrank all the rest of the Fair,

for although it is the only feature that ought to be cut out altogether it is also the only one which the public demands to be opened on Sunday.

"It requires only a moment's reflection to see that the Midway and the Pike are totally foreign to the avowed purpose of a world's fair. The object of a world's fair is primarily to exhibit the progress made by the world in science, art, manufactures and learning since the last great world's fair was held, or at least within a recent period. There is absolutely no connection between this object and a den of lions, or corps of athletes, or a Ferris wheel, much less a disgusting array of half-clad women.

"It may be said that when millions of people are attending a fair there must be something attractive to every grade of humanity, from the highest to the lowest. No world's fair, however, ever sank so low as that, and since such a rule cannot be followed all the way it is better not to follow it at all.

"If the St. Louis Fair will cut out the Pike we will make an open confession that the Midway was a disgrace to the nineteenth century."

S. B. SHAW, in Advocate.

For the Herald of Truth.

REST.

By a Brother.

"There remaineth therefore a rest to the people of God." Heb. 4:9.

We all know the nature of rest for the natural body. We get more or less tired as we labor at our daily work and when night comes we are glad to lie down upon our beds and rest our weary limbs. How sweet that rest is! Sunday is a day of rest; for we are taught in the Bible that God labored six days and rested on the seventh from all his work, so he blessed the seventh day and sanctified it.

The apostle in this text refers to the spiritual rest. In Matt. 11:28 Christ says, "Come unto me all ye that labor and are heavy laden, and I will give you rest." We find that this is a different rest from that intended for the natural body. I think Jesus was speaking to a class of people who were laboring under a load of sin and he longed to tell them that there was a way to get rid of their burden, namely, to come to him and he would relieve them. Many people in this day and age of the world are laboring under the same burden and are desirous to find rest, but have not obtained it. Why have they not when Paul declares there is a rest for them, and Jesus says, "I will give you rest"? How willing Jesus is to give this rest! Kind reader, if you are weary and heavy laden, come to Jesus while he is calling you. "Now is the accepted time; now is the day of salvation." You need not carry that burden any longer. You can dispose of it and obtain rest. Some one may ask the question, Is this rest promised only for the future, or can it be obtained now? You will receive rest for the mind as soon as you are willing to accept Jesus according to the terms of the gospel, and you will also receive rest for the soul even in this present time. Although you will meet with trials and temptations you can console yourself with the thought that Jesus is ever present and ready to help in time of need. The apostle says in 1 Cor. 10:13, "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able

to bear it." It is a consoling thought that the Lord is ever near his people and that to help. Now we are his children if we obey his commandments and thus manifest our love for him. John 14:15.

There is also a final rest promised unto us, but it is only on condition that we remain faithful unto death, for then we shall receive the crown of life which the Lord hath promised to all them that love him. How sad that some will not be permitted to enter into that rest when we are all so heartily invited to enter in! But the apostle says that some will not enter in because of unbelief. We read in the first chapter of John that Jesus came unto his own and his own received him not; but as many as received him to them gave he power to become the sons of God. What a blessed thought that not one is excluded, but that all are invited, and that all who believe and obey are promised that rest which is for the people of God!

Strasburg, Pa.

For the Herald of Truth.

"AMEN."

By Viola Stutzman.

Perhaps we think this last word of the Lord's Prayer has no meaning except as a finishing or closing mark. To some it seems to mean only that now the minister is closing his prayer and they must stop their whispering and fun, sit up straight and make believe they have been very good; just as though God could not see or hear, the dear, faithful minister and the devoted Christians about you may not know, but God knows.

But I am sure that our Jesus never spoke an unnecessary word and that he intended that this word should mean more than simply a finishing mark. Great thinkers who have thought and meditated much on this prayer tell us that it means as much as the whole of the rest of the prayer. It is something like a problem in addition—My problem may have a great many numbers to be added; and if I add them correctly I will say the sum is as great as all the numbers added. So with this word "Amen"—it is the sum of all that goes before. It is the same as the promise we have from Jesus in other places in the Bible that, whatever we ask in his name, God will give it to us. We can say then that it is the seal God stamps upon his promise; and when God puts a seal upon anything it can never be broken.

With what reverence and triumph then the Christian should speak this word. Fellow Christian, what impression have you given to the world by your use of this sacred emblem of God's truthfulness? Has it been to you simply a closing word, or the seal of a great and mighty promise? Think on this. Goshen, Ind.

KEEP OFF THE HOT COALS.

Can one walk upon hot coals and his feet not be burned? No—he cannot. But the possibility of burning does not always keep us from walking on them. The risks of evil in questionable indulgences which many are taking these days will result in many scaled feet. Whenever you hear people discussing the "harmlessness" of certain things you may be sure they are trying to throw ashes on hot coals. But a shimmering fire is still fire, and no ashes of a false defense of evil can cover the evil effectually. Many things called harmless are simply smoldering fires. They flame upward at the first opportunity.

HERALD OF TRUTH.

Thursday, July 7, 1904.

D. H. BENDER, Editor.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Frankonia).
3. Franklin Co., Pa., and Washington Co., Md.
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5. Canada.
6. Ohio and Pennsylvania, Amish.
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8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
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15. Nebraska and Minnesota.
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If you want a good Bible at a reasonable price, send to the Mennonite Publishing Co., Elkhart, Ind. Remember that many of the cheap Bibles have poor binding, a poor print and will not last long. We want to give every purchaser full value for his money.

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The Herald of Truth and Young People's Paper will be sent to one address for \$1.50 per year. The Herald and Words of Cheer for the same time to one address for \$1.35. Words of Cheer and Young People's Paper, \$1.10, and the three papers together for \$2.00. This, however, does not apply in the case of those who are taking commission on subscriptions for any of the papers.

An Excellent Offer.—Those who would like to obtain a really meritorious history of the Mennonite church will be glad to know that they can get the Herald of Truth for one year and "History of Christianity" (Horsch) for \$1.50. The regular price of the book is \$1.00, but by ordering it with the Herald this book of 304 pages, well printed and handsomely bound in cloth, will be sent, postpaid, at the rate of 50 cents. This offer applies to renewals as well as to new subscriptions, only in the case of renewals all arrears must be paid.

CORRESPONDENCE.

Rockton, Pa., June 27, 1904.—On the 18th of June Bro. Shetler came into our midst and on the same evening began meetings which continued until the 26th. While the brother was with us he earnestly proclaimed the gospel and admonished the brotherhood to become more devoted to God and remain faithful unto death. Two have expressed a desire to become servants of God. May

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God bless them that they may remain faithful, and may his blessing accompany the brother that he may be a winner of souls.
J. N. Kaufman.

Columbiana, Ohio, June 27, 1904.—Greeting to the editor and readers of the Herald. Pre. Paul E. Whitmer returned home from Goshen, Ind., on the 16th, but remained with us only a few days, when he left for Oberlin, Ohio. He conducted services at North Lima on Sunday morning, the 10th, and at Midway in the evening. On the afternoon of the 25th a meeting was held for the purpose of taking votes for a minister. Bro. Enos M. Detweiler received the unanimous vote of the church and on the 26th was formally ordained to the ministry. May God give the dear brother grace and wisdom that he may be an instrument in his hands for the saving of many souls and the upbuilding of his kingdom. Bish. Ira J. Buchwalter of Dalton, Ohio, officiated at the ordination services and also preached at the Woodville schoolhouse on Sunday evening. May the good seed so richly sown at these meetings spring up and bring forth much fruit.

Peter Metzler.

Strasburg, Franklin Co., Pa.—Greeting in Jesus' name. We can truly say that hitherto the Lord has helped us and blessed us. We were recently encouraged by the visits of some of our ministering brethren. Bish. Isaac Eby with his family of Kinzer, Pa., came to us on the 25th of May and filled appointments at the different places of worship throughout the county. Bro. Daniel Strite of Leitersburg, Md., was with the congregation at the Rowe M. H. on Sunday, the 29th of May, and preached in the evening at the Strasburg M. H. The brethren did not slum to declare unto us the whole counsel of God, which the apostles preached. We feel to thank the brethren for the manifestation of His love brought to us. May the Lord bless them.
J. S. B.

Carstairs, Alberta, N. W. Canada, June 24, 1904.—Dear Herald readers, Greeting: We have been enjoying a special season of blessings these past few weeks. On June 10th our church conference was held, and communion on June 12th, some of our Maytown and Okotoks brethren and sisters being with us. On Monday, June 13th, we held our Sunday school conference. This was indeed a spiritual day which all enjoyed. The day was beautiful and the attendance large. In the evening six precious souls found their way to the cross for pardon. We continued the meetings all week, during which time twenty-eight souls confessed their Savior. We expect to have baptismal services on July 3d. We are all encouraged to press onward in the work of the Lord. Our church and Sunday school services are well attended, with good interest. Pray for the work in this good field.
Israel R. Shantz.

Gortner, Md., June 23, 1904.—On May 18th Bro. Abram Metzler of Martinsburg, Pa., came into our midst and preached three sermons, two at the Gortner Union church and one at the Gnegy church. We were very earnestly admonished from God's word. Our minds were drawn heavenward, and we trust that we may live nobler lives so that we may some day go home to that heavenly rest where is joy and peace forever. Bro. Metzler left for his home on Monday. May God bless his efforts to the saving of many souls.
P. P. Gortner.

"If you will furnish the workers, God will furnish the strength."

July 7.

QUERY DEPARTMENT.

Dear Bro. Bender—I noticed in a recent number of the Herald a question in regard to our liability to serve in the defence of our country, and, also, later an answer to the question as far as liability to service in the United States is concerned. I quote the following from the Statutes of the Dominion of Canada:

"Every person bearing a certificate from the Society of Quakers, Mennonites or Tunkers, and every inhabitant of Canada of any religious denomination, otherwise subject to military duty, who, from the doctrines of his religion, is averse to bearing arms and refuses personal military service, shall be exempt from such service when balotted in time of peace or war, upon such conditions and under such regulations as the governor in council, from time to time, prescribes."

"No person shall be entitled to exemption unless he has, at least one month before he claims such exemption, filed with the captain of the company division within the limits whereof he resides, his affidavit, made before some justice of the peace, of the facts upon which he rests his claim."

The Dominion Parliament, at present in session at Ottawa, are making some amendments to the Military Act. A copy of the first reading of the bill called, "An Act respecting the Militia of Canada," is before me. In this bill the clause before quoted reads as follows: "Persons shall be exempt who, from the doctrines of their religion, are averse to bearing arms or rendering military service—under such conditions as are prescribed." But there is a short clause added which says that "Such exemption shall terminate in the case of a *levee en masse*." This, I suppose, means that in case of great danger, say of an overwhelming invasion of our country by the enemy, our exemption would be practically of no effect.

Hoping this may suffice as a reply to the question, I am Yours fraternally,
D. BERGEY.
New Dundee, Ont., June 24, 1904.

REPORT

Of the Seventeenth Annual Amish Mennonite Conference for the District of Indiana and Michigan.

Conference was held June 2 and 3, 1904, at the Maple Grove M. H. near Topeka, Ind. After singing several hymns, Bro. Eli Stoffer read 1 Cor. 3:9-23 and followed with prayer. The election resulted as follows: Moderator, D. J. Johns; assistant moderator, Jonathan Kurtz; secretary, D. D. Miller; assistant secretary, J. S. Hartzler; treasurer, J. H. Mast. After a few introductory remarks by the moderator, the secretary's report of last year was read and, with several corrections, was approved.

A motion was made and carried, inviting our brother ministers who are here from other conference districts, to take part in all the work of the conference the same as the home ministers.

Bro. Eli Stoffer then preached the conference sermon from Isa. 28:16. The following are some of the thoughts that were presented: The foundation, though laid more than nineteen hundred years ago, is standing yet. The future of the church depends upon its present action. If all were filled with the Holy Ghost we would not need so much church discipline and so many conference decisions.

After the bishops, ministers and deacons answered in a few words of admonition and the congregation expressed their willingness

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to aid in furthering the cause of Christ. J. S. Hartzler led in closing prayer for the forenoon session.

Afternoon session was opened at 1:30 by reading and prayer. The following questions and resolutions were discussed and acted upon:

Quest. 1.—Is a congregation organized according to Scripture without a regularly ordained bishop and a deacon?

Ans.—According to Acts 14:23 and Titus 1:5 we believe that in order to be organized on a Scriptural basis there should be a bishop and such other helpers as the church may need in every church. Should any congregation fail to have any one who has the Scriptural qualifications, then an effort should be made to ordain one who is Scripturally qualified from some other church and send to the needy church.

Quest. 2.—What does this conference suggest (1) in regard to the number of ministers as compared to the work to be done; (2) as to the means used to gather in lost souls; (3) as to the effort made to build up weak and new congregations?

Ans.—We believe that the number of ministers is entirely inadequate to do the necessary work, therefore each congregation in which there are brethren should be encouraged to send them out into the world. In order to have power with men we must have power with God, hence the workers need to be fully consecrated, spending much time in prayer. They need to be earnest personal workers, coming in direct touch with the fallen. Workers should be encouraged to go to places where opportunities for work are open and the congregations should be watchful for such work. This would inspire the home church to be more prayerful and be a means of deeper spirituality.

Quest. 3.—What are the effects of having teachers in the Sunday school, who are adorned with gold rings, etc., or are addicted to tobacco or any other bad habit?

Ans.—Since such adornment and filthiness is not in harmony with the tenor of the Scriptures (1 Tim. 2:9; 2 Cor. 7:1; Jas. 1:21; 1 Pet. 3:3), and since the stream runs no higher than its fountain, such teachers lose their own power and influence and other precious souls are misled by them.

The afternoon session closed with prayer by Jacob Gerig.

The evening session consisted of queries, song service, prayer and a gospel sermon. Conference recessed Friday morning at 9 o'clock. Bish. John Schmidt read a Scripture lesson, followed by prayer.

Quest. 4.—Would it be advisable for this conference to issue certificates of ordination to the ministers?

Ans.—As there are circumstances when such certificates would be an advantage, we believe that they should be issued.—A form was presented and adopted.

Quest. 5.—What means would you suggest to create a greater interest in the Young People's meeting or Bible reading where the majority of the members are not enough interested to appreciate their opportunities?

Ans.—Much prayer for a revival in the membership. Assign work to as many members as possible. Ministers should urge the brotherhood to be active in these services. Active and talented workers should encourage those who are not so talented. Make the meeting very deeply spiritual. Let the older people realize that they are as responsible for the success of the work as the young people. Vary the exercises, but always keep the spiritual part foremost. Live close to God and his word. Always have it under control of the church.

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The program for the Sunday School Conference was then read and accepted.

Bro. D. D. Troyer, the district evangelist, gave a short report of his work. After some discussions, showing the duties of the district evangelist, Bro. A. J. Hostetler was elected district evangelist for the coming conference year.

Some time was spent in discussing the teaching and practical applications of Matt. 5:25. Bro. E. A. Mast led in closing prayer.

Afternoon session was opened by singing, reading John 17 and prayer. The following miscellaneous work was then done: Bro. A. J. Hostetler was appointed to act with Bro. Oscar Hostetler, appointed by the Mennonite conference, in making arrangements for work at Barker St. congregation. Bro. Jonathan Kurtz was appointed to care for the Pretty Prairie congregation. The conference treasurer's report was read and accepted. Bro. Silas Yoder was re-elected treasurer for the coming year. D. J. Johns was elected delegate to Western conference. Bro. Jonathan Kurtz was elected delegate to Eastern conference. D. D. Miller was elected corresponding secretary. Bro. J. Kurtz was elected moderator for next conference and E. A. Mast to preach the conference sermon. D. J. Johns, A. J. Yantz and D. D. Miller were appointed a committee to arrange rules and regulations of conference and also to arrange work for next conference.

Inasmuch as a congregation has been organized in Osceola Co., Mich., with a desire to be recognized and cared for by this conference, therefore be it Resolved, That we heartily welcome them into the membership of this conference.

Resolved, That the petition sent to this conference by the brotherhood at Middlebury, Ind., be given over to Bishops David Burkholder, Jonathan Kurtz, John Garber and D. J. Johns and the ministers and deacons of the Clinton Brick and Forks congregations, with power to act as they may decide, and their decision shall be final.

Bishops present—D. J. Johns, Goshen, Ind.; Jonathan Kurtz, Ligonier, Ind.; David Burkholder, Nappanee, Ind.; E. A. Mast, Kokomo, Ind.; Peter Zehr, Fossiland, Ill.; John Smith, Metamora, Ill.

Ministers—D. J. Wyse, Archbold, Ohio; Samuel Garber, Groveland, Ill.; J. H. McGowan, Nappanee, Ind.; J. S. Gerig, Smithville, Ohio; L. J. Lehman, Cullom, Ill.; D. H. Bender, Elkhart, Ind.; D. D. Troyer, Goshen, Ind.; Eli Stoffer, Hudson, Ind.; A. J. Hostetler, Middlebury, Ind.; A. J. Yantz, Topeka, Ind.; J. S. Hartzler, Goshen, Ind.; D. D. Miller, Middlebury, Ind.

Deacons—Benj. Shoemaker, Berlin, Ont.; H. V. Albrecht, Tiskilwa, Ill.; S. S. Yoder, Middlebury, Ind.

THE SECRETARIES.

REPORT

Of Conference of Alberta, N. W. Canada. West Zion Cong., Alta., June 10, 1904.

The conference convened as per resolution of last conference and was opened by Bish. Amos S. Bauman. Rom. 12 was read for a lesson, and after prayer I. R. Shantz was chosen moderator and A. H. Wamboldt secretary. A short time was taken to choose subjects for discussion. The first subject was in regard to home mission work.

1. Resolved, That it is a privilege and a duty to carry the gospel to others, and to make special efforts to look up members who are isolated or separated from our congregations.

2. Resolved, That in each congregation of this conference district one or more ser-

mons be preached on foreign mission work, each year, and that collections be taken for the same, and that these funds shall be sent to the secretary-treasurer chosen for this office, he to forward them to the places specified, and that this fund be known as the Northwest Mission Fund of Canada.—Noah Gerber was chosen secretary-treasurer of this fund.

3. Resolved, That a fund be established for the defraying of expenses of those traveling to spread the gospel, or the furtherance of the cause of Christ, and that a member of each congregation be chosen to see to collections, and to advise the secretary-treasurer as to the paying out of such money.—Amos Weber was chosen secretary-treasurer of this fund.

On motion it was decided to hold the next conference at the Maytown M. H., Alberta, in July 1905, exact date to be fixed by the ministering brethren.

I. R. SHANTZ, Moderator.
A. H. WAMBOLD, Sec.

For the Herald of Truth.

A MESSAGE TO YOUNG MEN AND YOUNG WOMEN.

By Isaac L. Kulp.

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."
Matt. 6:33.

It is safe to say that the above injunction is not heeded as it should be. The object and motive for writing on this saying of Christ is to call the attention of the young people to one of the most important steps they can take in this life. Young man and young woman, do you wish to live happy in this world as well as in the future world? No doubt, you will say, yes. It is of the gravest importance that you should start right—consecrate your life fully to the service of the Master, which is your first great duty.

The next greatest and most serious undertaking in your life is that of choosing a life companion, and it is one, too, which in many cases receives very little thought and consequently little is done toward the laying of a proper foundation for a happy, useful life. It is sad indeed to go into a home where love is absent. When a marriage takes place there is always love of some kind, at least for a time. But where the right kind of love exists there is also peace. There are, however, two kinds of peace—see John 14:27.

Some years ago a young man asked one who was able to give wise counsel, to advise him in regard to making a choice of a companion. His friend advised him to take the matter seriously to the Lord in prayer and allow himself to be guided by him, and when that answer comes let not even your friends interfere. The young man said, "Do you believe that young people of to-day take that plan?" The answer was, "Whether they do or do not, it is the only safe plan." Young people, never undertake to make your choice alone, and never let others make a choice for you, unless you have first consulted your heavenly Father in the matter. How many heartaches could be prevented and how many failures in matrimony could be avoided if this course were followed. Christ's teachings are plain.

My dear young people, I do love you and no other motive has pressed me to write than to be of some help to you. Consider your condition. If you are in peace with Christ he is only too glad to direct your thoughts toward a happy life; and if you are

not in peace with Christ it will only cost your self-will to get peace. It seems some one says, "Yes, but I am too great a sinner! Christ will not hear me." Read his promises (John 6:37). "Him that cometh unto me I will in no wise cast out." See, he names no small or great sin, but those who come unto him he will in no wise cast out. Only come repentant and the debt is paid by the blood of Christ. Heed the warning, heed the promises and make up your mind to start life right. "Seek ye first," etc.

The writer begs you in Jesus' name to look deep into this matrimonial question and don't risk it yourself. If you are a Christian, do not allow yourself to be "unequally yoked with the unbelievers." Do not allow money, high society, honor of the world, lust, pride, good friends—anything high or low—interfere with your choice, but "Jesus only." He is the best friend, he "sticketh closer than a brother." Take this message and ponder over it and look into it deeply. Do not mind the messenger, but the message. If we receive a telegram we do not concern ourselves about the messenger boy—it is the telegram we are concerned about. So, if I can be of any help to at least a few by carrying a message to make them happy, I praise God for the privilege.

Danbora, Pa.

For the Herald of Truth.

THE FRAILTY OF HUMAN LIFE.

By M. D. Detweiler.

"As for man, his days are as grass; as a flower of the field, so he flourisheth: for the wind passeth over it, and it is gone; and the place thereof shall know it no more." Psa. 103: 15, 16.

To know the nothingness of man by the Spirit of God is one thing; and to choose Jesus Christ as the highest and best interest of the soul, is another thing that is essential for all. Vain and transitory are all earthly things. Men appear upon the earth and in a few years are known no more. Jacob says, "Few and evil have the days of the years of my life been." Gen. 47:9. Everywhere in nature, as well as in ourselves, we perceive only objects of dissolution, destruction, and perishable mortality. The earth itself hastens toward its destination; Paul says, "The whole creation groaneth and travaileth in pain together." It is not our abiding place, but heaven, with its glorified saints, is the destiny of the saved soul. Here we are only strangers and passing pilgrims on our way to the Canaan land. One of the best pictures which portrays before our eyes and impresses upon our minds in a most striking manner the nothingness of man, is given by Peter when he compares us to the grass that withereth and the flower that falleth away, which means that all creatures and especially man, are perishable, yea, nothing more than a "vapor." In short, what does the whole glory of man on earth amount to? Dear reader, consider this true picture of your life and learn to know yourself, for to know one's self is real wisdom. True wisdom makes us partakers of the life of God before we approach death and the grave.

Such considerations and self-denials appear hard to man in times of prosperity. When all things go well with us we think as did Peter on the mount, it is good for us to be here, and forget that we are dying mortals. But when the great Creator sends upon us sickness and suffering and death, they are exhortations that we should not forget that we are mortal and that we should awaken to repentance and purification from

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all filthiness of the flesh and of the spirit. Indeed, experience has proven that he who has not yet tasted suffering and has not experienced crosses has not yet been richly blessed, and he who has not been sick has not fully considered the frailty of human life, has not been strongly prompted to "set his house in order."

Sellersville, Pa.

For the Herald of Truth.

RESPONSIBILITY ACCORDING TO TALENT

By S. E. Roth.

"For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more." Luke 12:48.

A giant stretched out on a sofa or traveling with a circus does not accomplish nearly so much real good as the dwarf or cripple who is doing some humble, helpful work, although his circle of influence be ever so small.

The wisest philosopher gifted with many talents, if he wraps them up in a napkin or employs them only in worldly wisdom, does not better his fellowman or glorify his God as much as the fool who walks in the path "wherein fools need not err."

The most gifted singer, no matter how artistically he may sing his ballads or comic songs, does not cheer the sorrowful, sin-sick soul nearly so much as does the one who tries to sing the dear Redeemer's praise although he may not be able to carry the tune through correctly.

The millionaire often does not do so much for real charity as did the widow who had but two mites to give.

If, then, those with lesser gifts can do so much for God's glory in being useful to their fellow men, how much more could and should they with greater gifts do? If only they would! And how can such excuse themselves when our Lord and King returns?

Rittman, Ohio.

For the Herald of Truth.

MISERABLE COMFORTERS.

By S. E. Roth.

Undoubtedly Job's friends thought they were doing their duty towards him. But in the 16th chapter of Job we read that he calls them "miserable comforters" (V. 2). "I also could speak as ye do; if your soul were in my soul's stead," etc. In these few words is hidden a great secret. If we would only put ourselves into the place of the one whom we would comfort, we could many times do more good. But we too often forget to consider circumstances and like Job's friends become "miserable comforters," and instead of comforting the comfortless we annoy or torment them, although it may be unintentionally. So let us be more careful in the future in this line of our Christian duty.

Rittman, Ohio.

HAPPINESS.

While I sought happiness, she fled before me constantly. Woe! I turned to duty's path, and happiness sought me. Saying, "I walk this road today; I'll bear thee company."

"To have the courage of our Captain is better than the courage of our convictions."

MISSIONS.

NOTES FROM DHAMTARI.

Rain! Delightful, refreshing, longed-for rain. How we appreciate it after the long dry weather. The regular rainy season has not begun, but we have had a few nice, little showers, and the thirsty earth as well as the people, seems grateful.

The hot weather is trying to the missionary in various ways and for various reasons. The heat in itself is oppressive. One cannot rest well at night. The continuous glare of the sun becomes monotonous. But the most trying thing of all is that the missionary must think of himself and the care of his health far more than he would wish to if he would be of any use later on. He simply dares not expose himself to the hot rays of the sun and he cannot accomplish his accustomed amount of work during these days.

The schools are having vacation, so it becomes the privilege of the foster-parents of this large family to try to thwart the efforts of Satan to "find some mischief still for idle hands to do."

Every morning a little after five o'clock the little bell jingles in front of the Girls' Orphanage. This is to call the girls together for their morning walk.

It has become a regular feature of each day's program except Saturday and Sunday. During these vacation days these walks help to quiet the restless spirit and make them more willing to work the rest of the day.

The mangoes are in season now. One of the diversions for vacation boys and girls is the preserving and pickling of this fruit for future use. One of the pretty sights on our new veranda on some of these hot forenoons is some twenty or thirty girls busily engaged in pickling mangoes. They often sing at their tasks, too, so we know they are not unhappy.

"They look like ants around a pile of sugar," said some one recently in answer to a question as to how the girls were taking to their new work of quilting. They had pieced quilts, in order to learn to sew, but had never finished any. Vacation days seemed an opportune time to learn new work, so the quilts were put together and a beginning was made. Four have been finished, and while there are crooked stitches and some other imperfections we are hoping to learn and are glad we began.

The blind school is having a rather unwelcome vacation. They began work only a short time ago and when told that they could have a vacation their faces fell instead of brightening. They were afraid they would forget what they had learned. The entire school—blind and deafmutes, including three seeing boy helpers—now numbers sixteen. Their work will be resumed as soon as possible after the opening of the rains.

The epidemic of mumps which went through the Boys' Orphanage pretty thoroughly has about stopped. From seventy to a hundred cases at once made things interesting and even Bro. Burkhard fell in with the ranks and swelled up in regulation style. None of the cases were very serious, however, and all are well again.

Bro. and Sister Detweiler are still at the hills. The missionaries watch for reports from them eagerly. Sister Bertha seems to be improving slowly and we hope she may soon be well again. J. A. RESSLER.

Years ago the Sultan of Turkey decreed that every Christian should leave Turkey. The missionaries met in a prayer meeting. The Sultan of Turkey died on the very day when he was to have expelled them and they were allowed to remain.

EFFECT OF FAITHFUL PREACHING.

"O daughter of Edom; he will discover thy sins." Lam. 14:22.

I was once applied to by a stranger in a place where I was laboring for a few Sabbaths only, says Thomas English, for a sight of a letter which he thought I had received calumniating his character. I looked at the man and pitied him, and coolly replied, "It would be a breach of the common principles of society, to show confidential letters written to us for the purpose of our doing people good." He retorted, "I demand a sight of it, as an act of justice due to an injured man."

I replied, "How did you know I received a letter concerning you?" "Know?" said he. "It was impossible not to know it; your language and manner were so pointed."

"Do not be too positive; you have been deceived before now, I suppose; you may be so again."

"It is not possible," said he. "You described the sin of which I am accused in the clearest language, and," looking me in the face and pointing towards me, "you said, 'Sinner, be sure your sins will find you out.' I therefore expect from you, sir, as a gentleman and a Christian minister, that you will give me a sight of that letter that I may know its contents and repel its charge!"

I said, "I do not know your name; to my knowledge I never saw you before; and as you have not told me in what part of the sermon it was so pointed, if I show you any letter I may show the wrong one. I shall therefore certainly not exhibit any of my letters to you, nor satisfy you whether I have received any one about you till you describe the case referred to."

He hesitated, but afterwards described the sin of which he was accused. When he had finished, looking him full in the eyes and assuming a solemn attitude, and using a grave and serious tone of voice, I said, "Can you look me full in the face, as you must your Judge at the great day of God and declare you are innocent of the sin laid to your charge?"

He trembled, turned pale, and his voice faltered; guilt and anger struggled in his breast, like the fire in the bowels of Mount Etna. Summing up his courage he said, "I am not bound to make man my confessor, and if I were guilty no man has a right to hold me up to public observation as you have done."

I assumed a benignity of countenance and softened my tones, saying, "Do you believe the passage I cited—'be sure your sins will find you out'—is the word of God?"

He said, "It may be." "Surely it is," said I. "He that made the ear, shall he not see? Can he have any difficulty in bringing your sin to light? Now I will tell you honestly, I never received any letter of information about you whatever; but I am persuaded your sin has found you out. The preaching of the Word is one method by which God makes men's sins find them out. Let me entreat you seriously to consider your state and character. Who can tell? God may have intended this sermon for your good; he may mean to have mercy upon you. This may be the means of saving your neck from the gallows, and your soul from hell. But let me remind you, you are not there yet—there still is hope."

He held down his head, clinched his hands, and bursting into tears, said, "I never met with anything like this. I am certainly obliged to you for your friendship. I am

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guilty and hope this conversation will be of advantage to me."

"The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:12—Scl.

TRUTH.

"And ye shall know the truth and the truth shall make you free." John 8:32. Whom God makes free is free indeed. Praise his dear name! The precious words are spoken to believers that continue in God's word—those who abide in him. "The fruit of the Spirit is in all goodness, and righteousness and truth." Eph. 5:9. Saints who worship God must worship him in spirit and in truth. John 4:24.

We shall love the truth. Zech. 8:19. We shall rejoice in truth. 1 Cor. 13:6. We shall speak to one another the truth. Zech. 8:16.

We shall meditate upon truth. Phil. 4:8. We shall bind it about the neck, etc. Prov. 3:3.

We shall write it upon the tables of the heart, etc. Prov. 3:3.

Kings are preserved by truth. Prov. 20:28. Truth sanctifies. John 17:17-19.

Truth purifies. 1 Peter 1:22.

Truth should be acknowledged. 2 Tim. 2:25.

Truth should be believed. 2 Thess. 2:12.

13; 1 Tim. 4:3.

Truth should be obeyed. Rom. 2:8; Gal. 3:1.

Truth should be loved. 2 Thess. 2:10.

Truth should be manifested. 2 Cor. 4:2.

Truth should be rightly divided. 2 Tim. 2:15.

"Behold, thou desirest truth in the inward parts." Psa. 51:6. Jesus is the truth, and he will guide you into all truth, if you have him within you as your all in all. John 14:6; 16:13. "Truth crushed to earth will rise again." God reveals the truth through the Holy Spirit to the Spirit-filled heart.—Gospel Banner.

SUGGESTIONS TO PERSONAL WORKERS.

Be perfectly natural and courteous in your approach when talking with persons.

Seek to attract. Avoid repelling. Remember, we are to win them.

Be willing to make a mistake for Christ's sake rather than miss an opportunity which may never again present itself.

Deal with the person alone.

Avoid terms not in common use among the unconverted.

Avoid the spirit of controversy.

Before giving the Word of God, ascertain the condition of mind, that you may rightly divide the word of truth unto the inquirer.

Find out what the person believes, rather than what he does not believe.

Tell your own experience.

So far as possible, select persons of your own sex and age in presenting Christ.

Press them to decision.

Engage in prayer together.

After having done your best, and there seems to be no result, leave, prayerfully, the sinner, and the seed you have sown to God, the judge of all.

When the sinner has found Christ, let the fact be doubly assured to both mind and heart.

Impress on the inquirer the importance of jealously guarding the beginning of the new life (Matt. 13:39; 19:23).

Take full name and address, and see that he is introduced into the church.

Continue to sustain a helpful relation to him:

1. By aiding him in breaking off all associations unfavorable to growth in Christian life.

2. By surrounding him with a few congenial Christian associates, who will take an interest in him.

3. By aiding him in getting a knowledge of God's Word.

4. By interesting him in some definite Christian work.—Selected.

BE KIND.

Take kindness out of Christianity and there would not be much left. Some one has said that he would not give much for a man's Christianity if his cat, his dog and his horse were not benefited by it. No matter how a man may conduct himself at his church on Sunday, no matter how liberal he may be with his money in support of his church enterprises, if he abuses the dumb animals and is not kind to his family, his neighbors and his friends, and to humanity in general, he cannot be considered a Christian. If all the people of the earth are divided into two classes, one class to be made up of those who were kind and another of those who were unkind, in which class would you and I be found? How would you like to dwell perpetually with those people who have been set apart as unkind? Would not the association of such people be about as near hell as you can imagine? Truly kindness is heaven and unkindness is hell.

Thomas Carlyle, the great essayist and historian, has expressed beautiful sentiments on kindness, and yet he was a most unkind husband. He made the life of his wife Jennie a long and bitter existence by his exacting oppression and by the severity of his temper; but when she died he spent long hours in penitent weeping over her grave. There are people who have given hundreds of thousands of dollars for the advancement of charitable and benevolent enterprises, who have, during the long years of their life been unkind. While the world points with pride to their benevolent gifts, how much more good they could have done by being kind hour by hour, day by day as the years went by? I am willing to give women credit for being superior to men in many respects. But to be just, can we say, they are more kind than men? In order to be kind we must be considerate. How many women are inconsiderate in their hasty judgment of unfortunate people of their own sex, and how many women yield to envy and pride, position and wealth? I know of churches where the ladies are clubbed together for good work, but who would turn their back upon a worthy, lady-like young woman when they discovered that she was engaged in doing house-work.

Then consider for a moment the crime that many women commit in decorating their heads with the dead bodies of birds. An attempt has been made to educate women against these vicious practices, but reforms along that line have been accomplished very slowly. Kindness is becoming in all, but particularly in women.

Arnott compares the rulers trying to stop the apostles from preaching Christ to some ignorant savages who thought to stop the ball from a cannon by ramming the mouth of the cannon full of stones and clay, which only increased its terrible power."

"There must be self-abasement before there is self-effacement."

HOW ALCOHOL WORKS.

A patient was arguing with the doctor on the necessity of his taking a stimulant. He urged that he was weak and needed it. Said he, "But, doctor, I must have some kind of a stimulant. I am cold and it warms me." "Precisely," came the doctor's crusty answer. "See here. This stick is cold," taking up a stick of wood from the box beside the hearth and tossing it into the fire. "Now it is warm, but is the stick benighted?"

The sick man watched the wood first send out little puffs of smoke and then burst into a flame, and replied, "Of course not. It is burning itself."

"And so are you when you warm yourself with alcohol—you are literally burning up the delicate tissues of your stomach and brain."

SUNDAY SCHOOL CONFERENCE.

The Ohio S. S. Conference will be held Aug. 17, 18 and 19, in Champaign Co., Ohio, in a grove about three miles south of West Liberty on the Urbana, West Liberty and Bellefontaine trolley line.

SUNDAY SCHOOL MEETING.

The annual Sunday school meeting of Cumberland Co., Pa., will be held at the State Hill M. H. near Shiremanstown, Pa., on July 21, 1904, opening at 9 a. m. and continuing through three sessions.

DEATHS.

Spicher.—On Tuesday afternoon, June 21, 1904, at 1 o'clock, Bro. Jonas Y. Spicher of Allensville, Milford Co., Pa., passed peacefully and quietly away. For several years Bro. Spicher has been in an almost helpless condition, caused by overwork, but it was not until about eight weeks ago that he took his bed. He was a consistent member of the A. M. church at this place and died in the hope of a glorious resurrection. He was born Nov. 21, 1864, and died June 21, 1904, aged 39 Y., 7 M. The services were conducted at the home by J. Z. Kanagy, at the church by Bish. Michael Yoder in German and Jos. H. Byler in English from Rev. 14:12, 13, and at the graveyard by Jos. Zook. Services took place on Thursday at 12 o'clock. That Bro. Spicher was loved by many was made manifest by the large number who gathered to pay their last tribute of respect. May God bless his sorrowing wife and children and give them grace to bear this trial, for we feel sure what is their loss is his eternal gain; he said before he died that he was ready to go. Peace to his ashes.

Shaum.—On the 17th of June near Latisburg, Wayne Co., Ohio, of paralysis, Elizabeth Shaum, aged 63 Y., 9 D. She had been a sufferer for more than four years. Funeral services were conducted by Daniel Martin and Peter Imhoff in German and Bish. Henry Hurst in English. Text, Rom. 7:18. A large number of relatives and friends followed her to her last resting place.

Harnish.—On the 5th of June, 1904, in Rohrs-town, Lancaster Co., Pa., of an affection of the lungs, Martha, wife of David F. Harnish, passed from this life to the eternal life. She was born in Berlin. On the block this inscription will appear: "Our most gracious Margrave and Lord, the Emperor William II, laid low at this spot, on Sept. 20, 1898, his thousandth day, a noble creature of twenty times." Isn't there something not quite right in this celebration of a thousandth killing? While men must live on fresh food, of course there must be killing, but the sportsman's pride loses its virtue when exploded in such wholesale fashion. In this respect the German Emperor is a no worse offender than many men of lower station. But it is a pity he doesn't set the example of moderation instead of encouraging a practice which, to a growing number, is held in abhorrence.

HERALD OF TRUTH.

We found in her life many examples worthy of imitation; she was one among us not to be forgotten. Services were conducted by H. S. Hershey of the Church of God, D. Lehman and A. D. Wenger. Text, John 14:1, first clause, and Rev. 22:12. The funeral was largely attended.

Rieck.—On May 27, 1904, in Waterloo Co., Ont., of brain fever, Alberta Selma Rieck, aged 12 Y., 9 M. 16 D. She was a favorite with all in the day school, the Sunday school and in the neighborhood. The first week of her illness she seemed to know that she would not recover, but was happy and told her loved ones not to weep for her, for she was going to heaven. Funeral services on the 29th, conducted by Solomon Gehman and Noah Stauffer. Buried in Weber's cemetery, to which place she was followed by a large concourse of friends, both young and old. Parents, do not mourn for your darling, but prepare to meet her where death cannot enter.

Musser.—Catherine Musser of Thompsonstown, Juniata Co., Pa., was born Nov. 21, 1837, died June 8, 1904, aged 66 Y., 6 M., 17 D. Sister Musser united with the Mennonite church early in life and led a consistent Christian life and was well acquainted with God's Word, of which she was a close student. It was the writer's privilege, with ministering brethren, to visit her, and she was always found ready to talk about the salvation of souls and the advancement of Christ's kingdom on earth. She leaves one son and two daughters to mourn their loss, but we are glad to say, not as those who have no hope. She was a kind Christian mother and good neighbor. Her husband and several children preceded her to the spirit world. Sister Musser has a married daughter living in Lancaster county, where she was visiting at the time when the summons came to her. She was sick but a few days, a paralytic stroke being the cause of her death. Funeral services were conducted by Bish. William Aulker and the writer. Text, Matt. 25:13. May our Father in heaven comfort the bereaved ones. Interment in Lost Creek graveyard. W. G. S.

ITEMS.

Samuel P. Montgomery, pastor of the United Presbyterian church of Gilhull, Pa., a few Sundays since, got into a worthy altercation with his elder, Edmond P. Heath, after the service, which ended in a disgraceful fight. The under-officer called the minister a liar, which was resented with the fist; at the close of the combat the elder was left lying unconscious behind the organ. The minister was held under \$700 bail. What a sacrifice upon the name and to the house dedicated to the worship of the Prince of Peace!

Ion Perdicaris, an American citizen, and his stepson, Cromwell Varley, a British subject, who were kidnapped in Morocco, Africa, and held in captivity for more than a month by the bandit, Raisuli, have just been released, they reaching Tangier on June 25th. A large sum of money and considerable concessions in the way of personal liberty and authority to rule over a portion of the country were given the bandit chief by the Moorish government before the brigand would release his captives. In the meanwhile the U. S. government demanded that the Moroccan authorities either present Perdicaris alive, or Raisuli dead. Raisuli is the chief of a powerful band of brigands who are feared by the government, hence the concessions.

His Thousandth Killing.—An immense stone, weighing five thousand pounds, marks the spot where the German Emperor shot his thousandth man. It is near Zelzow, a noble creature of twenty times." Isn't there something not quite right in this celebration of a thousandth killing? While men must live on fresh food, of course there must be killing, but the sportsman's pride loses its virtue when exploded in such wholesale fashion. In this respect the German Emperor is a no worse offender than many men of lower station. But it is a pity he doesn't set the example of moderation instead of encouraging a practice which, to a growing number, is held in abhorrence.

July 7, 1904.

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HERALD OF TRUTH

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Published Weekly.

ELKHART, IND., THURSDAY, JULY 14, 1904.

Vol. XLI. No. 29.

EDITORIAL NOTES.

Love takes the heaviness right out of a burden and transforms it into a joyful privilege.—A.

The right which all men may have and the highest right for which they can contend is the right to serve.—A.

We find that there are quite a number of the German hymn book "Ausbund" to be found among our brethren. Bro. J. J. Bontrager of Degraff, Ohio, has four copies in his possession. Please send your information direct to Bro. John Horsch, 107 University St., Cleveland, Ohio.

Deacon Ordained.—Bro. Jonathan Sheltenberger was called to the office of deacon by the unanimous voice of the church in Osborn Co., Kan., and was ordained accordingly by Bish. S. C. Miller. May the Lord give our brother much grace to keep together and minister to the spiritual wants of our little flock in Osborn Co., Kan.

Fourteen precious souls publicly confessed Jesus as their Savior during the meetings held by Bro. Geo. J. Lapp at the West Union M. H. near Wellman, Iowa, during the last week in June and the first week in July. After spending some time with his father and brother, Bish. S. G. Lapp of South English, Iowa, our young brother expects to go to Minnesota to labor in the Master's cause.

Bro. A. B. Kolb, editor of the Young People's Paper and former editor of the Herald of Truth, arrived at Elkhart on July 4th from Austell, Ga., where he has been spending the last four or five months in quest of health and in farming. His general health is improved, but his avoirdupois considerably diminished. He expects to remain several weeks before returning to the South. During this time he will look after the interests of the Young People's Paper.

In this issue of the Herald will be found a report of the Home for Friendless at Hillsboro, Kan. This is an Industrial Orphans' Home under the control of twenty directors. The Home is non-sectarian, and is supported by the churches in general. The state of Kansas appropriates \$29.15 per month to the support of the Home. Bro. J. F. Brunk, the superintendent, is a member of our church and a brother to Bish. Geo. R. Brunk. The superintendent as well as all the help give

their services free, being content with food and raiment. In general, the management of the Home is similar to our Orphans' Home at West Liberty, Ohio.

In a letter to the Words of Cheer boys and girls, dated June 7th, Sister Bertha Detweiler gives her experience among the people of the Himalaya mountains, where she is spending some time at a sanitarium, 7,000 feet above sea level. Her health is slowly improving, but she was still quite weak and her handwriting gives evidence of nervousness. We believe that the prayers of God's people are ascending to the throne in her behalf and we trust she will soon be restored to her usual health. Bro. Detweiler is with her. Their address was Gloom, near Darjeeling, which is in the independent kingdom of Nepal, lying northeast of Hindostan and south of Thibet.

Head-Covering.—Bro. Glick, on another page of this issue of the Herald, presents a few thoughts on the Devotional Covering question and expresses his convictions that our people need more light on this subject. We are anxious to have some one, or a number, for that matter, write a clear, comprehensive exposition on the first sixteen verses of the eleventh chapter of First Corinthians. While some of our dear people are trying to get rid of this essential ordinance for worldly reasons, there are some who are sincere and honest and yet fail to recognize the command, see the need, or understand the purpose of a special devotional covering. For these especially and for others as well, this ordinance should be intelligently and plainly taught. Who will send the first article?

In a private letter from Bro. Metzler, superintendent of the Orphans' Home at West Liberty, O., we learn that they now have twenty-six children in the Home and are finding homes in Christian families all over the country. They have more applications for girls than they can supply. There are several boys in the Home six to ten years of age for whom they would like to find good homes. Bro. Metzler just recently took a little Bohemian girl from Chicago to Warwick Co., Va., where her sister had been sent a short time before; the one is placed with Pre. Jacob Hahn's and the other with Bro. D. S. Yoder's. While in Virginia Bro. Metzler visited his sister, wife of Bro. S. P. Yoder. He speaks well of the active, earnest little congregation on the Warwick river.

To Our Friends.—We have indeed ample reason to be thankful, and we hereby again express our gratitude to the brotherhood for the liberal manner in which you supported the cause by contributions for the columns of the Herald, both by correspondence and good, sound articles. You have made it possible for us to send out each week a paper filled with interesting, edifying reading matter. Of course, some matter got into the Herald that was not so edifying, but we feel that we have at least tried to do the best we could under the circumstances, and we ask you kindly to bear with us and continue to aid us in making the Herald of Truth a paper worthy its name and intended mission. As the "busy season" approached we realized a perceptible falling off in contributed matter among our rural supporters, especially in the correspondence department. We do not complain, for we know there is a plausible reason, but we wish simply to remind you that the Herald is supposed to reach you on Thursday of each week, filled with the same amount of reading matter during the summer as during the winter, and the stack of articles on our desk is being considerably diminished. We send out this hint with the hope that it will be sufficient to bring us a number of helpful articles and increase the length of our present correspondence column. Thank you in advance.

From Catholic Priest to Mennonite Missionary. In the Home Mission Notes published in this week's Herald, Bro. Leaman gives an account of the manner in which a

Chicago Catholic priest came to leave the Roman church and unite with the plain, unpretentious people of God known as Mennonites. The name of this ex-priest, now a brother in our church, is Leo Hillary Ledochowski (Led-do-she-was'-ke). But he prefers to be known only as Bro. Hillary. He was born in Prague, the capital of Bohemia, and is forty-seven years of age. He was a Franciscan Father, or Holy Monk, and a Brown Friar, a priestly order next to the highest, which is the Bishop. He was Father Superior over a parish of eleven churches, including Irish, German, Bohemian, Italian and Polish, being proficient in all these languages. He had been weak in the Catholic faith for a number of years and used his influence against some of the foolish, superstitious, lewd, wicked practices of the priests and laity, for which he was adjudged by his fellow priests as being of un-

PAYS OCT. 3, 1899

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sound mind. When he finally came to the light and decided to leave the Catholic church, he came to our mission on 18th street, having had some acquaintance with the workers, and made application to be received into our church like any ordinary penitent sinner. Bish. J. S. Shoemaker of Freeport, Ill., was sent for and after due examination he was baptized into the Menonite church. By the unanimous voice of the congregation he was given the authority to do gospel work among our people for one year. Some of the other churches have offered him inducements to labor for them, which would likely mean a large salary, but he chose to cast his lot, as he said, "with the plain people of the cross." His having been a superior priest and heard the confessions, not only of the laity but of other priests as well, has put him in possession of secrets that the priestcraft do not want made public and for this reason his life is in constant danger, two attempts having already been made upon it. He expects to make a trip through the West, and any congregation wishing his services should correspond with A. H. Leaman, Supt. Home Mission, 145 West 18th St., Chicago, Ill. We believe Bro. Hillary would be interested in the life and works of his brother ex-priest, Menno Simon. Hope he will be privileged to study this work. The mission workers ask the prayers of God's people in his behalf.

PERSONAL MENTION.

Bro. Daniel Shenk of Denbigh, Va., held two meetings on the south side of the Norfolk harbor near Hearing, on Sunday, June 19th.

Bish. Daniel J. Beachy and wife of Arthur, Ill., are taking treatment for rheumatism at Mud Springs, Ind. That they may be benefited is the hope of their friends.

Bro. I. W. Royer, who was connected with the Chicago Mission during the past year, is now at his home in Wayne Co., O., where he expects to remain during the summer.

Bro. Daniel Kauffman of Versailles, Mo., is working as rapidly as his health will permit on the new Menonite History. He hopes to have it ready for the press in a few months, provided his assistants send in the material in good time.

Bish. Geo. R. Brunk of McPherson, Kan., in company with his wife and daughter, arrived at his home recently from their trip to Nampa, Idaho, where Bro. Brunk conducted a series of meetings and also officiated at the ordination of a bishop and a deacon.

Sister Jennie Neuffer of the Chicago Mission and who has been doing rescue work in the slums for a number of years, is spending some time at Elkhart. She is accompanied by her little daughter and little niece.

HERALD OF TRUTH.

Her experiences among the fallen women of that great wicked city are sad and many of them soul-shocking.

Bro. R. J. Heatwole of Windom, Kansas, returned from a month's visit to central and western Kansas, La Junta and the Las Animas valley, Colorado. During the greater part of this time he was accompanied by Bish. S. C. Miller of McPherson Co., Kan. Bro. Heatwole reports good interest in the work, also a number of conversions and three ordinations.

For the Herald of Truth. CHRISTIAN DUTIES AND WORLDLY AMUSEMENTS.

By Laura E. Burkholder.

We as a Christian people should be thankful to our God, that we are living in a land of Bibles. We can enjoy the privilege of worshipping God according to the dictates of our conscience, without being harmed, or molested. The gospel is preached to us every Sabbath and oftentimes during the week. We have the Sunday school in which we should be interested and do a good work. Therefore we should not be ignorant of what God would have us do. It is a Christian's duty to be ever on the lookout for the enemy of souls. There is no time to be sleeping or resting in the Christian warfare; but a continual fight with the evil one. When we sleep or stop fighting, then is the time when our adversary, the devil, is doing the greater part of his work. "Be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Pet. 5:8. We must ever be on the watch, and try to avoid danger. It is not only at one place or in one thing that the devil tries us, but it is everywhere and in every thing. If he cannot get us to yield in one thing he will try us some other way. How can we get rid of this tempter when he comes to us? There is a way if we are only willing to overcome him. When we start out in the Christian life we must equip ourselves with weapons for a great warfare; not a carnal warfare, but a spiritual warfare. In Eph. 6:14-18 we find the whole armor for the Christian warfare: "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Dear Christians, there is only one thing with which we can conquer Satan, and that is "the word of God." Ah! it is too sharp for him, he cannot stand it; and soon he will flee and the victory will be ours. The trouble with so many when they start out in the Christian life is that they do not begin to build on the right kind of material. If we would make a success of our Christian life we must build upon a solid rock, and that rock is Jesus Christ. This is the foundation, and the only true foundation a Christian can build upon and prosper in the Christian life. This foundation is not only for one person or one church, but for the whole human family.

If we do not build on a solid rock when we start in the Christian life it will be with

us just like a house built upon the sand. When the rain and storm beat upon that house it will fall. Why? Because it was not founded upon a rock, and anything without a solid foundation cannot stand. So it is with those who profess to be Christians. If they do not build upon the solid Rock, Jesus Christ, when the trials and temptations of this world begin to beat upon them, they will fall, and great will be their fall. There are so many places of worldly amusements in which Satan drags many souls to destruction, because they are not strong enough to resist temptation. "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13.

In Matt. 5:16 Christ urges his disciples to be examples to the world, in these words: "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." If we want to let our lights shine in this world we will not go to theaters, shows, picnics, pool rooms, saloons, gambling halls, and many other places of amusement.

There is another place of amusement, for which I can think of no other name more suitable than the Satanic Lodge; namely, the World's Fair. Dear Christians, this is no place for us. A true Christian will not go anywhere unless he can take God with him; and this is one of the places that I do not think God would go. Never go anywhere unless you first ask yourself this question: Will God go with me? If the answer is, No, then that is not the place for you to go. Just think what your condition would be if you were to go anywhere that God would not go with you, and the death messenger would call you from time to eternity. Sad indeed it would be when you would come to cross the stream of death without a pilot to direct you into the New Jerusalem.

One may say, "Oh! there are plenty of good things to learn and to be seen at the World's Fair." If there is any good there, the bad far exceeds the good. Satan does not tell us the evil there is in anything, but deceives us by telling the good, and evil results will follow. So let us be careful, and think before we act. We are to be an example to the world by our walk, conduct and conversation. If we indulge in all kinds of worldly amusements we are not letting our lights shine, but are hiding them under the bushel.

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12:2. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2:15. "If the world hate you, ye know that it hated me before it hated you." John 15:18. "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:19. "Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you." 1 Pet. 4:4. We must not do as the world does, if we want to be the followers of the meek and lowly Jesus.

God knew that we would have trials and temptations and that the world would hate us and think it strange if we do not run in "the same excess of riot" and evil that the world does. This is only the trying of our faith. The harder the trials of this world beat upon us the stronger our faith

July 14,

1904.

will be if we keep near the side of our bleeding Savior. He has shed his blood for us on Calvary and paid the debt for us all, if we are only willing to obey his commandments.

What are we doing in return for him? Let us not be ashamed to obey the whole commandments of God. "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Mar. 8:38. A true Christian will not be ashamed of God and his word.

Harrisonburg, Va.

For the Herald of Truth. HUMILITY VERSUS PRIDE.

By S. E. Roth.

The question often arises, What is real humility? That the Bible enjoins the doctrine of humility is admitted by all Bible students, but that the true meaning of humility is not understood alike by all is very evident. It is generally conceded that pride and humility are opposites; therefore, the absence of one would necessitate the presence of the other.

Consequently if we know the constituents of the one it will help us to get a good idea of what constitutes the other. While in Illinois some time ago I heard a brother say that he believed that pride consisted chiefly in the desire (and the consequences thereof) to appear to be something that in reality we are not. For instance, wanting to appear wiser, nicer or greater in any way than we really are, is pride. Now if this be true—which I think it is—it follows that humility consists in willingly admitting and submitting to facts as they exist—facts such as these, that we are not anything and can do nothing good, and really have nothing save that which we receive from God, to whom all honor and glory belongs.

Pride in its various forms robs God of his glory and attempts to add unto man unmerited attributes, while humility deceives not, but gives all glory and honor to God "from whence all perfect gifts come."

Rittman, Ohio.

For the Herald of Truth. PRAYER-HEAD-COVERING.

By Levi S. Glick.

"For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her also be covered." 1 Cor. 11:6.

Is it not evident that something is meant here beside the hair? Some of our dear sisters will try to cover this by using the 15th verse, latter clause: "For her hair is given her for a covering." In this verse the apostle is talking of the natural covering, while in the first part of the chapter he is speaking of a devotional covering.

Would Paul have spent so much time in writing about the natural covering, and then say, "If a woman does not want her hair, let her cut it off? Again, how can the hair be cut off where there is none? "For if the woman be not covered, let her also be shorn." My dear people, the apostle means something more than the hair, and a great many of our people need a little more light on this subject. Who will respond?

In visiting some localities I find this practice greatly neglected. What we want is to show our people that it is not only an old custom, but it is gospel.

Trousdale, Kan.

HERALD OF TRUTH.

For the Herald of Truth. SIN AND SOME OF ITS RESULTS.

By a Sister.

The sin of Adam brought death to the whole human race.

What is sin?—Sin is the transgression of the law of God, and whosoever committeth sin transgresseth the law. John 3:5. "To him that knoweth to do good and doeth it not, it is sin." Jas. 4:17. "Whatsoever is not of faith is sin." Rom. 14:23. All Satan's works are sin. "A carnal mind is sin." Eph. 2:3. "All filthiness is sin."

What sin does?—First of all it separates us from God. It brings condemnation—it kills hope—it destroys love and holds us under to the enemy of souls; it brings eternal death and places us into the same awful condition in which the rich man found himself, when in hell he lifted up his eyes and saw Abraham afar-off with Lazarus in his bosom, Lazarus being comforted while he (the rich man) was suffering torment.

Who has sinned?—"We all have sinned and come short of the glory of God." Rom. 3:23. "There is none righteous; no, not one." There never was but one man on the earth who was without sin, and that was the man Christ Jesus, the Son of the living God. "If we say, we have not sinned, we make God a liar and his word is not in us." 1 John 1:10.

Results of sin.—It is an awful thought to think of the results of sin. We are taught that the soul that sinneth, it shall die, and that eternal punishment of the soul is the penalty declared by God upon him who will not be reconciled and cleansed from all unrighteousness by the cleansing merits of Jesus who died to save us. Let us consider also that God declares that the wicked shall be cast into hell and all the nations that forget him, that there is a place prepared for them where there shall be wailing and gnashing of teeth, where the worm dieth not and the fire is not quenched, and where the smoke of their torments shall ascend forever. "Every one shall receive his reward according to the deeds done in the body, whether good or evil."

The remedy for sin.—"The blood of Jesus Christ, his son, cleanseth us from all sin." This blood was shed on Calvary and is the free gift of God to a lost and ruined world. The price of our redemption is therefore paid and we are ransomed from the power of sin, as soon as we accept the divine gift. These things John says, "My little children, the apostle John says, 'My little children, I write unto you that ye sin not; and if any man do sin, we have an Advocate with the Father, Jesus Christ, the righteous.' He died for the whole world. He came down upon this sin-stained earth and died for us that through his sacrifice we might be made partakers of his righteousness and be heirs of heaven."

We can picture to our minds his coming from the glory of his eternal throne to tread the paths of sorrow that he must necessarily go through in order to bring about the salvation of the lost sinner, and open for him the way of eternal glory. His indescribable suffering shows us how God hates sin and how deeply we were fallen. But his precious blood has cancelled the debt, and free salvation is offered to all. Oh, who would not accept?

Those who will accept, however, will need to give themselves over to the service of God and learn to walk in the footsteps of Jesus. This is an imperative condition of our acceptance with God. May we all be numbered among those who have forsaken the world and its sins, and who are

trying to live for Jesus, so that at last we may hear the welcome declaration, "Well done, good and faithful servant; enter thou into the joys of the Lord."

For the Herald of Truth. THE PENITENTES.

Arranged for R. J. Heatwole.

In the Las Anamas Valley, Colorado, is a sect of people known as "Penitentes," because of the severe form of penance they practice during the Lenten season of the year, and which is a prominent feature in their creed and worship. Some years ago, in company with the brethren John M. and Andrew Shenk, I visited these people and Bro. Andrew preached in the building used by them in their worship, using for his text Dan. 5:23, "The God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified?" In this building we were shown the blood stains caused by the severe bodily tortures practiced by these fanatic worshippers. Their penance ceremonies continue throughout the forty days of the Lenten season, but the severest forms are practiced during the four days of Good Friday and Easter, and consist in the most excruciating bodily torture. The worshippers lash their bare backs with whips made of the thorny cactus or a three-platted cord of soap weed, terminating in thorny lashes, to such an extent that the blood is spurted over the floor, walls and ceiling of the room. They also practice crucifixion, the victim being tied on the cross with hickory withes, and in some instances, when so requested by the one being crucified, they are actually nailed on the cross and pierced by a spear, making the crucifixion as nearly similar to that of our Savior as possible. Some, of course, are unable to endure this ordeal and their lives are sacrificed before being removed at the close of the service. The pathway to the cross is usually strewn with cacti upon which the victim travels on uncovered knees to his place of torture.

On my recent visit to this locality I learned that the women have a very painful mode of self-torture; a cactus rope is passed around the denuded body, two other women taking hold of the ends draw the rope back and forth, inflicting fearful wounds on the body which it encircles. Should any perish during these ceremonies they are reported as having gone on a visit to some of their fellow countrymen.

The law of the state has for some time been interfering with these practices and they are being decreased, but their Easter ceremonies are held in the secluded mountains and in secret, only those of their own faith being allowed to witness them, making it difficult to obtain direct and full information.

All this is done in the name of the Christian religion, and it is believed by them that after having passed through these ceremonies their sins are forgiven. Poor, deluded people, they need the light. We are glad to know that neighboring churches are attempting mission work among them and with some success.

The "Penitentes" are foreigners and are mostly miners. Their faith in many particulars resembles that of the Roman Catholic. They seem to be very sincere. God grant that they may be led into the true light and learn to trust in the atonement of the crucified Christ instead of depending upon their own sufferings as a means of pardon from sin.

Windom, Kansas.

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HERALD OF TRUTH.

Thursday, July 14, 1904.

D. H. BENDER, Editor.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau and Herold, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.25 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Pancania).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and R. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

If you want a good Bible at a reasonable price, send to the Mennonite Publishing Co., Elkhart, Ind. Remember that many of the cheap Bibles have poor binding, a poor print and will not last long. We want to give every purchaser full value for his money.

In sending your subscriptions for the Herald of Truth and the Young People's Paper, do not forget the Words of Cheer, our Sunday school paper. It is published weekly, contains many good articles and nice stories, which the children like to read. Price, 50 cents a year. In quantities to Sunday schools we make a deduction. Address, Mennonite Publishing Co., Elkhart, Ind.

An Excellent Offer.—Those who would like to obtain a really meritorious history of the Mennonite church will be glad to know that they can get the Herald of Truth for one year and "History of Christianity" (Horsch) for \$1.50. The regular price of the book is \$1.00, but by ordering it with the Herald this book of 304 pages, well printed and handsomely bound in cloth, will be sent, postpaid, at the rate of 50 cents. This offer applies to renewals as well as to new subscriptions, only in the case of renewals all arrears must be paid.

BOOK TABLE.

Memory Verses.—This is a little booklet of twenty-eight pages, containing about two hundred verses of Scripture, grouped under such headings as The Word of God, Sin, Salvation, Precept, Promise, Prayer, God, and the Ten Commandments, covering the essential doctrines in the Bible. The object of the pamphlet is to aid young people, and older ones too, and encourage them to memorize Scripture. There is no acquisition of childhood more valuable in later years than an abundance of Scripture quotations stored up in the mind. It would be a very suitable gift to the pupils in your Sunday school. The author makes no money on them, as will be seen by the price, which is only two cents per copy, postpaid. Address, H. H. Smith, Walkerton, Va.

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CORRESPONDENCE.

Woodside, Pa., July 6, 1904.—Bro. John A. Brillhart of Scottsdale, Pa., filled the appointment at the Mazon town M. H. on July 3d, both morning and evening. He presented some very good thoughts from the words, "And at midnight there was a cry made." Matt. 25:6. Sister Lizzie May Baumgardner, who has been very seriously ill, is improving. Our earnest prayer is that she may speedily be restored to health and the congregation. **Justus B. Bare.**

Iowa, Louisiana, July 4, 1904.—We have been again blessed with rain which we have so much needed. God supplies our temporal as well as our spiritual needs and we are grateful to him. On June 26th we reorganized our Sunday school for another six months. The officers are as follows: John Shrock, Supt.; S. S. Troyer, Asst. Supt.; Jacob Bauer, Chor.; Pearl Shrock, Sec.-Treas. May the Lord be with this little congregation and guide us into all truth. We ask all God-fearing people to pray for us. **Cor.**

Farmersville, Pa., July 3, 1904.—Beloved in the Lord, Greeting. On June 26th, at Metzler's, we were favored by a visit from the brethren Samuel Witmer, Jonas Hess and our bishop, Benj. Weaver. The text was Luke 6:36—"Be ye therefore merciful as your Father also is merciful." To-day Bro. N. H. Mack preached in the German and in the English language at Groffdale, from the text in 1 Sam. 25:37—"That his heart died within him, and he became as a stone." May we all be willing to yield to the teaching of God's word, for in it we have eternal life. Glory to God for his wonderful works! **Lizzie M. Wenger.**

Penn, Lancaster Co., Pa., July 5, 1904.—Dear Herald readers, Greeting. It is so helpful to read the items from the different localities. We had services at Manheim on Sunday evening, July 3d. The ministering brethren with us at this time were Bro. Abram Witmer and Bro. Eversole of Mountville, Bro. Noah Landis of Landis Valley and our home ministers, Bro. Boll and Bro. Snavely. Bro. Witmer chose for his text Eccl. 12:13—"Fear God and keep his commandments." We were admonished to consider where we stand and cling to the old story of the cross. We feel very thankful for the visits of the brethren. **Harry W. Weaver.**

Windom, Kan., June 28, 1904.—Bro. Jonathan Schellberger was recently ordained to the office of deacon, he filling the place made vacant when Bro. David King was ordained to the ministry. Bish. S. C. Miller officiated in the communion recently held with the church in the two colonies at La Junta, Colo., where there are thirty-one members. The brethren in Colorado are hoping before long to be able to put up church houses both at Holbrook and at Fairmont, and also expect to ordain a deacon at each place. There have been some refreshing showers of rain in the vicinity of La Junta recently which is rather a rare blessing in irrigated countries. The brethren are longing to have others locate in Colorado. **R. J. H.**

Timberlake, Okla., July 3d, 1904.—To-day the Milan Valley Sunday school was reorganized for the remaining six months of the year. The following officers were elected: Supt., Bro. N. E. Miller; Asst. Supt., Bro. C. C. Garber; Chor., Sister Lydia Heatwale; Asst. Chor., Bro. J. K. Eash;

Sec., Sister Ursula Miller; Treas., Bro. T. Hershberger. The school is at present in a prosperous condition, and we trust that God may add his blessing that it may continue to prosper. **Simon Hershberger.**

Wellman, Iowa, July 6, 1904.—Greeting in His name. A series of meetings have been held at the West Union M. H. from June 27th to July 6th, conducted by Bro. George J. Lapp, who has been laboring in our midst for the last three months. These meetings were well attended and good interest was manifested. We feel thankful to our dear heavenly Father for the blessings bestowed upon us and that he has answered our prayers. Fourteen young souls have been made willing to forsake sin and accept the Lord Jesus and follow his teaching. Let us remember them in our prayers that they may indeed be lights of the world and devoted workers for the Master.

Our hearts were made sad to part with our brother. He will visit at South English, Iowa, for a few days with his father and brother Samuel and family. From there he will go to Minnesota to labor for the cause of Christ, if God so leads. May God's richest blessing go with him, is our heartfelt prayer. May we all as God's children be earnestly engaged in his glad service. **Cor.**

QUERY DEPARTMENT.

In Heb. 10:25 we are commanded not to "forsake the assembling of ourselves together." Can a member, who does not attend public services from one communion season to another without reasonable excuse, be considered a "member in good standing"? **A SISTER.**

Please explain Matt. 11:12. How does the kingdom of heaven suffer violence, and how do the violent take it by force? **P. M.**

For the Herald of Truth.

REPORT

Of the S. S. Conference held at West Zion M. H., Alberta, N. W. T., June 13, 1904.

After a few remarks and prayer by I. R. Shantz, A. H. Wambold was chosen secretary; M. Schmidt, assistant secretary; I. Miller, moderator; I. R. Shantz, assistant moderator.

What is the object of this conference?—To be like-minded in Sunday school work, to get into unity in the work of instructing from God's word. To do as the word "conference" implies, to be a help to one another; and in order to do so it is necessary to meet together and encourage one another in this grand and noble work.

What has the Sunday school done for the world?—It has been a medium whereby God's word has been taught to many, and great numbers have been brought to Christ. It improves morality, lessens sin and crime. It has been the means of establishing churches. Has helped to make mission workers. Helps to dispel selfishness, and causes love to be exercised. The good cannot be measured by man. Eternity alone can reveal the amount of good it has done.

The consecrated superintendent and teacher.—Consecration does not mean to go to work or to only observe ordinances, but to be fully given over into the hands of God, as the apostle says in Rom. 12:1, 2. To be filled with the Spirit and to show by works that it is the love of God that prompts us to work in the Sunday school. "They that be wise shall shine as the brightness of the

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firmitment; and they that turn many to righteousness, as the stars for ever and ever." Must be filled with the Spirit and let him have free course; must be fully prepared before coming before the class or school. Try to become personally acquainted with school or class and never neglect secret prayer.

P. M.—A talk to children.—I. R. Shantz illustrated by a rose how humanity must change and come forth, not remain, as it were, only in existence, but must spring forth from the bud, grow into usefulness and go forth to labor in the vineyard of the Lord.

Singing.—Song has been used throughout all ages. The children of Israel were referred to as having glorified God by singing the songs of David. So can we. Song is a medium to praise God as a body of worshippers or individuals. Lasting impressions are often made by the blending of voices in song and prayer or praise to God. Words used in song have often made lasting impressions and brought souls to Christ.

Organization.—D. Wenger, to whom this subject was assigned, not being present, H. Hallman of Berlin, Ont., spoke on the same. Without organization no work can be successfully carried on. A home must have an organization. A church must be organized to be a success. Leaders are required in all kinds of work. In the work of the Sunday school, Spirit-filled souls as leaders from the first to the last are needed to accomplish the desired end. The church must be the medium through which the Sunday school is organized. If the Holy Ghost is in the church, in the superintendent and teachers, the Sunday school will be a success. It is well, also, to have a discussion of the Sunday school lesson some time previous by the teachers and superintendent, so as to be well posted and to teach uniformly. Prayer is a great factor in organization. No pet or favorite should be chosen as superintendent. Unity, in unity is strength. If unity lacks, prosperity will also lack. Love and prayer keeps us united. Superintendent and teachers should be open-hearted toward one another.

The Mission Field.—A. Good read an essay, which is to appear in the Herald of Truth. The mission field is right about us. We can do mission work in many ways—in speaking kind words in time of need, in helping others to find the Savior, in inviting others to attend Sunday school and church services, and encouraging others in the work of the Master. Mission work can be done through letters, through prayers, and possibly through the expression, "God bless you."

Opportunities and Responsibilities.—We are responsible for what we teach. The Sunday school gives an opportunity to scatter the good seed and also to learn of God's word, to help in teaching, singing, praying, to give of our means, to be punctual, to invite. These all bring responsibilities. By being obedient and true to the opportunities and responsibilities the blessings will be ours.

After a short address by the moderator an invitation was extended to those who desired to show forth to the world a desire to live for God, to which four young souls responded. **A. H. WAMBOLD, Sec.**

REPORT

Of the Second Quarterly Conference of the Roseland (Neb.) Mennonite S. S.

Song service, E. E. Ebersole. Devotional, Albrecht Schiffer.

Topic 1. Young people, their opportuni-

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ties and their responsibilities.—Christ Snyder, Lizzie Stevans.—Upon the young people depends the future welfare of our church and nation. Youth is the time to serve the Lord.

2. The mission spirit, its effect upon the young, and its blessing upon the unsaved.—Albrecht Schiffer, Samuel Burkhard.—The greatest missionary we ever had was Christ. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." John 3:16.

3. A Christian character, to what should it attain?—Chas. Burkhard, D. G. Lapp.—We must grow in the Christian life, and should attain to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

Question box opened. Miscellaneous. Closing. **E. E. EBERSOLE, Sec.**

For the Herald of Truth.

LIBERTY VS. BONDAGE.

By A. C. Kolb.

With the first transgression of Adam, evil came into the world, and since that time many have fallen victim to evil. The word of truth, which is sharper than any two-edged sword, points out the evil, but yet two-edged sword, and has led them into the severest forms of bondage. Others have become slaves because they close to be such. Some have been placed under bondage because of the wrong-doings of their fellow-men. Were evil not in the world, then there could be no bondage, for all would be free. Love would reign supremely, and love, real true love, fervent and unfeigned, whether toward God or man, never enslaves. Liberty, then, whether enjoyed physically, mentally, or spiritually, comes to us in its fullness only when all wrong, or evil or sin is subdued.

There have been times when God's people were in bondage, and there are those to-day who address him as Father, who are not free. This bondage, however, is not traceable to any fault, or neglect, or oversight on the part of God. You can always trace it directly to men, and usually to the ones who are suffering. God created liberty; the devil inaugurated bondage. Any one who is in bondage, is on the devil's ground, and there is only one remedy, and that is, obedience to God's word of truth. That invariably sets free. When God speaks plainly, and people begin to argue the case, who is to blame if their condition is uncomfortable? God will never set a man free against his will. His word is plain on this point.

This applies equally well to a church, or community, or even nation, for these are only made up of individuals, each of whom is personally responsible to God for himself first, and for others in so far as his precept and practice tends to keep others from the liberty which God offers.

Liberty of conscience, thought or will, comes only from God, and it always brings joy. Service is not bondage, as some would claim, but is rather an expression of appreciation of the liberty enjoyed. Serfdom is bondage, and there is never pleasure in it. There may be certain carnal gratifications or appetites satisfied even in the worst forms of bondage, but that is not real pleasure. Bondage is invariably the result of sin,

and sin always drags or drives into bondage. In order to be free, then, it is necessary to avoid sin. If sin dwells within, have the sword of the Spirit remove it; if found without, pass not by it, nor look upon it, nor think upon it, but avoid it. That is the only way to enjoy freedom or liberty.

God's professed people to-day have much trouble with sin. There are people who do not pretend to be converted, yet boast about their goodness, and delight in parading it before men, and especially before Christians, showing them that they are just as good without claiming to be Christians, as those who make such a profession. There are professing Christians who might live much purer lives than they do if they would adhere more closely to God's word, but it seems too often they consider themselves privileged Christians, possibly, and think God will overlook their shortcomings, and that when they go a "little wrong," they will make up for it in some other way. Such a fear, as "drawing iniquity with cords of vanity, and sin as it were with cart-ropes" (Isa. 5:18), and upon such, woe is distinctly pronounced by the Almighty. They are surely not free, for they know that what they are doing, and what they want people to think them to be, are opposites. The Savior calls such people hypocrites. Were there no hypocrites at all, then there would undoubtedly be less of those people who claim to be "just as good as Christians."

Possibly of all classes of people, the "just as good as Christians" class is the most dangerous to the Christian church, and as they appear contented, and profess to see no need of being bound down by church rules, as they put it, and have so much opportunity to pick out faults in Christian people, of which they themselves are not guilty, many Christians are sometimes led to listen to their code of rules for living uprightly and honorably. These are Satan's best servants, because they get nearest to the Christian people. They point out faults in the Christian home, the Christian church and in every Christian institution, and their advice for remedying conditions is by far too often heard.

These are the ones who ensnare, and through whom Satan would deceive the very elect if possible. To yield to their plausible argument, will plunge the Christian into bondage. They always have remedies for church and like ills, but they are only sugar-coated poisons, sweet to the taste, but deadly in effects.

When a victim of misfortune becomes discouraged, then is Satan's opportunity. Immediately he offers suggestions to improve his condition, and soon he has a smooth-tongued, subtle, self-righteous agent at work, showing him "possibilities," promising gain and advantage by following a certain course, but never strictly according to scriptural teaching, the reason for same being that "the Bible way has been tried, and you have found it impracticable." Christian advice is not received, but is set aside, and the opinions of the world are followed. Alas, however, the foundation on which hopes have been set, gives way, and the poor Christian, deluded, stripped of possession, forsaken, looks for help and wonders why his fellow-Christians don't come to his rescue. Surely, he is in bondage, but his suffering is self-incurred. Verily, "the kisses of an enemy are deceitful." Prov. 27:6.

These agents of evil are very busy, and the inroads which the world is making into the church and her institutions should arouse us all. There is no time to parley. Christians who persistently parley with the world are in great danger. "Turn ye, turn ye, for why will ye die?" The rush of busi-

ness makes so many demands that it is only because of great caution and a clear, level head, and a pure heart, that not more are caught in the snares so cunningly laid. Polished business methods, with all the rough and undesirable features trimmed off or coated over and rubbed down well, are ever suggested to make church or even private business carried on by Christians, more prosperous financially, and inducements are held out that much more good could be done by making only a "slight change." Of course, say these agents of Satan, disguised as friends, it may be necessary to shade a principle here and there, but the advantage to be reaped from this will more than offset the temporary loss which might appear, and so from one thing to another, active Christian principles are rocked to sleep in order that the god of gain may have fuller sway. Church socials, festivals, parties, picnics, rummage sales, school exercises or some entertainment in which the arranged program requires special dress (not at all in conformity with the principles professed by those taking part), etc., are resorted to in order to raise funds for helping the Christian cause in one or another department. A small fee is charged, and the Christian people are especially invited because it is "for the church," and then what is left after all expenses are paid, is placed as into the charity, mission, or some other fund. These things are all done under the cloak of religion. The modern day of being up-to-date dictates to Christian societies or organizations, and sacrifices of principles are made on every hand simply to make a good showing and attract attention. How worthy of commendation if all our Mennonite institutions were free from such a delusion! Who shall say that this is not bondage? Entanglements on every side! Teachers, Christian teachers, and lay-members in every walk in life, are vainly trying to stem the tide of worldliness, simply because they have not the courage to cut loose from the world and its ways, fearing the finger of ridicule may be pointed at them. Men and women spend much time in discussing what style of cut their next garment shall be. Young men compare the different styles of collars to see which one, as near as possible like the latest style, they may wear without causing too much comment. Young women endeavor to "improve" their bonnets so as to make them look more "presentable." In so many ways the question does not seem to be as to what would most nearly correspond with the tenor of the gospel, but rather how far may one go without getting too manifestly outside of the gospel.

It is no wonder that liberty may truly be considered a pearl of great price which comparatively few possess. People seek it, but not wisely. They travel in the wrong direction, and will never come under its benign influence unless they turn. Business entanglements and associations with the world have resulted in much harm to those involved and the influence upon the public and the church especially has been harmful. Worldliness in so many forms cropping out everywhere in the church, and simply "winked at" by the ministry, has chilled the fervor of true piety. Society, with its many demands upon the time of young Christians, deprives them of many a quiet walk with God, and the "first love" which thrills them when first set free from sin, loses its freshness. It is worth while to pause and reflect. Every Christian needs to examine himself closely. Let all business relations, church relations, social relations, be brought under the purifying influence of the Word. Every converted soul is given absolute liberty. That liberty may be retained, but it is so

often exchanged for bondage. Sin in some form or other is given place, or tolerated in some mild form, and we forget that of all weeds this is the hardest to exterminate and the most injurious, for it destroys all purity of thought, blackens the heart, and even only one stain will unfit us for glory. Let the timely words of Paul ever ring in our ears, "Stand fast therefore in the liberty where-with Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. 5:1. No Christian or church institution, call it what you may, can stand by permitting the pillars of Christian principles to be knocked out from under it. Failure never results from obeying God rather than men. God does not forsake his people, but they too often forsake him. "Where the Spirit of the Lord is, there is liberty." 2 Cor. 3:17.

Elkhart, Ind.

For the Herald of Truth.

THE NEW LIFE IN CHRIST.

By Sallie L. Miller.

In his word God presents to us life as the grandest and noblest possession and best gift God gave to man. But he presents it to us in two ways in life which he would have all consider soberly and earnestly before going onward. They who choose the one that truth and reason tells them leads to honor, success and happiness, have wisely chosen the royal path. The other way needs no description, as it is too well known already. Yet how often at the end of a score of years, after reason takes the helm, many could sit down with folded hands and truthfully say, "Thus far life has been a failure."

Though seemingly some can enjoy this life without being filled with this new or inner life, yet their joy is not full. The thought of eternity brings to their minds fear instead of gladness, and the thought of the resurrection is not a glorious thought. If we want to claim a right in the first resurrection, we must pass from death unto life, and live a life of consecrated love unto God. Christ says, "I am the way, the truth and the life." Thus we see this life has its origin in Christ, and though all of us by disobedience and transgression are heirs of death, yet we may be heirs of eternal life if we accept what Christ lovingly offers to us. Man in his unsaved state has no life of himself; he is dead in transgression and sin, but when he repents of sin and accepts Christ as his Savior, he receives into his soul the divine spirit of God which quickens him and calls him to new life. Now he delights and meditates in the law of the Lord.

There are many people living who apparently have no purpose in life; then there are others whose purpose is vile and wicked. These latter want everything and everybody to yield to their wills; when this cannot be brought about they become disturbers of the sweet peace that held sway before. All such life is not for Christ, but for him who is walking about seeking whom he may devour. When we live according to God's plan and have truly passed from death unto life, we show it by many kind acts and gentle words; we are meek and charitable, living for the good of others also. In all things we labor diligently to glorify God and to promote the cause of Christ. We remember that we are no more our own, but that we are bought with a price, and every moment of our life belongs to Jesus. Our time and our talents are all the Lord's. If we are filled with the new, inner, divine life we will serve the Lord with body, soul and mind. We need to be filled with more love and

greater zeal that we may be of more service in his kingdom.

Let us hide God's word in our hearts. It will keep us from sinning against him, and our lives will be noble and precious in his sight. God has intended that our lives should be such that he can use us as his own to do the work he meant for us to do. May God daily help us to trust him more. "Thanks be to God for his unspeakable gift." Springs, Pa.

For the Herald of Truth.

MAKE FRIENDS WITH MAMMON.

By P. Hostetler.

In Luke 16:19 Christ tells us to make friends with the mammon of unrighteousness, meaning that we should make friends to ourselves with our natural goods or riches. This can and should be done by not only giving to the poor, but also by being liberal in our dealings with our fellow men. Some Christians are looked upon as being fairly good Christians, but as being close dealers or a little penurious, and in this way they often make enemies instead of friends, and their influence for good in the world is thereby greatly counteracted. This often gives those who should have a good name a bad one, and Solomon said, "A good name is rather to be chosen than great riches." While we are to be careful of our goods, I believe we can do more good in the world if we are more careful that no one can truthfully call us close. The most good to the greatest number of people, should be our aim in life.

East Lynn, Mo.

For the Herald of Truth.

A TESTIMONIAL.

By J. Clayton Kolb.

In these perilous times when so much error is mixed with truth, and when that most holy faith once delivered unto the saints is very often disbelieved and much less contended for, one is certainly edified and encouraged to hear sermons (or read them) that are sound and scriptural. I was made to rejoice at the bold stand taken by Bro. Mack in his "sermon" in the June 23d issue of the Herald, and would kindly ask all to reread the same. May the Holy Ghost move others to boldly spread his word.

Spring City, Pa.

FIRST THINGS FIRST.

1. The first message at the birth of Christ was a missionary message. Luke 2:10.
 2. The first prayer Christ taught men was a missionary prayer. Matt. 6:10.
 3. The first disciple, Andrew, was the first missionary. John 1:41.
 4. The first message of the risen Lord to his disciples was a missionary command. John 20:21.
 5. The first apostolic sermon was a missionary sermon. Acts 2:17-39.
 6. The first coming of Christ was a missionary work. Luke 19:18-20.
 7. The second coming of Christ is to be hastened by missionary work. Matt. 24:14.
 8. Our Savior's last wish was a missionary wish. Matt. 28:19.
- "As the Father hath sent me, even so send I you."—Gospel Banner.

A good conscience is a continual feast, and a peaceful mind the foretaste of heaven.

MISSIONS.

HOME MISSION NOTES.

Dear Readers:—Many have been inquiring as to how the Catholic priest received light and had such a marvelous conversion. In telling the story of his conversion he states that no individual person alone had been the cause of it; but some few years ago he purchased a Bible of the King James version and compared it with the Douay version or Catholic Bible. He found that many things were alike, but one verse in the Hebrew letter written by Paul set him to thinking more about any other thing. It is in Heb. 9:28: "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." In the Douay version it reads: "So also Christ was offered once to exhaust the sins of many. The second time he shall appear without sin unto them that expect him unto salvation." It was reading the Word that brought him into the light.

However there were a number of experiences which had a certain influence upon his life. One was a Mennonite school teacher by the name of Moyer from Vineland, Ont., Canada. Bro. Moyer was on his way home from a chautauqua held somewhere in the West. He was overtaken by sickness and through the kindness of this priest he was given help. This was in Wisconsin. He is not sure if Moyer was a Mennonite of our faith or some other branch of the church. From this man's quiet, peaceful soul while in the home, he received some knowledge of real salvation and from that time he began to read the Scriptures.

Another person who had a certain influence is one of the members of our church—Sister Anna Anacker. She had belonged to the Catholic church at one time and went to confession to him. When she did not go any longer to confession the priest sent word back that she had received light. He says he watched her and found she led a pure life, and he began to speak of this pure life to his congregation.

The use of beads and saying mass became so repulsive to him that he could not go on with his work as priest. It troubled him for more than a year. To leave his church he would not know where to go. But God opened the way.

Will write of his sacrifices, persecutions, etc., again. His name is Leo Hillary Ledochowski (Led-do-she-was'ke). But we call him Bro. Hillary.

Yours in Jesus,

A. H. LEAMAN.

For the Herald of Truth.

SERVING GOD AND MAMMON.

By Silas Bauman.

"Ye cannot serve God and mammon." Matt. 6:24; Luke 16:13. There is no Scripture text more plain than this one, yet I do believe that many Christians have tried to do that which Christ says we cannot do. What folly to say we believe in God's Word, and yet try to do that which he says is impossible! Mammon is this world; Satan is called the prince of this world, and because he is prince he wants his subjects to obey him. Christ is prince in God's kingdom and he wants us to obey God, but there is a great difference between these two masters. Christ will accept only true service, while Satan will accept all kinds of service as long as we do not en-

tirely reject him. He is even satisfied if we profess to believe in Christ and keep all his commandments but one. Satan also knows that we are unable to keep all the commandments without Christ. Christ is only willing to receive us if we come to him as those who seek liberty from the power of the devil and are willing to fully accept him and entirely reject the devil, and this means consecration to God. Christ can deliver us after we have given our will to him and believe in his power to save, but Satan like Pharaoh of old will not let the people go till the first-born, or the great self, is slain. Christ speaks plainly on the subject, and if we are willing to obey his simple, plain commandments he will reveal to us those things which are dark to the carnal mind.

Now let us not forget that Christ accepts only true service. Our flesh is weak and sinful, but we have a freewill, and the power is given us to decide. We can set our minds to serve God or we can set our minds to serve the devil. As soon as we come to God to serve him with all our heart and mind, Satan comes with his little temptations and snares, to draw us into his net again, but he is unable to hold us if we call upon Christ for help.

The devil's temptations are always according to the nature of the person who is tempted. The man who is by nature addicted to drinking is tempted by being persuaded that there is no harm in drinking a little, and may also say that many good people used wine, but fails to tell him that many were deceived thereby.

To the licentious person he says that God has put those desires in the flesh for a good purpose, but fails to tell him that the excess thereof ruins body and soul. To the covetous he says that it is our duty to make and gain all we can, but fails to show the snares and temptations he intends to lay for him, and the covetous person is never satisfied. If I take money or the advantage of a person without his knowledge, I am stealing; but Satan says that I am a clever business man, but does not tell me that he has hold of the lines and is guiding me. But, instead, would leave me under the impression that the Holy Spirit, who guides into all truth, is leading me.

To the one who delights in display and vanities he says that God has made those things to satisfy the different tastes of the people, but fails to tell that God has made man upright, but they have sought out many inventions.

I believe we must give an account of all we do, and if we do things which are not to glorify God we do them to glorify great king Self or Satan, who is master over self.

The Bible says we are to glorify God in our bodies. God has promised to give us all our needs if we serve him only. If we serve mammon we have no claim on his promises, yet he is so merciful that he lets his sun shine on both alike. Let us remember, however, that the Sun of righteousness will not shine upon the unrighteous, but God's wrath, which will devour the adversaries. Dear reader, whom do you serve, God or your own carnal desires, which is mammon? Christ is able to deliver you.

Floradale, Ont.

Do the little "odd jobs" the Lord may give you, well. Faithfulness in the little things will help you to become proficient in the performing of larger undertakings. If you slight the small duties you cannot expect God to entrust you with larger things.

CUSTOM.

There is not, perhaps, a more dangerous snare to the souls of men than is to be found in the word "custom." It is a word invented to reconcile corruption with credit, and sin with safety. But no custom, no fashion, no combination of men, to set up a false standard can ever make a wrong action right. That a thing is often done, is so far from a proof of its being right, that it is the very reason which will set a thinking man to inquire if it be not really wrong, lest he should be following "a multitude to do evil." Right is right, though only one man in a thousand pursue it; and wrong will be forever wrong, though it be the allowed practice of the other nine hundred and ninety-nine.—Hannah More.

SUNDAY SCHOOL MEETING.

The annual Sunday school meeting of Cumberland co., Pa., will be held at the State Hill M. H. near Shiremanstown, Pa., on July 21, 1904, opening at 9 a. m. and continuing through three sessions.

SUNDAY SCHOOL CONFERENCE.

The Ohio S. S. Conference will be held Aug. 17, 18 and 19, in Champaign Co., Ohio, in a grove about three miles south of West Liberty on the Urbana, West Liberty and Bellefontaine trolley line.

CONFERENCE NOTICE.

The Lord willing, the Amish Mennonite Conference for the Western District will be held at Hopedale, Ill., Sept. 21 and 22, 1904. Further details will be published in due time. Locating Committee—A. I. Yoder, Ben Schertz, Andrew Nafziger.

DEATHS.

Weaver.—Joseph W. Weaver was born in Lancaster Co., Pa., Nov. 14, 1829; died in Elkhart Co., Ind., June 30, 1904, aged 74 years, 16 days. The cause of his death was stomach and heart trouble. He passed away quite suddenly, having walked out of doors a half hour before his demise. He was married to Anna Hoover at Rainham, Ont., Canada, on Mar. 9, 1858. To this union were born 14 children, two of which preceded him to the spirit world. He is survived by his wife, 4 sons, 8 daughters, 37 grandchildren and one great-grandchild; also by two brothers and one sister. He united with the Mennonite church 43 years ago and retained his membership to the end. He was a quiet, unassuming, hard-working, upright man and held in high esteem in the neighborhood where he lived for nearly fifty years. His funeral was largely attended. Services at the Clinton (Brick) M. H. by D. H. Bender, assisted by Amos Cripe. Interment in the cemetery adjoining.

Miller.—On June 25, 1904, at the home of her sister, Mrs. D. D. Yoder, West Liberty, Kansas, died Mrs. Mary Ann Miller, aged 88 years, 3 months. She left her friends in Somerset Co., Pa., in February and visited in Ohio, Indiana, Iowa and Kansas for some time. On Friday morning she sat down in the rocking chair and went to sleep and slept twenty-two hours and then passed away. Sister Yoder tried repeatedly to waken her, but could not succeed. Sister Miller had made preparation for her burial, having had her burial robes ready. She also wrote a letter to her friends, admonishing them to live faithfully, to obey the voice of God, that they might be joyful and happy forever. Funeral services by Bro. J. J. Yoder from Rom. 8:1-5. Buried in the West Liberty graveyard, McPherson Co., Kan. R. J. H.

Senger.—Elizabeth Senger was born near Orrville, Ohio, Nov. 14, 1842, and died at her home near North Lawrence, Ohio, June 27, 1904; aged 60 years, 7 months, 13 days. She was a daughter of Christian and Fanny Ironcman. She was married to Martin Senger, Dec. 31, 1868. To this union five children were born, namely: Harvey (deceased); Fannie, wife of Amos M. Detrow, Leetonia, Ohio; Rudy, Goshen, Ind.; David L. North Lawrence, Ohio; and Henry M., Elkhart, Ind. She is survived by her husband, four children, five grandchildren, one brother, and two sisters. She was a member of the Mennonite church about 28 years. The funeral was held at the Pleasant View

M. H. on the 30th, and was conducted by David Hostetler, assisted by Aaron Eberly, Josiah Kaser, and Wm. J. Myers. Text: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." Psa. 17:15.

Myers—Jacob D. Myers was born in Mahoning Co., Ohio, April 12, 1837; died in Elkhart Co., Ind., May 8, 1904; aged 69 Y., 26 D. He was married to Catharine Wisler, Nov. 28, 1858. To this union were born two children, Isaac V. and Mrs. F. E. Berlin, who, with the wife and mother and four grandchildren, survive him. During the last few years he and his wife made their home with their daughter and son-in-law. Funeral services were conducted at the North Union church by George Lambert and David Burkholder.

Anglemyer—Lowell Aden, son of Oliver and Gertrude Anglemyer, in Elkhart Co., Ind., on May 9, 1904; aged 1 Y., 1 M., 7 D. Funeral services at the Union church by George Lambert.

Schultz—On the 7th of June, 1904, in Harrison Twp., Elkhart Co., Ind., very suddenly, Gabriel Schultz, aged 68 Y., 4 M., 13 D. Although Bro. Schultz was for some time not quite as well as usual, he was able to work, and ate his supper as usual on the evening of the 7th. At about 10 o'clock he went to bed and about fifteen minutes later the servant girl, going past his bedroom door, heard that he made an unusual noise; she called him and getting no answer ran for a light and when she came back he had breathed his last. He leaves 5 children and 18 grandchildren to mourn his sudden departure. His wife preceded him 18 months. He united with the Amish Mennonite church in early life and held out faithful to the end. Buried at the Yellow Creek cemetery on the 10th. Services by Jas. H. McGowan and D. J. Johns.

Ramsey.—Robert Shields Ramsey was born July 7, 1834; died July 1, 1904, at the home of Bro. and Sister Henry Hartman near Washington, Ill., aged 69 Y., 11 M., 24 D. His death was due to muscular convulsions, his sickness lasting less than two hours. During this time he suffered most excruciating pain. Three years ago last January he had been adopted into Bro. Hartman's home on contract and during his short stay they were formed which they keenly feel are broken. The Lord bless and comfort them in their sorrow. The funeral was conducted by the writer on 2 Sam. 12:23, at the Union church, where a large concourse of friends had gathered. "Suffer the children to come unto me, for of such is the kingdom of heaven." L. J. Lehman.

REPORT FOR JUNE, 1904.

Mennonite Old People's Home, Rittman, Ohio.

RECEIVED—Roseland Cong., Roseland, Neb., \$17; Mrs. J. J. Bontrager, DeGraaf, O., \$6; Howard and Miami Co. (Ind.), Cong., \$47; Christian Slabich, Nappanee, Ind., \$20; Andrew Crook, Altoona, Dubois Co., Ind., \$1; Wm. Hall, Baberou, O., \$5; Jos. Elieher, for Trenton Cong., Trenton, O., \$31.25; C. Y. Zook, West Liberty, O., \$5; sold butter, 40c. Total, \$152.65.

Mrs. Gearard, Orrville, O., dried apples; Dan. Steiner, Orrville, O., dried apples and one gallon applebutter; Bro. Hartzer, Rittman, O., one gallon applebutter; Bro. and three sisters, Rittman, O., 11 gallons cherries; D. C. Amstutz, Rittman, O., cherries. Gratefully acknowledged.

J. G. WENGER, SUPT.

REPORT

Of the Home for Friendless, near Hillsboro, Kan., for the Six Months beginning Dec. 4, 1903.

RECEIVED—Free-will offerings, \$53.87; state aid, \$175; eggs, \$34.83; poultry, \$59.72; hides, \$17.14; boys' wages, \$24.70; care of children, \$150.85; butter, \$154.18; live stock, \$68.40; beef, \$19.41; sweet potatoes, \$24. Total receipts, \$1,272.10; expenses, \$1,192.83; bal. on hand, \$79.25. Other donations—About 675 pieces of clothing, old and new; 150 yards new goods; 62 sacks flour; 4 barrels crackers; 52 bushels of chop, graham, corn meal, crackers, wheat; 14 comforters; 6 quilts; 1 spread; 2 sheets; 3 pairs blankets; 2 bed ticks; 1 boll shirting; 62 pairs new overalls; 80 new shirts; 15 pairs new mittens; 3 second-hand beds; 1 basket applebutter; 1 sack dried peaches; 2 boxes oranges; 1 basket doughnuts; 2 baskets

bread; 1½ heaves; 3 bushels potatoes; 1 pall candy; 50 yards carpet, almost new; other things too numerous to mention.

Gratefully acknowledged,
J. F. BRUNK, Supt.

MENNONITE ORPHANS' HOME.

Received during the Month of June, 1904.

Pike Cong. and S. S. Allen Co., O., \$5; J. K. Detweiler and wife, Belleville, Pa., \$2; J. W. Kauffman, West Liberty, O., \$1.50; Stella Kemp, Frankfort, Ky., \$6; E. Miranda, Lippincott, O., \$4; Auditor, Putnam Co., O., \$18; Mrs. E. Betzner, Bluffton, O., \$5c; Amos Geiger, Bellefontaine, O., \$5c; Andrew Crook, Altoona, Ind., \$1; C. P. Steiner and wife, Deaverdam, O., \$2; Fannie Moser, Dalton, O., \$1; Dinah Moser, Dalton, O., \$1; Caroline Moser, Dalton, O., \$1; Waldo Cong., Flanagan, Ill., \$15; Mrs. S. H. Wilson, Belleville, Pa., \$5c; sale of produce, \$17.1. Total, \$61.16.

Chicago, Ill.—Rose Rutz, clothing.

Urbana, O.—Mrs. Wolf, hard soap.

West Liberty, O.—Jacob Plank, pickles; Mrs. King, side meat; J. C. Aliger, grape-butter; Mrs. Yoder, clothing; Sister, 5 cans fruit; Mrs. King, 6 quarts fruit. Gratefully acknowledged.

A. METZLER, Supt.

West Liberty, O.

FINANCIAL REPORT

Of the Mennonite Evangelizing and Benevolent Board for the Month of June, 1904.

RECEIVED.

Evangelizing—Betty Evers, \$2; a Sister, Strasburg, Pa., \$5; Friends, Eldia, Ohio, \$5. Total, \$12. Chicago Mission—Mrs. Noah W. King, \$3; A. R. Miller, Pike S. S. Allen Co., Ohio, \$5; Sister Buzzard, Goshen, Ind., \$1; Friends, Wakarusa, Ind., \$5; Mt. Zion S. S., Versailles, Mo., \$6.10; Bro. Columbian, Ohio, \$2; Eva Kauffman, \$2; Chr. Stahly, \$50; Waldo Cong., Ill., \$29; Meta-mora S. S., Ill., \$12; Friends, \$3.50; Laura Schlegel, \$2; Lydia Smith, \$2; Agnes Albrecht, \$3; rents, \$23. Total, \$155.10.

India Mission—Zion Cong., Goodland, Ind., \$4.39; Anna Lillwiler, \$5; Mrs. Noah W. King, \$3; Amish Mennonite S. S., Belleville, Pa., \$10.00; Bethel Cong., Cass Co., Mo., \$11.25; Seward Co. (Nebraska) S. S., \$10.31; Catlin S. S., Peabody, Kan., \$8.10; Isalah Christophel, \$3c; Cullom S. S., Ill., \$5; a Brother, Sellersville, Pa., \$6; E. G. Neuschwager, \$5; Frank A. Rose (for Bro. Lapp), \$5. Total, \$71.56.

India Orphans.—Samuel Gerber, \$15; Elias Elersole, \$15; C. S. Schertz, \$15; J. S. and Benj. Horst, \$15; C. Bunn, \$15; Eliz. Burkholder, \$15; John O. Martin, \$15; Malinda Peachy, \$15; A. L. Hess, \$30; Elias Latschaw, \$15; John Latschaw, \$15; Henry Funk, \$15; David Zook, \$15; A. E. and J. H. Stoltzfus, \$15; M. V. King, \$15; Barbara Nchel, \$15; Mr. and Mrs. M. P. Yoder, \$30; Anna Good, \$15; Ben. Schertz, \$15; Margaret Blosser, \$15; Elkhart S. S., \$15; White Oak C. E. Society, \$15; Harmonia S. S., Ill., \$23.12; J. M. Kreider's children, \$4; Liberty Cong., Ia., \$10.30; Sugar Creek Cong., Ia., \$22.04; Chr. Bender and wife, \$2.75; a Sister, \$1; a Sister, \$5c. Total, \$420.82.

Bank Failure.—J. R. Martin, \$3.

Fort Wayne Mission.—Pleasant View Cong., O., \$12; Mahoning and Columbiana Congs., O., \$12. Total, \$24.

PAID.

Evangelizing—Henry Weldy, trips to Teoscarado, Ind., \$5.80; W. H. Anderson, postage, \$1.20. Total, \$7.

Chicago Mission—Living, \$23.11; domestic, \$6; painting, \$3.40; shoes, \$3.49; furniture, \$7; stationery, \$2.10; laundry, \$5; repainting, \$2; car fare, \$2.75; charity, 65c; express, \$2.80; gas, \$5.50; sundries, \$2.69. Total, \$73.49.

India Mission.—American Mennonite Mission, \$65.00.

India Orphans.—American Mennonite Mission, \$510.00.

Old People's Home.—J. G. Wenger, \$5.00.

Gratefully acknowledged,
G. L. BENDER, Treas.

Agents Wanted.—The Mennonite Publishing Co. wants several good agents. Address, Mennonite Publishing Co., Elkhart, Ind.

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Published Weekly.

ELKHART, IND., THURSDAY, JULY 21, 1904.

Vol. XLI. No. 30.

EDITORIAL NOTES.

Communion services were held at Fairview, Mich., on July 10th.

One person was baptized and received into church fellowship at Sterling, Ill., on July 10th.

Those interested in the Orphans' Home, and especially those who have taken children or wish to take some from the Home, should read Bro. Metzler's statement on another page of this week's Herald.

At Baden, N. D., we have a small congregation of seventeen members who are without a minister and are anxious to have a minister locate at that place. Bro. I. S. Mast of Surrey, N. D., manages to visit them once a month and on May 29th he held communion services for them. They have organized both a Sunday school and a Bible meeting. The services are held in a school-house.

Our Sympathy.—In the Rndri (India) burying ground, a little walled grave marks the resting place of the first white person buried in or about our mission station in India. The grave contains the form of a little baby boy born to Bro. and Sister Ressler at Dhamtari on June 12, 1904, but who was not for this world. The Lord comfort, sustain and bless our brother and sister in their affliction and in their arduous labors in the mission field.

In a letter from Bro. Burkholder to Bro. A. C. Kolb, dated at Dhamtari, India, June 13th, he states that the hot season is about over, and since the rains have commenced, rice sowing is the order of the day among the farmers; fields are looking green and prospects of a promising season are before them. The missionaries are very thankful for this hopeful outlook, for many hungry mouths are waiting to be fed from their hands.

On the Mission page of this week's Herald will be found a synopsis of Bro. Hilary's first talk at our Mission in Chicago after his conversion, reported by Bro. Amos Eash. It is certainly a long stride from the position of Priest Superior in the Romish church to a humble penitent admitted into a mission congregation of a simple, peculiar,

unpopular people. May God give our brother much grace and may he be an instrument used of the Lord to bring light to many benighted souls.

Ordination at Sterling.—On July 9, 1904, votes were taken for the ordination of a minister in the congregation at Sterling, Ill. The brethren Solomon R. Good, E. N. Numemaker and Samuel E. Good were taken into the lot. It pleased the Lord to set apart the last named brother for the work of the ministry and he was ordained the following day. Bishops John Nicc and J. S. Shoemaker officiated. Bro. Good is a son of Pre. Christian Good of Harrisonburg, Va., who is now in charge of the congregation at Sterling, Ill. That the Lord may give our young brother much grace to preach the word and build up the church, is the prayer of the congregation and the church in general.

Outrages in Armenia.—The sufferings of the Christian people in Armenia are not yet at an end. The Kurds and Turks have just recently committed fearful outrages upon the Armenians. They have destroyed 28 villages and massacred about 6,000 persons. In some instances the dead bodies were thrown into the wells. At Mekroum the Kurds were accompanied by Turkish soldiers, the churches were plundered and profaned, and objects of public worship sold at public auction. All the able-bodied men were put to the deadly dagger; thousands of women and children fled to the French and British consuls and are in a wretched, starving condition. The heart of the Christian cannot help crying out, O Lord, when shall such fiendish atrocities among the human family cease!

Pre. H. van der Smitten, pastor of the Mennonite congregation in Hamburg, Germany, and editor of the "Mennonitische Blaetter," accompanied by his wife, has been spending an eight-week vacation in taking a trip to America, to visit the Mennonite people and places of interest in this country. They have been in Philadelphia, Berne, Ind., Kansas, Niagara Falls and other places. It was their intention to visit Elkhart and become acquainted with our people and the Publishing House, but on account of their being unable to learn whether Bro. J. F. Funk was at home, they did not carry out this part of the program and went from Berne directly to the West. We are exceedingly sorry that we were absent from home

at that time. We should have been very glad to have met our brother and his companion and enjoyed a personal visit with them. We hope they may have a pleasant and prosperous journey to their home in Hamburg, and may the Lord be ever with them to bless them in their work for the Master. Bro. van der Smitten ordered the English Herald to be sent to him in Hamburg. F.

Nazareth House.—At Niagara Falls, N. Y., is located a charitable institution known as the Nazareth House, the purpose of which is to temporarily care for homeless and friendless women, girls and children. In the main building girls who for any reason are without a home or out of employment may find welcome lodgings until the cause of their destitution can be removed. Arrangements are also made to fit girls for various positions in life by giving them actual experience in domestic service, needle work and so forth.

This home has two branches, one known as Bethlehem Refuge. The purpose of this department is to provide shelter for destitute women, giving them lodging and food and thus preventing them from falling into the wicked traps found in our cities and resorts. The other branch home is known as Calvary House in which poor orphans and other little homeless waifs are received and cared for until permanent provision can be made for them.

Niagara Falls being a popular resort and in close proximity to the city of Buffalo, where many people are constantly traveling, makes a home like this a godsend to the poor and destitute. The managers of the Home depend entirely upon the charities and donations of the Christian people for support. Full information can be obtained by addressing Nazareth House, Niagara Falls, N. Y.

Oom Paul Kruger Dead.—The former president of the Transvaal republic in South Africa died at Clarens, Switzerland, on July 14th, at the advanced age of almost eighty years. It is evident that his defeat and exile from his own "beloved Transvaal" hastened his death. Kruger was a man of extraordinarily strong personality and almost selfishly conservative. He held the confidence of his countrymen over whom he ruled with a kind but firm hand. England he considered as his mortal national enemy. In the great struggle to maintain the independence of the Boers from Britain, he

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displayed an iron will and unflinching faith, with which he inspired his subjects, to whom he was not only the national ruler but the spiritual adviser as well. When defeat finally came and he was deported to Mentone, France, his spirit was broken and he began to pine away. In his latter days, however, his feeling toward England was much mollified and his last request was that permission be obtained to have his body laid by the side of his wife in the Transvaal burying ground. Paul Kruger was a devoted religionist, but one sad feature about his religion was that he believed his cause just and that God would certainly sustain him in defending it, even with the sword and the carnage of war. His lineage, it is claimed, could be traced back to the "Dooopsgezinde" or Mennonites of Holland, but like many in our day, his people drifted away from the non-resistant principles taught and lived by our blessed Savior, the Prince of Peace.

Christ's Statue On an eminence in the Andes mountains, fourteen thousand feet above the sea, and immediately on the boundary line between the republics of Argentina and Chile, the traveler in passing from one country to the other, comes upon a statue of the Savior erected by the road side. The statue is made of bronze and towers majestically from a pedestal of the same material, made in the form of a globe. What does it signify? It signifies that two of the most progressive of the South American republics have set the world a commendable example in settling international disputes.

Sixty years ago these two nations were involved in a seven years' serious dispute over the boundary line of lands bordering on the straits of Magellan, but war was happily averted by settling the dispute by peaceful arbitration. For six years past a fierce, heated controversy and one which threatened a costly, deadly war between the sister republics, had been raging. The bone of contention was a strip of mineral land, lying in the Andes mountains on the border of the countries and to which both laid claim. War appeared imminent and both nations made elaborate preparations for the impending struggle; but through the influence of prominent peace-loving representatives of both countries an arbitration treaty was arrived at and King Edward VII. of England was chosen as the successful mediator. Whereupon these nations sold battleships and armaments of war, realizing millions of dollars, which is being applied to better the conditions of the country and her people, thousands of men employed in the army and navy were released and employed in various occupations of usefulness in the land, and the nations escaped the horrible effects of a destructive, demoralizing, infernalizing war.

As a memorial of this triumph of peace and as a reminder that henceforth they mean to settle all international controversies by the methods taught and exemplified by Him whom the figure represents — The

Prince of Peace — this statue was designed and set up on the line of demarcation between the two countries. Wise decision. Sensible people. Noble example for all nations of the earth to follow.

When the people recognize Christ as King of kings and adopt his way to meet and settle all their affairs, then, and only then, can they justly claim a right to the blessings he brought into the world.

PERSONAL MENTION.

Bish. Fred Mast of Berlin, O., filled a few appointments in Geauga Co., O., over Sunday, June 26th.

Bro. D. D. Troyer of Goshen, Ind., filled the appointment for the A. M. congregation at Nappanee, Ind., on Sunday, July 3d.

Bro. John Blosser of Rawson, O., preached the Word to our small congregation at Pickerington, O., who are without a resident minister, on Sunday, July 10th.

James Wilson, a blind preacher from Wisconsin, preached a very practical sermon on consecration at the Mennonite church on Prairie street, Elkhart, on Sunday, July 10th.

Bish. H. B. Rosenberger of Chalfont, Pa., and **Bro. H. G. Anglemeyer** of Silverdale, Pa., spent Sunday, June 10th, with the brotherhood at Spring City and Pottstown, Pa.

Bro. J. F. Funk returned from a two weeks' trip to central Illinois on July 11th. He reports a pleasant and profitable time spent among the Amish Mennonite congregations in that section.

Bro. Benjamin Huber of Perry Co., Ohio, who had been spending some time with relatives in Elkhart Co., Ind., transacted some business at the Publishing House on July 11th, leaving the same day for the new settlement in Oscoda Co., Mich.

Bro. S. D. Guengerich and wife of Johnson Co., Iowa, are spending some weeks during July and August in Garrett Co., Md., and Somerset Co., Pa., their childhood home. Bro. Guengerich orders the Herald of Truth sent to Grantsville, Md., during this time. He will also receive subscriptions for the same. We are glad he is so much interested in our church paper.

For the Herald of Truth.

PERFECTION.

By J. E. Hartzler.

"Be ye therefore perfect, even as your Father, which is in heaven, is perfect." Matt. 5:48.

I only want to introduce one of the greatest and most important elements of the Christian life. Space will not allow a complete discussion of the subject of perfection. I also want to state that no subject has been so much abused as this one, even by Christian professors who should have known better, but because of a lack of diligent study have fallen into this error.

The fundamental meaning of the Greek word, rendered "perfection," is "completeness." Perfection or completeness would then be that quality of a person or thing which would be free from any want or defect that belongs to its original nature. God designed the nature of man, and that nature, like his own, was perfection. Whether or not there was an essential difference between the perfection of God and the original perfection of man I shall not discuss here, only I will say that God and man were originally equally perfect in their respective spheres so far as man is able to determine, but man has wilfully transgressed God's law and as a result has lost his original perfection. Hence it needs no argument to show that man's work now is to regain his original perfection and even a perfection which is higher than that.

It is a well recognized fact that prejudice, tradition and superstition have brought on many difficulties and disturbances on the subject of perfection, which might have been avoided by a sincere search and study of the subject. Such difficulties and differences of opinion are invariably due to a partial study of the Word. Too frequently do we find people selecting a passage of Scripture which reveals only one kind of perfection which suits their pet ideas, making a hobby of that one and discarding all the rest. Such a study needs no illumination to see its inconsistency. It has been said, and it is verily true, that you can make the Bible say anything by picking out a verse here and a verse there, stitching them together to suit the occasion. Such a study of the Bible is worse than none, and through this method the subject of perfection, as well as many others, has become but idle words to many.

According to recognized Bible students, there are several different kinds of perfection: (1) Job 1:1 speaks of a perfect sincerity. (2) 1 Thess. 5:23, with reference to the whole man, speaks of a perfection of parts. (3) 1 John 2:13 implies what may be called a comparative perfection. (4) Col. 2:10 refers to what is called by some students an evangelical perfection, the believer being made perfect through Christ. (5) Matt. 5:48 is what may be termed as a comparison of the perfection of God to that of man. (6) Heb. 6:1, 2 introduces the perfection or ideal of Christian living; and this one, in my opinion, is the most important.

It will not be disputed that there is within the moral life of the individual a certain end or ideal toward which the better nature is continually urging, and that the success and significance of his life consists in the pursuit of this end and the gradual attainment of it. This point, perfection, lies in the future. It is the state that man hopes to attain; anything less than perfection is not the highest ideal possible. The essential elements in the nature of man and the source through which he attains his ideal or perfection is through the spiritual and rational principles within him. It is simply a growth of that moral and spiritual change which is effected by "every one that is born of the Spirit."

Perfection is not a new thing in the Christian experience, neither is it sanctification, as many believe. Perfection, it has been said, is a part of sanctification in that they are generally, though not always, found together. The two words are not and can not be used synonymously. Like perfection, there are at least six different kinds of sanctification spoken of in the Bible, and what I said above in regard to the abuse of the subject of perfection also applies very literally to the subject of sanctification. But it is not my intention to discuss the subject of sancti-

fication here, only to remind you of the fact that perfection and sanctification are not the same thing, but both are individual and necessary elements to salvation. Matt. 5:48 and 1 Thess. 5:23.

Perfection does not imply a state of indefectibility, because absolute perfection belongs to God alone and it lies far beyond the reach of human beings. The question may arise with you, How about attaining the angelic or Adamic perfection? I would say that man in this life cannot attain to either of these states. Man has wilfully gone against God's commands and as a consequence has fallen never in this life to attain to his original state. It is only through the blood of Christ that man is accepted as he was originally and not because he is as pure and free from sin as he originally was.

It is argued by some that even temptation must be taken away in order for one to become perfect. That is a great mistake. It cannot be disputed that our first parents were pure, holy and perfect and at the same time subject to temptation. Neither can it be denied that even Christ, the most perfect man, the purest, the most undefiled, the most separate from sinners, "was tempted in all points like as we are." Temptations and shortcomings are no evidence of imperfection as applied to Christian living.

But just what do you mean by perfection then? I hear some one say. Briefly I would say, it is a maturity or a culmination of the fruits of the Holy Spirit in the individual as found in Gal. 5:22, 23—"Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." It is simple obedience to God, to the law of love. Rom. 13:10. I may briefly conclude by saying that perfection is found and manifested in perfect love and that without perfection no man shall see God.

East Lynde, Mo.

For the Herald of Truth.

THE LOVE THAT GAVE JESUS TO DIE.

By Oliver H. Zook.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

—When we really stop to think what God has done for us, and the circumstances under which he did it, what a joy ought to fill our hearts!

To think that through one man's disobedience sin entered into the world, and death, eternal death, by sin, and that nothing in all the world could atone for this sin, and to think also that this sin and curse of eternal death passed on all men, even until this day and will remain until the end of the world. It is wonderful, yea, even terrible, to think about.

This curse of death was passed upon all men, for "all have sinned and come short of the glory of God." This clearly shows us how God, the pure, righteous, holy Father, hates sin. But God's deep, pure, infinite love was so great toward us that he gave his only Son, our Lord, who willingly left his glorious home on high, where he enjoyed the sweet fellowship and communion with God the Father and the holy angels, and came into the world, born of the most humble birth, and suffered untold agony, and the secret of it all was LOVE.

Jesus himself declares that "greater love hath no man than this, that a man lay down

his life for his friends," and certainly when we prayerfully consider the matter we must say that it is a wonderful proof of divine love. Should a friend of yours be condemned to die, would you be willing to die in his stead? And yet this is what Jesus, the spotless Lamb of God, has done for you and me, and not for us only, but for the whole world.

To read the life of Jesus while here in this world as we find it recorded in the four Gospels, gives us a clear insight into his mission, suffering and death. All this is the price that was required of God to be paid so that you and I could approach the Father in humility and plead forgiveness for our sins through Jesus Christ, who paid the debt for us. So then we see clearly that it is not through any good thing that we have done or could do that we are saved, but by the grace of God, through faith in his blessed Son.

Now, there are two kinds of love—the natural or human love of which every one possesses a certain amount, and the divine love which is only known and experienced in the saints of God.

It is easy for any one to love those who love you and treat you well and allow you to have your own way in everything. But this kind of love is not the kind we must have in our efforts to save souls. Jesus speaks of this kind in his sermon on the mount in Matt. 5:44-47, as a severe rebuke to the selfish Pharisees.

To love a man because he loves you, brings no reward, but to love a man who hates you or who seeks to do you harm or injury, is something decidedly different, and yet this is exactly what happened when Jesus gave his life for us. How could we love him when our heart was so full of sin and when we did not know or understand what it took to redeem us from sin?

But Jesus knew, and he also knew that if we were once redeemed and saved that he would give us his Holy Spirit to keep our hearts and minds through Jesus Christ, our Lord. He also knew that when our hearts were purified and made clean through his blood and were filled with his love; that it would become easy for us to love our enemies, bless them who curse us and pray for them who despitefully use us and persecute us. He also knew that when we would know not only because we have learned of God's love toward us, but because we have the witness in our souls, that we would spread the glad tidings of great joy to others who do not know.

We are not worthy of his great love, but through his death and suffering he has provided for it all and for that reason he is at the right hand of God, making intercession for us. Rom. 8:34.

The love of God is the strongest, most powerful agent in all the world. Paul says, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord." Rom. 8:38, 39. Oh, what a privilege we have of serving such a God! What sweet fellowship with his Holy Spirit! What wonderful cleansing in the blood of his dear Son! What opportunities in experiencing this love in our hearts and lives! What a privilege of telling it to others! What means of grace by which we are saved! Is it any wonder that David wrote in the 103d Psalm, "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits," etc.

When this wonderful love once gets control of our hearts we feel like singing:

"Glory to Jesus, it salutes me,
Glory to Jesus, I'm free, I am free;
Glory to Jesus, I'll shout it, I will,
Glory to Jesus, I cannot keep still."

Or perhaps this one:

"I have found the wondrous secret
Of abiding in the Lord;
I have found the strength and sweetness,
Of confiding in his word;
I have tasted life's pure fountain,
I am drinking of his blood;
I have lost myself in Jesus,
I am sinking into God."

This is a wonderful experience, an inexpressible subject. It is the experience of the writers of the above verses. It is the privilege of "whosoever will" to experience it also. Oh, dear reader, if this is not your experience, go to the Lord at once. "Whosoever ye shall ask in my name, that will the Father may be glorified in the Son." John 14:13. "Whosoever will may come." Rev. 22:17. This is our experience. Allensville, Pa.

For the Herald of Truth.

FROM THE ORPHANS' HOME.

"Inasmuch as ye have done it unto the least of these, * * * ye have done it unto me," is often a thought of comfort when weary from the toils and conflicts of life. Not a sparrow falls to the ground without the Father's notice; much less does he take his ever watchful eye from the little, homeless wanderers and those that minister to their needs.

We have in the Home at present thirty-two children, ten of whom were received in the last two weeks. Some twenty of these boys and girls, bright, intelligent, and ranging in age from two to fourteen years, we desire to place with good Mennonite families until of age. A number of families had sent in applications at times when we were unable to supply them, whom we would ask to renew their applications, as we lost their addresses. We would also wish to remind those to whom children were indentured in the past that the agreement requires them to report to the superintendent of the Home every six months; yet quite a number fail to do so unless reminded of their contract. We praise the Lord for his continual care over us. A. METZLER.

West Liberty, O.

The following passage is from a letter, written to his children by Titus Coon on his eightieth birthday, Feb. 1, 1881: "God gave me a happy childhood, a cheerful youth; a vigorous manhood and now a calm old age. And my heart is still young, and in sweet sympathy with all the radiant beauties of nature and in harmony with the diapason of the illimitable universe. I am not old, I cannot be old, for I am in early childhood—in the first dawn of my being—and I am now studying the alphabet of immortality. Ah! the illimitable, the immeasurable, the boundless, the Infinite that spreads around and rises above me, without horizon and without zenith."

We need not go to Nazareth, to Capernaum or to Bethany in order to walk in the steps of Jesus. We shall find his footsteps beside the sick bed, in the hovels of poverty, in the crowded alleys of the great city and in every place where there are human hearts in need of consolation. In doing as Jesus did when on earth, we shall walk in his steps.

HERALD OF TRUTH.

Thursday, July 21, 1904.

D. H. BENDER, Editor.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau und Herold, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
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3. Franklin Co., Pa., and Washington Co., Md.
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If you want a good Bible at a reasonable price, send to the Mennonite Publishing Co., Elkhart, Ind. Remember that many of the cheap Bibles have poor binding, a poor print and will not last long. We want to give every purchaser full value for his money.

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An Excellent Offer.—Those who would like to obtain a really meritorious history of the Mennonite church will be glad to know that they can get the Herald of Truth for one year and "History of Christianity" (Horsch) for \$1.50. The regular price of the book is \$1.00, but by ordering it with the Herald this book of 304 pages, well printed and handsomely bound in cloth, will be sent, postpaid, at the rate of 50 cents. This offer applies to renewals as well as to new subscriptions, only in the case of renewals all arrearages must be paid.

CORRESPONDENCE.

Baden, N. D., July 4, 1904.—Dear brethren and sisters in Christ—I feel to write a few notes for our church paper, which is a welcome visitor in our home. Sunday, June 26th, Bro. I. S. Mast of Surrey, N. D., was with us. We have no minister at this place, Bro. Mast comes every four weeks. We held our communion on the 20th of May. We have Sunday school every Sunday. We have also organized a young people's meeting, or Bible class. Our congregation numbers seventeen members and our meetings are held in a schoolhouse. We would be glad to see more people come to this part of the country, and would gladly meet any at Baden who will inform us of their coming. May God's richest blessing be with all the brotherhood. Alpha A. Kauffman.

HERALD OF TRUTH.

Aurora, Oregon, July 7, 1904.—We are enjoying a spiritual feast at this time. The brethren David Hilty and David Garber of Nampa, Idaho, are in our midst. We are indeed thankful to God that he still remembers us in our field. The harvest truly is great and the laborers are few, and I pray that God may send forth more laborers into his harvest. In Rom. 8:14 the apostle tells us that as many as are led by the Spirit of God, they are the sons of God. Now if we are led by the Spirit of God we are fully given up to him. We cannot be his sons if we care more for the things of this life than we do for Jesus who died for us that we might have life, and when we once attain to that life there will no longer be room for pride and fashions and the riches of this world. If we would be less concerned about the things of this world and do more praying in our homes we could do more for the cause of Christ. May the Lord give grace that many souls may be led from darkness into his glorious light. Mary Hamilton.

Fairview, Mich., July 11, 1904.—Dear Herald readers, Greeting. Our Sunday school was reorganized with Bro. Levi W. Yoder as superintendent; A. L. Hartzler, assistant; Ray Bontrager, chorister; Mabel Bontrager, secretary-treasurer, and Nettie Yoder, librarian. We also held our communion on July 10th. Nearly all the members partook of the sacred emblems and afterward engaged in the ordinance of foot-washing. When this ordinance was explained it was evident among the outsiders that they had never heard of this command. We are indeed glad for the opportunity to undo all of the Savior's commands. We believe much good may be done in this place. We expect Bro. Benjamin Huber with us over next Sunday. Our membership now numbers fifty-three. Brethren, pray for us. Eli A. Bontrager.

QUERY DEPARTMENT.

Was the supper referred to in John 13, the same as the Passover mentioned in Mark 14 and Luke 22? S. B. WENGER.

What importance is attached to the number seven in Scripture? S. G.

Much good can come from questions rightly asked and answered. Christ when but a child was found in the temple asking and answering questions; but this, like all we do, should be done in the fear of the Lord and to his honor and glory. It is very true that an erroneous opinion often destroys much good. There are two questions I will submit and hope some of the brethren will explain in the fear of God.

How can we harmonize 1 Tim. 3:4, 5, and Matt. 10:34-36? Explain 1 Cor. 11:16. J. C. K.

Spring City, Pa.

For the Herald of Truth.
OUR VISIT TO ILLINOIS.

During the latter part of June and the early part of July we spent several weeks among the several Mennonite congregations in Woodford, Tazewell, McLean and Livingston counties, Ill., in the interests of the gospel and the Publishing House.

We desire herewith to acknowledge our appreciation of the kindness, fraternal feeling and hospitality manifested towards us by the brotherhood in every place we visited, and at the same time we wish to heartily thank all whom we met for these warm expressions of brotherly love and friendship.

A number of these congregations we had never before visited and it afforded us much pleasure to form so many new acquaintances.

We were privileged to speak to the people and testify of the love of Jesus and the great salvation offered to a dying world, in all the congregations visited, and mostly the meetings were well attended. At the time of some of these meetings, however, the weather was unpropitious and in consequence the congregations were small; the attention, however, was good, and in some of these smaller meetings we were made to realize the preciousness of the promise of Jesus, that "where two or three are gathered together in my name there will I be in the midst of them."

In the so-called "Egle" congregation, near Gridley, they had just closed a continued meeting, conducted by Bro. Gerig of Allen Co., Ind., with some forty-five or forty-six confessions, of whom more than thirty have already been baptized and received into church fellowship. In one of the other congregations we visited there are also thirteen converts, still under instruction. We hope some one will report these when they are received into church fellowship and give particulars more definitely.

We also visited the Salem Orphans' Home near Flanagan. This institution is under the superintendence of Bro. Benj. Rupp and wife, with an efficient corps of faithful sisters as helpers in the work. They have now thirty-eight inmates and are doing a good work. Eight of the children, during the past month, were taken down with scarlet fever, and the Lord saw fit to take two of them home to himself. Two are still in quarantine, but have so far recovered as to be able to be out of doors to enjoy the sunshine and fresh air, though they are not yet allowed to mingle with the other children.

We were glad to see our church papers in most of the homes we visited. A number who did not have them subscribed and will have them sent regularly to their homes. We were also pleased to see, in all the Sunday schools, Mennonite Publishing Company Helps and other Sunday school supplies. This was an encouraging feature of our visit, as it was an evidence that our work is being appreciated. We also found sale for a large number of the "Martyr's Mirror," a book that should be in every Mennonite family and read by every member of the church; the grand old book that has been among our people now for over 300 years, and re-printed at least twenty-two times.

We also found a number of brethren who were willing to aid the Publishing House by purchasing bonds. We hope there may be others who will do likewise.

J. F. FUNK.

For the Herald of Truth.
THE FOURTH OF JULY.

By Levi Blauch.

This is the Fourth of July and the impressions made by its celebration will long be remembered, especially by the Christian people. The manner in which it is done must certainly be an abomination in the sight of God. The amount of shooting, shouting and carousing that is done on this day fills one with fear. The writer was driven to a secret place to pray for the professed Christians that take part in worshipping this idol. We talk about the heathen and their noisy idol worship, but how about Christian America? We claim to live in an enlightened land, a land that is flooded with Bibles, where the gospel is preached, where Christ should be honored, and God glorified; but when we pass through a day of worldly

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celebration like the Fourth of July we are made to think that in many ways worldly America is not much different from heathen India. I have read "India, The Horror Stricken Empire," and "India, A Problem." I have also listened to many lectures given by missionaries concerning the idolatry in heathen lands, but I never have read or heard anything to be compared with the worldly people of America in their holiday celebration. We claim the heathen need to be rescued and it is true, but what shall we do for the so-called Christian people of America who take part in worshipping the great idol made out of the Fourth of July? Let us continue to teach, labor and pray that the Lord may rescue them. Near my home there was a sham battle at 5:00 o'clock in the evening; the noise and confusion was fearful to human ears, but what must it have been in the sight of God! Brethren, we are living in a time when men love pleasure more than God. It is sad indeed to know that some of our dear Mennonite people are entangled in these worldly things. Is it possible after listening to the teaching, preaching and prayers of our ministers and Christian workers, and beholding the love and mercy of God, that we cannot come out from among the world and be a separate people? My heart burns when I think of the great danger surrounding our young people.

May God speed the day when all professed Christians will become truly converted and consecrated to God, and walk in the light as Christ is in the light. What a blessing to the human family that would be! Dear reader, if you are entrapped in the pleasures and follies of the world, by Christ's help, break loose and come out of the world into the light of the gospel.

Johnstown, Pa.

For the Herald of Truth.
THE CHRISTIAN'S SURE GUIDES.

By A. K. Kurtz.

The Word, the Spirit, and our conscience when it is quickened by the Holy Spirit, are safe guides. Many professing Christians are much concerned about whether it is right or wrong to do this or that. At this time there are many who believe they may attend such places as the World's Fair and still retain their fellowship with the Lord. The lover of fashion and display in dress thinks it is all right to dress after the fashions of the world, so long as the ministers do not reproach them. The only way to decide these things is first to consult the Word. Jesus says (John 8:47), "He that is of God heareth God's word." God's word here has the double meaning—hearing with the ears and acting out in our lives. The psalmist says (119:105), "Thy word is a lamp unto my feet and a light unto my path."

We read in 1 Cor. 10:31, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." If, however, we are yet unable to prove whether doing this or that will glorify God, Paul gives us a remedy in Rom. 12:1, 2, for spiritual ignorance and blindness. Here in this consecration we receive spiritual illumination, by which we are able to discriminate between right and wrong; here our consciences are quickened by the Holy Spirit promised us by our beloved Savior (John 14:26). This Spirit, through our conscience, gives us to understand what to do and what not to do in cases where the Word is not plain concerning particular things, such as choosing our lifework, etc. In Col. 3:17 we are exhorted by the apostle "to do all things in the name of the Lord Jesus and give thanks to God and the Father by him."

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If those having desires to gratify self in going to places of amusement and merry-making or anything that is only for self-gratification, would first enter their closets and get down before God with an honest heart, I wonder how many would go from their closets to the World's Fair? There is but one thing that could possibly justify a Christian in going, and that is to go as a missionary, and if any one is called of God to go there for that purpose we wish him God speed.

We love to plead our weakness and ignorance, which sounds very nice before men, but will this satisfy God when he has given us the open Bible and the promise of the Bible to lead us into all truth, and has given us these most precious blessings at no less a cost than the blood of the Son of God?

Are not the words of the prophet as applicable now as in his day? If we pretend to serve God let us serve him; if I do, then serve him. Our own carnal nature is the Baal of to-day and is most faithfully worshipped. Thousands of souls in this land of religious liberty with the open Bible before them are on the road to eternal ruin, because they do not accept enough of God's word and do not live in such close touch with his Spirit as to make the Christ life the most blessed life to live. How hard it must be to try to serve two masters! How much better to cut loose at once from the flesh and Satan, and live for God! How it must grieve the great, loving heart of our God to look down upon us poor, half blind, disobedient children of his, sinning and repenting because we do not believe that he has provided a full and perfect salvation for us—a salvation from all sin by giving us his nature and grace to overcome sin, flesh and Satan. "How shall we escape if we neglect so great salvation?"

Smithville, O.

For the Herald of Truth.
THE WILES OF THE DEVIL.

By Ruth E. Buckwalter.

"Woe to the inhabitants of the earth and of the sea, for the devil is come down unto you, having great wrath, because he knoweth he has but a short time." Rev. 12:12. Therefore, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." Eph. 6:11.

It is said that Satan had not been a devil always, but was once an angel of light. "And there was war in heaven; Michael and his angels fought against the dragon, and the dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, . . . called the devil and Satan . . . into the earth, and his angels were cast out with him." Rev. 12:7-9.

Ever since that time he has been improving his skill by experience, yea, for thousands of years he has gone on in his beguiling and seductive way, destroying unguarded souls in a thousand ways. Paul said, In the last days many shall depart from the faith, giving heed to "false doctrine, covetous boasters, proud, blasphemers, lovers of pleasure more than lovers of God."

Are we not living in the last days? Yea, verily. Then it would be well for us to heed the admonition of the apostle in another place, where he says, "And having done all to stand." Eph. 6:13. Heavenward is not easy walking, it is a continual warfare, a real, trying warfare, in which we are to endure hardness as good soldiers of Jesus Christ. 2 Tim. 2:3.

This war is to go on night and day, summer and winter, in sickness and in health;

neither are we to make the least compromise with the enemy.

If there ever was a time in the history of the world when the Christian needed to be watchful and prayerful, it is in these last days, because the devil knows that he has but a very short time. Again, when was there ever an age of the world when Christian professors lived in so much ease and comfort as in this present age? A certain writer says:

"We should suspect some danger nigh, when we possess delight."

In the hour of success, while enjoying the smiles of prosperity, when our fears are laid asleep, is the time of greatest danger. If we are not tempted and tried by Satan, we may be sure he has us secure, for I am sure he never will let us sleep as long as there is one soul to destroy.

When God asked Satan, "From whence comest thou?" Satan answered, "From going to and fro in the earth, and from walking up and down in it." Job. 1:7.

Satan finds all the machinery needful in this world to help him deceive and allure into his snares. Even in man's fallen nature he finds much to work upon his principles, his passions, so that a man's foes are they of his own household.

Let us consider, then, the foes with which every Christian soldier has to fight. "We wrestle not against flesh and blood," says the apostle. "Satan does not come to us as a roaring lion. We cannot see and hear him approaching us, that we may arm ourselves against him. Oh! we have more tremendous adversaries than this. The apostle speaks again of spiritual wickedness or wicked spirits; from these arises our sense of danger, from the advantage they find in the world. Satan was cast out into the earth and his angels were cast out with him. This world is in many respects their own. We read of the whole world lying in the wickedness of Satan, the god of this world and the prince of the world. Their name is legion, for they are many. Who can know the force and power of one of these wicked spirits? But they are many and they all perfectly agree in their hellish endeavors to destroy souls. Who, then, can know the power of a thousand such evil spirits?

A lady once told me she believes that the devil has more power than God, because he is winning more souls. We do not believe this to be true. We know God is all powerful and has power over the evil spirits to destroy them at his appointed time, and all workers of iniquity. But what does it mean that so many people are yet bound under Satan? Christ says, "Ye are the light of the world, ye are the salt of the earth." It means that Satan is walking about in this world seeking whom he may devour, and it is said that he has his ministers, his sanctuaries as well as the God of truth, transforming himself into an angel of light.

It is through the Christian people that sin must be destroyed. Where can we find one thousand Christian men and women to-day, firmly united in their endeavors to overcome Satan? I do not mean that they should all belong to the same church, but who are bound together in one spirit. It seems to me they are few, but I thank God for the few who are faithful in their hearts and holding one all to stand. Eternity is to result from this struggle—an eternity of happiness or woe. If we do not overcome, we are vanquished and undone forever.

Beware of the wiles of the devil! for he has come down into the earth, having great wrath, because he knoweth he has but a short time.

Palmyra, Mo.

MISSIONS.

For the Herald of Truth.

NOTES ON BROTHER HILLARY'S
FIRST TALK AT THE CHICAGO
HOME MISSION, JUNE 19, 1904.

By Amos Eash.

For fifteen years I was one of the Catholic priests of this city, and one of the members of this congregation was a member of my church. You all know Sister Anna. She used to come to confession to me, and when I saw the dear child this evening with these dear Christian people, I was happy. When the sister left the church, I sent the nuns to her with strict orders to bring her back to the church, and when she did not come, I breathed threats of violence against her. I am so glad she is saved.

When I came into this chapel tonight, I came to preach for the Lord. I was not converted by any Protestant, nor by Sister Anna, but by the Word of God. As a priest, I never used tobacco, whiskey, nor ate meat, but abstaining from those things did not save my soul. God only made one provision for our salvation. I thought I had no sins to be forgiven. The people looked upon me as a very holy priest, but, beloved, God showed me through all this that I was one of the worst sinners. God saved me by the living Christ. I am so glad that we are saved by the blood of Christ. God saves us through Christ only when we are washed in the blood. Although some of the ministers of this city gave me a very warm reception, yet I left the church of Rome only for the glory of God and the salvation of souls. I could not work in the church, because the Lord led me to go out of the church. I am just as much content and more so, in this little chapel than I would be in the cathedral.

Now, brethren, I will speak to you from St. Paul's letter to the Galatians. Gal. 6: 1-4. A few years ago I visited the Holy Land and found Galatia nothing but a ruin. It is a land of various peoples. "Nations have passed away and tongues have ceased, but the word of God has endured forever." There is no other name given in heaven whereby man can be saved but the name of the Lord. When I was a priest my parishioners used to come to me to confession. I would ask them if they were going to give up their sins and they would promise to do so, but the next week they would come back with the same confession. "They would not sin in the presence of the Holy Fathers, but when we had our backs turned they would be in all kinds of tomfoolery. No matter how bad the Catholics are, the very moment they come in the presence of the Holy Fathers they say, "Bless the Lord." "If a man think himself to be something when he is nothing, he deceiveth himself." As priests we were no more than our members and no more than any one else, but did not know enough to mind our own business. We only need to look into the face of the Lord and we sink into insignificance. I laid off the cap and robe and took on the Lord Jesus Christ. He is going to keep us all and I will no longer need to keep the congregation.

Now, beloved brethren and sisters, there is no need for us to bear our burdens, as we must learn to cast our burdens on the Lord. "Glory be to God for his wonderful salvation! When the Father came after me, I said to him that I could not go back to the old sins. God showed me that he was the Savior of my soul. I stepped out on the stone steps of Christ's church, and there I am going to remain. "He not deceived; God is not mocked; for whatsoever a man soweth, that

shall he also reap." I have been in the city for about twenty years, was one of the Benedictine Fathers and was elected their Superior, but had to learn that I was nothing. The Lord help you and me, brethren and sisters and little children, to seek and love the Word of God.

"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Every sinner must be saved by Christ. There is no other name under heaven whereby we can be saved. We see death overthrown; we see hell overthrown; and more than that, we see the hosts of heaven rejoicing: all because of man's redemption. We see men saved by the blood shed on the cross of Calvary; the cross itself has not the power to redeem the world, it takes the blood. He shed his blood for the redemption of the world. John did not say, "Behold the cross of the Lord," but, "Behold the Lamb of God, which taketh away the sins of the world."

Our blessed Savior came as a priest. In Heb. 9: 28 Paul says, "Christ was once offered for the sins of many, and to them that look for him he shall appear the second time without sin unto salvation." Christ was the victim. The blood was shed for us. It was even as the prophet Isaiah had prophesied of him. He bore the curse for you and for me.

If Christ had not come on the earth, we would never have been redeemed. All the rites of the Jews were but prophecies of the fulfillment in Christ. No longer is it necessary for the Jewish rites. No longer is it necessary for the Catholic altar. The word of God commands that there be only one sacrifice for the sins of the world, and that is the offering on the cross of Christ. Our Lord Jesus is no longer on the cross, so we have no need of it. We need him where he really exists.

For thirty long years I wore the cross on my breast. First I wore a cross of brass, then a silver cross and then a gold one. They had no effect in the saving of my soul. I am not used to preach without the robes, but have learned to preach the word of God. In the cross I beheld myself as a sinner and turned my back to the altar. We know that our Redeemer liveth. When I was in the church of Rome, I used to wait on St. Anthony. The naimeed, the sick, the halt and the blind would come in and make their confessions and pray to be healed, and if they had faith they were to be healed. I saw the same people come week after week and even year after year. They always came in the same condition and always left as they came. There is no virtue in an image of stone or wood. Now I want to point every child, man, woman, boy and girl in this house to the Christ and to the word of our Lord Jesus Christ. He coped with death; he coped with hell, and brought salvation down to us, sinners as we are. "Come unto me all ye that labor and are heavy laden, and I will give you rest." I am not going to knock at the door of any priest to forgive my sins, but the Lord has redeemed me. He has taken away the old carnal mind that is given to vile passions. Nothing can save you from the second death but the glorious blood of Jesus Christ. "Believe on the Lord Jesus Christ and thou shalt be saved." "Whosoever will may come." That means you and me. Oh! he died for sinners. Bless the Lord! If you will confess your sins to God, he will forgive you. If you will forsake your sins, God will pour his Spirit into your soul and give you peace that passeth all understanding. It is not in the cross of wood or stone that saves, but the Lord Jesus Christ. When you are saved, you will not

act like the world, you will not dress like the world. His salvation is one that keeps us whole.

May this little message go deep in your hearts and be like a tree planted by the river of waters. May God bless this message to our hearts for his sake. Amen.

For the Herald of Truth.

FROM INDIA.

Ghum, D. H. Ry, June 13, 1904.

Dear Herald Readers, Greeting!—We are yet in the Himalaya mountains enjoying cool weather. The thermometer registered 72 degrees last Tuesday. But that is warmer than it usually is here. It has been 60 degrees since we are here. One enjoys the cool, fresh mountain air very much after being down on the hot plains. We did not know how long we would have to stay away from the work when we left Dhamtari and know very little more at present as to how soon we can go back. We think the change to the hills has done Sister Detweiler much good; but she is not yet able to be up all day. While there are some things not so pleasant there are always some things to encourage us in the Lord's work. Since we are up here we receive letters not only from the workers, but also from some of the boys, that remind us that the work is still going on. It would perhaps give you a little idea of the nature of some of the boys if you could read one. It reads like this: "Dear Papa and Mamma"—Receive Budhu's greetings in the Lord. First is this: by the mercy of God the Father I am well and I think that God the Father must have kept you well, also. We pray for you and mensahib, that God may keep you well. The people here are all well. I teach the Word of God every day. You said that from that day I would go to Rudri school and teach. I hope that mensahib will soon be well, because God will make her well. A boy by the name of Jalam of Nawagon, who came to read, is very sick. I went to see him Saturday and sang and prayed at his bed. His mother and father cried very much, because their boy was sick.—Budhu."

This boy is teaching the boys' school at Rudri, where a number of children are gathered from surrounding villages. There is an army of over five hundred boys and girls at Dhamtari and Rudri, most of whom, we believe, will go out preaching the gospel either in word or life. The great field around us, now unworked, cannot remain so. While you pray for the boys and girls, pray also that the Lord may call more workers to teach these children.

Yours for Him,

IRVIN DETWEILER.

For the Herald of Truth.

THE MISSION SPIRIT, ITS EFFECT
UPON YOUTH, AND BLESSING
UPON THE UNSAVED.

By Samuel Burkhard.

The mission spirit is that which leads us to do good to all men at all times. It is ever ready to see and improve every opportunity to help others. It will sacrifice those things that we might think we need when it sees others more needy. It is that which lives not for self, but for others. When we see such a spirit guiding youth we see one that will become a useful factor in the cause of Christ. In youth is the time to develop character, and all depends upon what spirit is leading us as to the character we will mold. When once it is molded it becomes like a casting which is hard to change. How

necessary, then, it is that we start right, for nothing but the love of Christ and his atoning blood can change the sinful life and mold it into the image of God. This spirit planted into the hearts of youth will become a part of them as they grow up. The impressions of youth are lasting. So then it becomes very necessary that we guard well the young as they grow up into manhood and womanhood.

The mission spirit helps us to live for the highest things in life. It teaches us to live for the good of others and not so much for ourselves. Count that life happy which is spent for the good of others. True greatness comes not in being served, but in serving. Christ set us a good example along this line. He was the greatest that ever trod this earth, yet he improved every opportunity to bless others. If these things are cultivated when we are young it will be much easier for us to carry them out when we become older.

It teaches us the lesson of self-denial, which is so hard for us to learn. How we cling to those things that might make others happy! Christ spent whole nights in prayer which he so much needed for rest for his body. Yet greater than this was his self-denial when he left his home in glory where all is peace and love, and came down this dark, sinful world to redeem man. Christ was under no obligations to us, but came simply because he loved us (John 3: 16).

The mission spirit certainly is a blessing upon the unsaved. What a dark world this would be were it not for such a spirit operating upon the hearts of God's children! Where would we be to-day had not Christ, who was the greatest of all missionaries, come to this earth and taken upon himself the form of sinful flesh and suffered and died for us that we might be free?

Whether the unsaved will accept it or not, the fact remains that the true Christian is their best friend. Our best friends are those who reveal to us our true condition and the dangers that might be in our way. Those who try to smooth things over and try to hide the real condition of things, though they may appear friendly, are our enemies. Had not the disciples at Jerusalem caught the mission spirit we to-day would be in heathen darkness as dark as any heathen nation. The only reason that we are not as the heathen are is because we know the true God and what he has done for us. Were it not for this spirit to lead our missionaries to go into heathen lands to-day and bring them the glad tidings of salvation, how dark their lives would be! The mission spirit truly is a blessing to all conditions of man the wide world over.

Roseland, Neb.

Don't think the woman you promised to love, cherish and protect becomes your slave as her part of the contract. Don't think that board and clothes are sufficient returns for a wife does. Don't expect your wife to love and honor you if you prove a brute. Don't expect your wife in public and snarl at her in private. Don't, if your wife has faults, be continually reminding her of them and never have a word of commendation for her virtues. Don't expect your wife to have no failings; for not to have them would not be human. Remember you married a woman and your wife thought she married a man—don't deceive her.

Where hundreds use religion as a cloak, thousands expect to use it as a fire escape.—J. L.

THE APOSTLES' CREED.

By A. C. Kolb.

I believe in God the Father,
Almighty Creator of all;
The heavens, the sea, the dry land,
So wondrously formed at his call.
I believe in our Redeemer,
Jesus Christ, God's only son,
Conceived by the Holy Spirit,
Born of Mary, the virgin one.
Under Plague he suffered affliction,
On the cross his own blood was shed,
On him was laid sin's condemnation
Which had else rested on our head.
He died and all heav'n bowed in sorrow,
His body was laid in the tomb.
But the third day he rose on the morrow,
And scattered death's terror and gloom.
He ascended to heaven victorious,
He conquered, he triumphed, he won,
And because of his victory so glorious
Full redemption is offered each one.
At his Father's right hand he is seated,
From thence he will come as he said,
And to every one will be meted.
His reward, he is living or dead.
I believe in the Holy Spirit,
Our Comforter and our Guide,
Who sustains us amid sorest trials,
And removes doubts and fears beside.
I believe in the Church Jesus founded,
So holy and spotless and pure,
Where saints have communion together,
Whose hope of salvation is sure.
All sin is through Jesus forgiven,
And all of his grace may partake,
Through him we shall triumph o'er evil,
For his own he will never forsake.
He's the Captain of our salvation,
Heaven death he hath conquered,
And though we must pass through its shadows,
Yet to us even this will be sweet;
For beyond there is life everlasting,
And the grave cannot hold any soul;
We shall rise in his likeness all glorious,
And heaven shall be our goal.
Elkhart, Ind.

SUNDAY SCHOOL MEETING.

The annual Sunday school meeting of Cumberland Co., Pa., will be held at the State Hill M. H. near Shiremanstown, Pa., on July 21, 1904, opening at 9 a. m. and continuing through three sessions.

SUNDAY SCHOOL CONFERENCE.

The Ohio S. S. Conference will be held Aug. 17, 18 and 19, in Champaign Co., Ohio, in a grove about three miles south of West Liberty on Urbana, West Liberty and Bellefontaine route line.

CONFERENCE NOTICE.

The Lord willing, the Amish Mennonite Conference for the Western District will be held at Hopedale, Ill., Sept. 21 and 22, 1904. Further details will be published in due time.
Locating Committee—A. I. Yoder, Ben Schertz, Andrew Nafziger.

SUNDAY SCHOOL CONFERENCE.

The Indiana and Michigan Sunday School Conference will be held Aug. 25 and 26, 1904, with Haldeman congregation near Wakarusa, Ind. A cordial invitation is extended to all Sunday school workers to be present and to help in the work of advancing the Sunday school cause. Those coming by rail to Wakarusa will please write to Jacob Wedy, Wakarusa, Ind., who will see that proper arrangements are made to accommodate visitors.

CONFERENCE NOTICE.

The Missouri Conference will be held, the Lord willing, Aug. 26th and 26th, at Bethel M. H., near Gardin, Mo., Cass Co., Mo. The Sunday School Conference will be held at the same place on Aug. 29th and 30th. A special invitation is extended to the brotherhood to attend and help make these meetings an honor and glory to God and a blessing to the church. Visitors will be met at the station by notifying either of the following brethren: C. S. Hander, J. B. Yoder, A. H. Rivers, at Gardin City, Mo.
JOE C. DRIVER, Sec.
Versailles, Mo.

MARRIAGES.

Eby—Keylor.—On June 30, 1904, near Marietta, Lancaster Co., Pa., by Bish. Jacob N. Brubaker, Elmer E. Eby and Mary M. Keylor, all of Lancaster Co., Pa.

Weaver—Kennedy.—On June 29, 1904, near Ladd, Va., of the Spring Dale Cong., Bro. S. E. Weaver and Sister Celia Kennedy were united in marriage by Bish. A. P. Heatwole. May happiness attend them.

DEATHS.

Yoder.—Elizabeth Yoder, nee Herschberger, was born in Holmes Co., Ohio, Sept. 12, 1828; died in Elkhart Co., Ind., June 12, 1904, aged 75, 9 M. She was married to John P. Yoder, April 4, 1858. The following year they moved to Howard Co., Ind., and in 1864 to Elkhart Co., Ind., where she resided until death. She is survived by the husband, 2 sons, 4 daughters, 15 grand-children and one great-grandchild. She was a faithful member of the Mennonite church at Barker street and her place was seldom vacant at the services. She will be missed in the home, the community and the church. Funeral services were conducted on June 14th by Harvey Friesner and D. D. Troyer from the text she had selected herself, Mark 14:8.

Herschberger.—Near Bristol, Ind., May 18, 1904, Emory Herschberger, aged 18 Y., 5 M., 3 D. Funeral services were held at the Barker street M. H. by Harvey Friesner, officiating cemetery near by.

Martin.—On the 4th of July, 1904, at her home in Augusta Co., Va., after a lingering illness, Sister Elizabeth, wife of Pre. Jacob H. Martin, aged 60 Y., 22 D. She had been afflicted for more than a year, but was able to go about most of the time. On Wednesday she was at the home of her son, and in the evening returned to her home feeling very ill. She became unconscious and lay in that condition until Monday, 3-10 o'clock. Sister Martin was the daughter of Pre. Daniel Roth, deceased, and formerly lived in Washington Co., Md. She united with the Mennonite church in 1865. Our brother feels his great loss very deeply, as they had lived together for forty-two years. A son and a daughter blessed this union. This bereavement was doubly sad owing to the critical illness of the daughter at this time. Beside the father and children, 13 grandchildren, one sister, one brother, with many other relatives and friends, mourn the loss of a dear one. She will be greatly missed in the community in which she was always ready to comfort the distressed, help the afflicted and feed the hungry. Her place at church was never vacant unless sickness prevented her from going. Funeral services were held at Spring Dale on the 7th inst. with a large congregation gathered to pay a last tribute of respect to the departed one. Services were conducted by the brethren A. P. and G. D. Heatwole from Phil. 1:21—"For me to live is Christ, and to die is gain."

Shrock.—On June 29, 1904, severe illness north-east of Goshen, Ind., of a complication of diseases, Anna Mary Yoder, wife of Daniel S. Shrock, aged 42 Y. She had been ill for about two years. Beside her husband she leaves two daughters and one son, aged respectively eleven, six and three years, two brothers and two sisters. Funeral service was held at the Lutheran church on the 23d by Pre. Dressel, Inman at Forest Grove.

Foust.—On the 13th of May, 1904, at Fountwell, Pa., of the infirmities of old age, Sister Eve Foust, mother of deacon Samuel Foust, aged 95 Y., 8 M., 23 D. The funeral was conducted at her home on the 16th by S. G. Shetler, Jas. Sawyer and S. D. Yoder. Text, Acts 13:36. She was buried in the family graveyard.

Weaver.—On July 6, 1904, at Scalp Level, Pa., Sister Susanah Weaver, widow of Christian Weaver, deceased, aged 89 Y., 9 M., 25 D. It is supposed her death was caused by a fall out of a window in the second story of the house. She had been staying with her grandchildren, Sister Susan Vale. The aged sister had her own sleeping room and Sister Vale and the children and the hired girl were in other rooms in the same house sleeping apart. The aged sister had appeared to be in usual or even more than usual good health and spirits the previous days. Between 3 and 4 o'clock in the afternoon, Sister Vale who was doing night work, came home from work. He heard some one moaning outside of the house, and found her lying there unconscious. She was taken to the house and shortly after death. This sudden and unexpected death was quite a shock to the family. She was buried on the 8th inst. by the Weaver family. Funeral services by L. A. Hough, S. G. Shetler and Jonas Blanch. Text, Job 19:25, 26.

Blosser.—On June 12, 1904, in Locke Twp., Elkhart Co., Ind., of a complication of diseases, Joseph Blosser, aged 78 Y., 3 M., 25 D. Bro. Blosser was born in Rockingham Co., Va., on Oct. 17, 1825, and descended from one of the oldest Mennonite families in Virginia, and was a member of the Mennonite church near Wakarusa, Ind. He was

married to Susanna Brunk, who preceded him nearly two years ago; two children also preceded him in death. One daughter, Sister Philip Kilmer, with whom Hrs. Besser lived, survives him. May God comfort the sorrowing ones. The funeral took place June 14th at the Yellow Creek M. H. Services were conducted by George Lamborn and Henry Weidy.

ITEMS.

Fruits of One Hundred Years of Missionary Effort.—280 societies at work in the heathen world, \$14,000,000 annually gathered and expended, 10,200 foreign workers, 71,100 native helpers, 500 separate fields, 19,250 different stations, 5,000 churches, 1,200,000 communicants, 3,000,000 believers in Bible truth, 7,000 Sabbath schools, with over 1,000,000 pupils, 680,000 in mission schools, seminaries and colleges. At the beginning of the century only 5,000,000 copies of the Bible in the whole world. It could be studied by only one-fifth of the population of the globe. Now it is published in whole or in parts, at the rate of over 6,000,000 a year, and is accessible to nine-tenths of the world's population.—Thomas Marshall.

The chairman of the Boston police commissioners lately caused the arrest of two women who were advertising some kind of seance and followed the arrest with the announcement that "these spiritualists, trance-mediums, card-readers, and the rest of their kind are out and out fakes, every one of them, and as chairman of the board of police commissioners I intend to put a stop to the entirety of it." It will be a good thing if, as traffic in the credulity of the ignorant be stopped.

A Russian imperial decree putting an end to the system of exile by administrative process marks the beginning of a new era in that country. Hereafter political prisoners will not be exiled to Siberia without trial and without knowing the charges against them. Some of the horrors of the exile system were made known through the writings of George Kennan several years ago. According to his official figures, from 1823, the date when Russia began to register the number of exiles, to 1887, the last date for which figures are at hand, nearly eight hundred thousand persons were exiled. It is probable that altogether more than a million were gotten rid of in this way. This new order is a long step in advance for Russia, and we hope it will be followed by others.—Gospel Messenger.

The coroner's jury in the Slocum inquest has returned a verdict finding that the immense loss of life on the General Slocum was due to the misconduct of the directors of the Kulebuckler Steamboat Company.

The temperance forces of Oregon carried their local option measure by 3,000 majority. The law applies to precincts, wards, and counties.

WELSH MOUNTAIN INDUSTRIAL MISSION.

Financial Report for June 1904.

RECEIPTS.

Contributions.—S. B. Hoover, \$2; Reuben B. Musser, \$1; a Sister, \$2; a Brother, \$1; a Sister, \$5; Cash, \$1; Amos Leaman, \$2; Anonymous, \$1; a Brother, \$1; a Brother, \$2; Friends, \$2.07; total, \$16.57.

Received for Mds., \$542.28; for labor, \$23.46. Total receipts for June, \$585.31; previous receipts, \$7,758.21; total, \$13,443.52.

EXPENDITURES.

Paid for Mds., \$469.96; for labor, \$58.47; for sundry expenses, \$14.04; for rent, \$1; a Sister, \$5; Cash, \$1; Total for June, \$584.92; previous expenditures, \$7,742.62; total, \$13,227.54.

SUPERINTENDENT'S REPORT.

Goods Contributed.—Paradise Sewing Circle, \$1.50; a Friend, quilt, \$1; A. F. Hoover, sewing machine oil, 25c; S. O. Martin, provisions, \$1; Elias Souder, provisions, 50c; Lancaster Sisters, provisions, \$2.15; Sister Hershey, provisions, 25c; Fanny Rich, provisions, 15c; a Friend, clothing, 75c; Friends, provisions, \$1.75; Friends, clothing, etc., 80c. Gratefully acknowledged.

NOAH H. MACK, Treas.

New Holland, Pa.

HERALD OF TRUTH.

FINANCIAL REPORT

Of the Home & Foreign Relief Commission, from April 19, 1904, to July 15, 1904.

General Orphan Fund.—A sister, Worcester, Pa., \$10; D. Bender, \$5; a Friend and family, Morgan-town, Pa., \$5; Wm. G. Good, \$1.10; Steinman's Cong., Plannan, Ill., \$15; Jacob Jutzl, \$1; a Friend, Kromgart, Manitoba, \$1. Total, \$68.10. Contributed to offset Bank Failure.—A. E. Hostetter, \$1; a Friend, Belton, Mo., \$2.50; J. S. Inman, Kan., \$5; a Brother, Strasburg, Pa., \$1; dividend from Indiana National Bank, \$54.55. Total, \$94.65.

Specified India Orphans.—Lisette Roth, \$15; Elizabeth Yoder, \$15; Mary von Steen, \$30; Margaret Stauffer, \$15; A. L. Eshleman and wife, \$30; Jacob Burky, \$15; Mrs. Peter Lehman, \$15; D. A. Friesen, \$15; Klaas and Marg. Kroeker, \$15; John Regier, \$15. Total, \$180.

Fort Wayne Mission.—Jacob Jutzl, 50c. Chicago Mission.—D. Bender, \$5; O. I. Miller, \$5; a Friend, Belton, Mo., \$2.50; Lena Rash, \$1; Jacob Jutzl, 50c; \$30. Danvers Menn. Cong., Danvers, Ill., \$7. Total, \$21.

Philadelphia Mission.—Jacob Jutzl, 50c. Foreign Mission.—Peter P. Moser, \$1; N. Scherz, \$2.50. Total, \$3.

Total amount received, \$390.15. Balance previously acknowledged, \$349.63. Total, \$739.78.

DISBURSEMENTS.

Forwarded to J. A. Ressler for general orphan work, \$150; for specified orphans, \$195; for general mission work, \$28. Forwarded to Floyd C. Aldrich, \$45; forwarded to Carrie P. Bruere, \$15; forwarded to P. A. Penner, \$15; forwarded to Fort Wayne Mission, 50c; forwarded to Chicago Mission, \$21; forwarded to Philadelphia Mission, 50c; forwarded to Bish. J. P. Miller for trip to Brutus, Meh., \$6.50; paid for postage, exchange, postoffice box rent, \$2.95. Total, \$477.45.

Balance on hand, \$262.33. Gratefully acknowledged, Home & Foreign Relief Commission, A. C. KOLB, Treas.

Agents Wanted.—The Mennonite Publishing Co. wants several good agents. Address, Mennonite Publishing Co., Elkhart, Ind.

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Published Weekly.

ELKHART, IND., THURSDAY, JULY 28, 1904.

Vol. XLI. No. 31.

EDITORIAL NOTES.

The Mennonitische Rundschau und Herold der Wahrheit, our German paper, edited by Bro. M. B. Fast, contained, last week, a large amount of especially interesting reading matter. Four pages of correspondence in harvest time is certainly a good showing for any paper. We are glad to see the active interest shown by the readers of the Rundschau in the United States, in Canada and in Russia, in the paper, and we hope this may continue. We send about 600 copies weekly to Russia.—F.

Our readers will be interested in "Bro. Hillary's Own Account" of his life and conversion as told by himself in this issue of the Herald. The graphic description he gives of the sacrilegious profanity of the Romish priesthood is humiliating to every child of God and shocking to the moral world. It is indeed "wickedness in high places." No wonder enlightened Catholics are leaving the church by the hundreds.

We are sorry the first information given us concerning Bro. Hillary was not quite correct.

Bro. John F. Harms, formerly editor of our German papers, but more recently editor of the "Zionsbote," the church paper of the Mennonite "Bruder-Gemeinde," now residing in Oklahoma, has been compelled, on account of nervous prostration, to retire from editorial work and take a rest. He has recently passed through a severe attack of fever, so that his life was almost despaired of. He is now, however, much better, and, though his restoration may take a considerable time, he is apparently out of danger. May the Lord bless and comfort the brother and his family, and may he be speedily restored to his usual health.—F.

In this issue of the Herald will be found the first of a series of three articles written by Bro. Daniel Kauffman of Versailles, Mo., on the subject of Conference. Among the conferences whose work had much to do with the history and character of the Christian Church, the following are treated: The Jerusalem Conference, the Council of Nice, the Diet at Worms, the Martyrs' Synod, the Conference of Dort and the Mennonite General Conference; the latter two being strictly Mennonite bodies. Bro. Kauffman treats the subject in a brief, interesting manner and we believe that all who read the articles will find them helpful and edifying.

H. E. Ramseyer, who is connected with the Lake Superior Mission at Superior, Wis., called at our office on July 19th. There are fifteen members of this mission and their work is principally among the sailors and lumbermen of this large shipping port on the Great Lakes. They, however, do mission work at the mines and lumber camps in northern Wisconsin, Michigan and Minnesota. The organization is interdenominational and they now have under contemplation the erection of a large mission building, suitable not only for religious services but also for industrial and rescue work.

Bro. Ramseyer is a member of the Egli branch of the Mennonite church and subscribed for the Herald of Truth before leaving our office.

After Many Days.—Lending books sometimes illustrates in the borrower the term, "A good book-keeper." We have a number of times had experience in this line, and have occasionally lost valuable books. However, in the present instance we want to say that on the 8th of May, 1897, we loaned a book (a very rare and valuable one, too), and on the 4th of June of the present year it was returned in good condition, and again occupies its accustomed place in our book case. It gives us pleasure to favor or assist, with books or otherwise, our friends, and all we ask is an honorable appreciation of the favor, and a proper return of the articles loaned. For a book to be out seven years seems like a long time, and its return, in this instance, gave us just as much pleasure as did the giving of it, if not more. The moral of all this, to our readers, is, If you have any borrowed books in your possession that should be returned to the owner, take them or send them back at once. Don't put it off, and if they have been damaged while in your possession, take them to the book-binder and get them repaired before sending them. The owner will appreciate their return, especially if they are in as good condition when they come back as when they were given to you.—F.

The International Peace Congress.

The thirteenth session of the International Peace Congress meets in Boston, Mass., on Oct. 3d, and continues for four days or until Oct. 7th. This conference has been in existence since 1843, when its first session was held in London, England. Since then its sessions have been held in various European cities, among

them Paris, Brussels, Frankfurt, Rome, Berne, Glasgow. In 1893 its first meeting in America was held at Chicago, Boston being the second American city selected for this gathering. The purpose of the International Peace Congress, as its name implies, is to arouse sentiment, teach the need and devise practical means to bring about a system of universal, international peace and put an end to war. The Hague Conference is largely the result of the influence of the International Peace Congress, even though the Czar of Russia was instrumental in bringing about its immediate organization.

It is gratifying to note that notwithstanding the fact that the war spirit seems dominant in some of our national leaders and that the war policy will likely be a prominent issue in the coming presidential campaign, still many of our leading statesmen, diplomats, business magnates, philanthropists, cabinet officers, ministers to foreign courts, governors, mayors, jurists, and other public men are ardent supporters of this peace movement. Among those who are taking an active part in the Boston Congress might be named Richard Olney, John W. Foster, Andrew D. White, Geo. F. Seward, Andrew Carnegie, Edward Everett Hale.

It is also noteworthy that all the churches in and about Boston have unitedly declared themselves in favor of the movement and pledged their support to the cause. \$30,000 have been subscribed to meet the expenses of the Congress at Boston. Some may think this a large expenditure of money to hold a four days' meeting, but when we take into consideration the fact that the total amount spent in holding this congress would not be sufficient to purchase a modern cannon and load it once, and that the results of this meeting, where nearly all the civilized nations of the world are represented, may be the means of averting a war which would cost millions in money and lives, we must declare that it is certainly an incomparably good saying investment. We hail the day when the prophecy of Isaiah shall be literally fulfilled, "Nation shall not lift up sword against nation, neither shall they learn war any more."

Dr. Herzl Dead.—All Israel throughout the civilized world is mourning the loss of a leader from whom more was expected in the alleviation of their race than from any other Jewish leader of modern times. Since

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the destruction of Jerusalem, when the Jews were driven out of Palestine and they became wanderers of the earth, without a national home, there has been a burning desire, an earnest longing and an almost confident assurance that Palestine would some day be reoccupied by the Jewish people, and Jerusalem rebuilt as the glorious capital of the Jewish nation, and this is not altogether contrary to prophecy. There is scriptural authority for the belief that God has not utterly cast away his people, but that he who raised up Moses, Ezra and Nehemiah would some day raise up another mighty leader to take his people back to the Promised Land. For the past decade nearly the whole Jewish world was led to believe that such a leader had been raised up in the person of Dr. Theodor Herzl.

Doctor Herzl was born at Budapest in 1860, and obtained a thorough education, graduating from the University of Vienna. During his journalistic work in the Austrian capital his sympathies for his race were thoroughly aroused by the account of the oppression of his people under the Czar of Russia, and the tide of anti-Semitism brought out in the celebrated Dreyfus case, and he conceived the idea of founding a Jewish state as a solution of the Jewish difficulties. His idea was to buy or lease from the Sultan of Turkey a portion or all of Palestine, including the city of Jerusalem, to be occupied by the posterity of Jacob. The result of his meditations was the writing of a book, entitled, "Judenstadt," in which he brilliantly set forth his scheme of restoration. The scheme took practical form in 1897, when the first Zionist congress was held in Basel, Switzerland. Five similar congresses have since been held, Dr. Herzl being the leading character in each. The discussions in these meetings brought out the fact that the Jews' love for their own country was still passionate and reverential, and the idea of its final restoration took a firm hold upon their minds and hearts. Societies were formed throughout the whole world and three million dollars were already subscribed to be used as soon as negotiations with the Sultan of Turkey, for the possession of the land, could be concluded. But these plans were to be carried out temporarily checked when the report of the death of their leader fell upon the ears of the anticipating Jews like a pall of defeat.

Whether his plans will be carried out remains to be seen. We believe nothing short of the hand of God, working out the fulfillment of his prophecies, will lift the finger of scorn which now points to the Jew as "the man without a country."

PERSONAL MENTION.

Bro. Allen Rickert of Columbiana, O., spent Sunday, July 10th, with the brotherhood in Wayne Co., O.

Bish. David Plank of Bellefontaine, O., favored the Salem congregation near Huntsville, O., with his services on July 10th.

HERALD OF TRUTH.

Bro. Amos Shenk of Nampa, Idaho, conducted services at the Fairview S. H. in Boise Valley, Idaho, on Sunday, July 10th.

Bish. Andrew D. Mast of Gibson, Miss., has purchased a farm near Arthur, Ill., where he expects to make his home in the near future.

The brethren Jonas Yoder of Huntsville, O., and Christian Stuckey of Elmira, O., held a few meetings in DeKalb Co., Ind., over Sunday, July 3d.

After a stay of sixteen days with family and friends at Elkhart, Bro. A. B. Kolb left again for his farm at Austell, Ga., where the watermelon harvest demands his attention. The best wishes of the editor and his many friends go with him.

Bro. A. D. Wenger of Millersville, Pa., preached both morning and evening on Sunday, July 10th, at the Mennonite M. H., Salunga, Pa. According to the Mount Joy Herald, he was listened to by large and appreciative audiences.

Bish. Gerhard Neufeld of Mountain Lake, Minn., has recently suffered more or less from bodily weakness, incident to old age, to such an extent that at times he has been confined to his bed. His most marked complaint is dizziness.—F.

Bish. Jacob P. Miller of White Cloud, Mich., held baptismal and communion services with our small congregation at Brutus, Mich., on June 25th and 26th. He also held one meeting at Chief, Manistee Co., Mich. He reports a pleasant trip and the brotherhood in good spirits.

Bro. Samuel Yoder of Elkhart filled the regular appointment at the Holdeman M. H. on Sunday, July 17th. The brethren of this congregation are following the commendable example set by some other congregations in raising money to lift the debt on the Chicago mission building.

Bro. Samuel Yoder left Elkhart on July 21st for Colorado Springs, Colo., where he will visit with his daughter, Mrs. William Baker, for several weeks. He also expects to visit our congregation at La Junta, Colo., stopping with a number of the congregations in Kansas on his return. We wish him God-speed and God's blessing.

Bro. Joseph Zook of Allensville, Pa., preached the Word for the little congregation at Baldwin, Md., over Sunday, July 10th. This congregation has been without a resident minister for several years and appreciates visits by our ministering brethren very much. Bish. John E. Kauffman of Mattawana, Pa., held communion services for them on June 12th.

Pre. Henry Fast, Sr., of the Aaron Wall congregation near Mountain Lake, Minn., during the month of May made an evangelizing trip to Nebraska, Kansas, Oklahoma and Texas. He contributes a very interesting report of his work in the last number of the Rundschau. We are glad to hear that he is still actively engaged in the Master's work. The Lord bless his labors.—F.

July 28,

For the Herald of Truth. CONFERENCES.

By Daniel Kauffman.

I. DEFINITIONS.

A conference is a collective body of individuals conferring upon questions of interest or importance.

When they devote themselves to questions pertaining to the general welfare of the church, they constitute a church conference.

When only one department of church work is considered in conference, this line of work usually determines the name of the meeting; as, Sunday school conferences, mission meetings, etc.

When a body of Bible students meet for a study of God's word, with a view to arrive at Scripture truth concerning questions of Christian doctrine, the name of Bible Conference is appropriate for the meeting.

While the church has her conferences, the world also holds conferences known by different names determined by the character of their meetings.

CHARACTER.

Conferences are neither good nor bad in themselves except as they are made good or bad by the character and work of the conferees. It is upon their work that they should either be commended or condemned. The loftiest and meanest of questions are often made themes for conference work. The noblest and vilest of characters are to be found engaged in councils. Some of the most uplifting movements as well as some of the most treacherous and foul schemes have had their origin in conference. The questions which are to determine the character of conference are these: What are the objects of the conference? What are the ends to be attained? By what means are these ends to be sought? Who has part in the deliberations? In what line of work is the meeting engaged, and upon what platform does it rest?

There can be no conference except there be an agreement, expressed or implied, upon the basis on which to confer. People of opposite faith have no right to sit together in conference, as though they were one. They may confer on the question as to how they may become one; but when they work together in apparent harmony when there is no harmony, they are false before God and man. "How can two walk together except they be agreed?" When we agree as to the foundation, we are then in a position to stand together and counsel together as to the way to erect a building upon the same.

SIDELIGHTS FROM THE INSPIRED PAGE.

That God approves of conferences is evident from the Scriptures. In Prov. 11:14, we read, "In the multitude of counsellors there is safety." Again, in Prov. 15:22 we are told that "without counsel purposes are disappointed: but in the multitude of counsellors they are established."

Nor is the church of God lacking in examples on this subject. Probably the most notable conference is that recorded in Acts

1904.

15, when the question of circumcision among the Gentiles was disposed of. The frequent admonitions to unity in doctrine, in mind and in spirit, implies the importance of frequent counseling as individual members, as congregations, and as a church, that we may not be drifted apart through the influence of local surroundings. The surest way to keep people "of one mind" is to keep them in close contact with each other.

HISTORICAL.

Conferences have been one marked feature of the history of the church. They are not essential to the spiritual prosperity of the church, but are very helpful to contribute toward this end, when rightly conducted. Being in line with the spirit and the letter of the gospel, they should not be neglected or lightly esteemed by our people. The history of noted church conferences would form an interesting study for some one interested in the development and progress of the church. In an article of this nature, we lack the space to name many of these meetings, but we shall endeavor briefly to notice a few. It is to some of the epoch-making conferences that we now wish to devote our attention.

The Conference at Jerusalem.—By a study of the description of this conference, we learn—

1. That the purpose of this conference was to arrive at an understanding, upon a gospel basis, concerning a disputed point. Gospel unity and brotherly fellowship were the objects sought (V. 2).

2. That there was great freedom of speech used (Vs. 4-19).

3. That two things were taken into consideration in the discussion: (a) the word of God; (b) his apparent blessings upon the work of his people.

4. That sincerity, truth, brotherly love, joy and loyalty to God and his word were marked features of the conference.

5. That after mature deliberation, there was unanimous decision, and a letter of explanation and fraternal greeting was sent in the name of the church to the Gentile Christians.

6. That along with the freedom of discussion, "all things were done decently and in order."

Here is a model conference worthy of the study and imitation of the modern church.

The Council of Nice (325).—During the first three centuries of the Christian era there were numerous conferences or councils held. Some of these were attended by several hundred bishops, and lasted for weeks and months. Among the subjects considered at these meetings are the following: Consideration of the various schisms and heresies which even in those early days distracted the church and hampered its growth. Shall applicants for membership who had previously been baptized by heretics be received without rebaptism? Infant baptism. The inspiration of the Scriptures.

The Council of Nice was one of the most famous conferences in the history of Christianity. It was called by the Emperor Constantine, who, though not yet a professor of Christianity, was interested in the peace of the church. Whether

moved by love of peace among the brethren, or whether he was actuated by selfish motives in that peace throughout the Christian church meant strength and prosperity to his empire, has long been a question of controversy. The three questions most prominent at this meeting were: (1) the Arian controversy; (2) the time of keeping Easter; (3) the Meletian schism.

HERALD OF TRUTH.

1. Arius was a presbyter of Alexandria who differed from the church in his views respecting the trinity. As he saw things, the church fathers erred in not making enough distinction between the Father and the Son. He held that the Son was begotten before all worlds, but being "begotten of the Father," there must have been a time when the Son did not exist, and that he is inferior to the Father. Arius defended his doctrine with great fervor, and succeeded in winning a considerable portion of the church to his views. "At this council it is supposed that 318 bishops were present; it sat probably about two months, though some say two years. The doctrines of Arius were condemned, and the Son declared to be co-substantial, or of the same substance, with the Father."

2. The council decided in favor of the custom of the Western church in keeping the Paschal feast.

3. Meletius was a bishop of Lycopolis, Egypt, who was deposed by the council of Alexandria because he had sacrificed in the Diocletian persecution. He defied the authority of this council, and went ahead with his work. The council of Nice took decided ground against him.

(To be continued.)

Versailles, Mo.

For the Herald of Truth.

THE RELIGIOUS LIFE? WHAT IS IT? OF WHAT DOES IT CONSIST?

By Lydia Lichty.

James says in his letter, "If any man thinketh himself to be religious, and he bridleth not his tongue but deceiveth his own heart, this man's religion is vain." Here we can see, that to be religious means the whole life, not only the hands, but the tongue as well.

The religious life is the growth of the Christian. "When a soul has once become really and truly converted, when he has put on the new man in Christ Jesus, when he has entered upon the narrow way, then he is no more satisfied with those worldly pleasures; his joys are in a realm which is much higher. His comfort is not so much in living for himself as in living for others, and thus he sets his aim high and advances upward."

The religious life affords peace, comfort, rest, happiness and many things which cannot mention here. It many times calms the storms that may and do arise in homes. It gives us comfort and rest to know that there is One who even cares for such a one as I, and in whom we can put our trust, for He will never deceive us.

When you stand upon a mountain in the evening, you can see the sun still shining, although it may have been dark for some time in the valley below. Just so with the religious life. Cares, temptations and adversities come and seem to leave us in the shadows of the valley where the sun is hidden from our view, but the trusting child who looks to the Father for sustaining grace will find power to rise above these difficulties into the pure sunlight of his love and presence, and as we come nearer and nearer to Christ we look out and see the sun still shining clear and bright, while below it has been dark and gloomy for some time.

This life with Christ promotes a love among our fellowmen and for our fellowmen; it has no room for self. It heals the wounded heart; it nourishes the inner life, so it can exist while the external life is undergoing severe changes. The setting of

every sorrow seems to promise the rising of some joy. Every mourning shall be surrounded with precious jewels of peace and trustfulness.

At the present time many various religions exist, but there is one religious life that we have as a standard—that is Christ.

The religious life is not the life that wears a bright, smiling countenance only when all goes well; it is not the life that occupies a place every Sabbath at the services only and when at home cannot be recognized from the non-Christian, but it is that life that is pervaded by the Spirit of Christ, and that makes us desire to come in touch with it. It is that life that is lived every day, yea, every hour of the life, and whose faith and works correspond. It is that life that says under all circumstances, "Not my will, but thy will, O Lord, be done."

Christ had that personality which could be summed up in these four statements, namely: Self-consciousness, which said, "I am"; consciousness of power, which said, "I can"; obligation, which told him, "I ought"; and determination, which said, "I will," and at the bottom of all these was a self-surrender.

When we speak of the religious life we say we put on the Lord Jesus. When we first become Christians we want to imitate Christ—we want to be as he is, we want to do as he does, and this, when carried out rightly, means that we appropriate, assimilate the Christ-life, until it is the influence of his and not of our own life that men feel.

The idea that we must become Christians in order to escape the punishments of the wicked life, has scared many to have their names written in the church book, but how glad we are that people of to-day see more in the Christian life than that, and live it because it is the most peaceful and pleasant life to live, because it is the most serviceable and unselfish life and because it is the only life worth living. Lastly, one of the main things of which the religious life consists is to be identified with the obedience and the fellowship of the best being that ever was in the world—Christ.

Goshen, Ind.

For the Herald of Truth.

TREASURES UPON EARTH.

By P. Hostetler.

Christ said, in the sermon on the mount, "Lay not up for yourselves treasures upon earth." Here is a plain command that it seems is hard to learn or to remember. It is so natural for us to want to lay up something for ourselves for the future and forget this statement in our Bible. Then, too, we are prone to make all kinds of explanations and excuses to show that we are excusable in laying up for ourselves on earth something for the future. See what a lesson we have of the poor widow who gave her all into the treasury of the Lord! Most people would have rebuked her and advised her to keep her little for a rainy day. But Christ commended her highly for the act.

Do we not know that it is a dangerous thing to lay up for ourselves treasures upon earth? That is just why Christ told us not to do it. For proof of this see 1 Tim. 6:9, 10, and for still further proof look around you and see what benefit or blessings Christian people have whose treasures are laid up on earth. We would not want to point out any one or judge any one in this matter, but we think it well for us to observe and learn the lesson, that it does not pay to disregard God's Word in this matter.

East Lynne, Mo.

HERALD OF TRUTH.

Thursday, July 28, 1904.

D. H. BENDER, EDITOR.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

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BUSINESS NOTICES.

From One of Our Patrons.—Find enclosed \$1.50 for the Herald and Young People's Paper. Send them on. They are good visitors in our house. I do not know how I should get along without them. Cor.

Jos. H. Mertens, secretary of the Mennonite Sunday school at Stouffville, Ontario, has just sent in a cash order for 51 Words of Cheer for one year. That the paper is appreciated by so many Sunday schools is evidenced by their continued support. But it should be used in many more. The children will receive much good from it. Will not some Sunday school which is not now trying it, send us a trial order for the remainder of this quarter? Sample copies will gladly be sent free at any address.

If you want a good Bible at a reasonable price, send to the Mennonite Publishing Co., Elkhart, Ind. Remember that many of the cheap Bibles have poor binding, a poor print and will not last long. We want to give every purchaser full value for his money.

In sending your subscriptions for the Herald of Truth and the Young People's Paper, do not forget the Words of Cheer, our Sunday school paper. It is published weekly, contains many good articles and nice stories, which the children like to read. Price, 50 cents a year. In quantities to Sunday schools we make a deduction. Address, Mennonite Publishing Co., Elkhart, Ind.

An Excellent Offer.—Those who would like to obtain a really meritorious history of the Mennonite church will be glad to know that they can get the Herald of Truth for one year and "History of Christianity" (Horsch) for \$1.50. The regular price of the book is \$1.00, but by ordering it with the Herald this book of 304 pages, well printed and handsomely bound in cloth, will be sent, postpaid, at the rate of 50 cents. This offer applies to renewals as well as to new subscriptions, only in the case of renewals all arrears must be paid.

HERALD OF TRUTH.

CORRESPONDENCE.

Woodside, Pa., July 19, 1904.—Bro. Aaron Loucks of Scottsdale, Pa., again conducted the services at Masontown on the 17th, both in the morning and evening. One soul was baptized and received into church fellowship during the morning service. May the Lord ever lead and guide her. Bro. Bumgardner of Ohio has organized a class for a term's work in music at the Masontown M. H.

Sister Elizabeth (Hansaker) Bumgardner of this congregation continues to improve in health. **Justus B. Bare.**

Albany, Oregon, July 8, 1904.—Greeting in the name of Jesus. Bro. F. Burk has been in poor health for over a year. The brethren D. Hilty and D. Garber of Nampa, Idaho, labored with us recently and two precious souls were made willing to renounce the world and unite with God's people. They were received into church membership by water baptism on July 3d, at which time we observed the ordinance of communion. May God add his rich blessing to all that was done in accordance with his holy will. I hope we may receive more such visits from the true servants of God.

Hinkletown, Pa., July 16, 1904.—Dear Editor:—The services held in the Hinkletown Union church on the evening of July 3d were well attended. Bro. A. D. Wenger spoke from the text, "What meanest thou, O sleeper?" The attention was good and we are sure that lasting impressions were made. The people were stirred to the extent that the sentiment prevails that our Mennonite people should have services at this place more frequently. **W. H. Benner.**

Yellow Creek Cong., Elkhart Co., Ind.—As the warm weather comes on there is a falling off in attendance at the services, and we are reminded of the declaration, "Because thou art neither cold nor hot." Why is it that when it is cold people will neglect the services, and then again when it is warm it is the same way? Nevertheless we always find faithful ones and to these is the blessing promised. We surely can claim the blessing in our Bible meetings that we have had for two weeks. The subject was the 13th chapter of 1 Corinthians. Oh, how we may learn when we search the Scriptures! May we all search them more and more! The next Bible meeting will be on the evening of July 31st. Subject, "The Atonement." All are invited to be present and bring their Bibles. We desire so much to see the church more interested in these services. We know they would be benefited in the coming. "Oh, that man would praise the Lord for his goodness!" **Cor.**

A SERMON.

By Bish. L. J. Heatwole, Delivered July 3d, at Mt. Clinton Mennonite Church, Rockingham Co., Va.

In the tenth verse of the sixth chapter of Solomon's Song you will find our text today: "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"

Solomon, the author of this language, excelled greatly in wisdom and understanding. When yet a mere youth, perhaps but seventeen years of age, he found himself confronted with the responsibility of governing a great nation. He had bought the Lord in prayer at Gibeon for an understanding heart, that he might discern between

good and bad; and because he asked not for riches and honor, and a long life, the Lord graciously bestowed upon him a degree of wisdom such as no man ever had before, or should have after him.

Yet, with all these seemingly unlimited powers of mind for discerning and revealing the secrets of the material and spiritual worlds, in this our text he finds himself occupying a margin where he must needs ask a question; and, like the angels, has touched on a borderland of mysteries that he was eager to look into.

Of all the books of the Bible, Solomon's Song is perhaps the least read or appreciated by the searchers after divine truth. The question arises in the minds of some, as to whether it be proper for young people to read it at all. In fact it is said of the Rabbis and teachers who lived under the Jewish dispensation, that they would not allow the young men to read this portion of the Scriptures until they had attained the age of thirty years. They seemed to think that people under that age in many ways lacked the powers of conception for grasping the immensity of hope embraced in the wonderful descriptive language used by the writer of this book.

That he might all the more fully illustrate and magnify the subject, Solomon refers first to the unfolding of a plant and later to its developing of a flower; and again he dwells on the innocence of child life, and then to the shaping of that form into the highest type of womanhood. Man, who more properly belongs to the coarse-faceted and hard-natured type of humanity, is strangely eliminate from this figure—hence the opening clause of the text is suggestive of the feminine gender, and has reference only to the lines and hues of beauty, and to that symmetry of form found in perfect womanhood. It is this more perfect picture that appears the fitting emblem of that body known as the assembly of saints on earth—the church—recognized in the book of Revelations as the bride, the Lamb's wife.

In the gray morning dawn of the primitive Christian church we note that to the northward, the southward and to the westward the first rays of gospel light are flashing upward against the skies of a sin-darkened world. This same gospel light that has come to earth to enlighten the nations thereof has come gleaming down the centuries to us of to-day, and by gradually spreading and diffusing itself among the people of each generation of men who have lived in the world, we have perhaps in the present age approached near to the second stage of strength represented by the pale light shed by the full moon.

As moonlight, however, serves but to partially dispel darkness by its light, the minister at home, the mission worker in the slums and the missionary among the heathen are enabled to go about proclaiming and heralding gospel news with comparative safety to their person; yet there are many places in the world yet so darkened by sin to which it would as yet not be safe for a Christian to go. The light of the world that has appeared to men having attained only to the "moon stage" of development, is all the while of such feeble strength as to dispel to no marked degree the dark shadows of sin that still overhang the destinies of the nations. Even in our favored land of Bibles and gospel privileges, the dark and shadowy hand of evil is yet folding on with an unyielding power. Sad as it is to confess it, the light coming from so highly favored a nation is to be described as being but fair. In its fullest sense the word fair suggests but the ordinary or temporarily dispelling of

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gathering gloom; so like the depressing effects we naturally experience on a cloudy day, when the sun's life-giving rays are obstructed, the Christian church of our period is all the while suffering from the shadows and blighting effects of sin around and about it.

And again, it is apparent that not all people who are identified with the church militant have the same capacity for reflecting gospel light.

Many barely attain to the half-moon phase, while many others are waning sadly toward that darker phase where they shed but little or no light to benighted humanity around them.

Comparing the three standards of development here presented in the text it is readily seen that the elimination of sin from the human race, the full moon stage, is scarcely reached by any of us. We may have strength of vision sufficient to look steadily into the face of the full round moon and from it get our highest standard of human righteousness, and with all that the humiliating fact presents itself that it is only a borrowed or reflected light that originally comes from the Sun of Righteousness shining into our lives. When we turn to look into the face of the noonday sun we are struck with a standard under which our powers of vision quickly flinch. Though the strong, clear light that blazes from the Sun of Righteousness is our daily pattern and example, yet from the very fact that our lot is still cast with, and associated with a world that is largely sin-darkened, we dare not—yes, cannot—claim the degree of sanctification and justification before God that insures immunity from sin. Absolute and sinless perfection is found only in the life of Christ. Of all created beings who have dwelt in the flesh, he alone was in position to manifest a love that was stronger than death.

So long as the nations marshal the carnal soldier in battle against other nations, and men are slain on the fields of strife by hundreds and thousands, hate and that jealous spirit that "is cruel as the grave" is still the dominating spirit in the hearts of mankind—and death, our common enemy, is still stronger than love.

In the last clause of the text we have an illustration of the church's coming possibilities; that there is a time coming that even now lends cheer to the prospect, when all the saints on earth shall unite their forces as one mighty army where the tramp and tread of many feet and the waving banner of the Christian soldier shall strike terror to the minds of sinners and gain finally the great victory over sin, if not death itself.

Lastly, in touching again the great and all-absorbing theme of love, we get a faint comprehension as to why Solomon's vision of the final triumph of the church is personified in womanhood as an emblem. Using the perfect woman we find the highest type of purity, grace and beauty known to earth, and in her, as in the ascending and descending angels on Jacob's ladder, we happily find the connecting link that joins the human to the divine and like the patriarch we find ourselves ready to testify with him—"This is none other but the house of God, and this is the gate of heaven."—Harrisonburg News.

Sneer not at old clothes. They are often made holy by long sacrifices, by careful foldings away, that they may last until the dear ones are provided for. If many an old coat could speak, what tales it would tell of noble heart-beating underneath!

HERALD OF TRUTH.

For the Herald of Truth.

BRO. HILLARY'S OWN ACCOUNT.

Washington, Ill., July 19, 1904.

To the Editor of the Herald,

Dear Brother in Christ:—Will you kindly correct a statement made in the last issue of the Herald concerning me? I am not a Franciscan Monk and never wore a brown gown; neither are the Franciscans a ruling order in the church of Rome. Their church is on the corner of Clark and Polk streets, one block from the Erie Depot, Chicago. Their order is known as the Begging Friars, one of the barefooted or mendicant orders. They wear a coarse, heavy, brown frock with a white, knotted rope around the waist, a hood attached to the gown, barefooted with sandals. They are very numerous in America, since they had to leave the Philippine Islands and France. They have monasteries in Illinois. Their mother-house is in Effingham Co., Ill.

The order of which I was a member for twenty years, is called the Benedictine, which has colleges in Peru, Ill., Lisle, Ill., and Chicago. All the monasteries are called abbeys and priories. The heads of the Benedictine order are called primates, arch abbots, abbots, priors, deans, canons. The arch abbot is equal to an arch bishop, abbot is higher than a bishop, prior equal to a bishop and has the same haughty, domineering spirit. They are the oldest order in the church of Rome and are called the Black Monks on account of the dress. St. Benedict was the founder. Formerly popes and cardinals had to be members of the Benedictine order.

I was born in Prague, the capital of Bohemia, opposite Budapest. I was sent to school when I was seven years old to the Carmelites or White Friars, another mendicant order of monks. Their monastery was on my mother's estate, twenty acres having been given to them by her ancestors over one hundred years ago. The church was built on our home and they were our chaplains. I entered the Benedictine order in my fifteenth year, while attending their college of St. Wenceslaus. In my sixteenth year I was sent to Rome and was under the jurisdiction of my uncle, cardinal prince Ledochowski, member of the corrupt cabinet of Pope Pius IX. and Leo XIII. I cannot describe the scenes in his palace at Budapest or the palace of his eminence at Rome. They are too scandalous.

I received the Habit and Deacon's order at Rome in the church of St. Paul's at the hands of the vile cardinal Die Antonella in my twentieth year. I came to America with the learned Arch Abbot Innocent and remained in the Arch Abbey St. Vincent, La Trobe, Pa., accompanied by the Lord Abbot of St. Procopius of Chicago, and in the presence of abbots, priors, monks and secular priests, the arch bishop and examining committee gave me a thorough examination in theology, morals and science. I was then, the following Sunday, ordained into the Romish priesthood by the arch bishop of Chicago, in my twenty-fifth year and assigned to St. Procopius church and abbey. I celebrated my first mass in my uncle's church, assisted by my brother, belonging to the Resurrection order of monks, and became one of the assistant priests of St. Procopius church and abbey. I was elected prior of St. Joseph's monastery and college of North Chicago. In my thirtieth year I was elected prior and choir superior of the monastery and college of Lisle, Ill. With elevation came increased duties, ecclesiastical and political. I had to visit eleven churches conducted by priests of our order,

hear confessions, regulate scandals, examine the parochial schools connected with the churches, make visitations to the monasteries and convents and if possible restore order and decency, report to the arch bishop, abbots and bishops, and at the arch bishop's command, summon a council, announce to him the commission for his approbation. Two monks had to accompany me to announce my presence.

I was elected prior of Lisle in my thirty-fifth year. My gown consisted of twenty yards of heavy blue velvet, with train, a heavy black velvet cloak lined with red satin, a Doctor-of-Canon-Law hat, carried by a monk, and the ebony cross. I heard complaints, punished some, and commended others.

We were compelled to close two convents and a monastery during my jurisdiction. One was the Servite convent on West Jackson street, under the jurisdiction of the Servite monks of the church of Our Lady of Sorrows. The drunkenness and debauchery of the Servite nuns filled all Catholic Chicago and Illinois with horror. The mother superior and the arch bishop were in the law courts. He demanded their property and wealth, which was abundant. The press teemed with the scandals. We drove out the nuns, and the priests were ordered to the silent and death-like monastery of La Trappe, Dubuque, Iowa. The nuns danced the polka, waltzed and gave wine suppers. The nunnery was re-blessed, unlocked and given to the Sisters of Providence on their good behavior. The Servite monks still served the church of our Lady of Sorrows, but the nuns were banished to Italy.

We had hardly recovered from the shock of the degradation and shame of the Servite convent and the arch bishop's famous lawsuit with them, when the awful scandal and riot of the Bohemian and Polish churches broke out. These were caused by the drunkenness of the Polish, Hungarian and Bohemian priests. In consultation with my superiors over the affair I was met with the question, "Can you not hush it up?" Three fathers started with me for South Chicago to the place of the riots. Shall I ever forget the horrors of this visit? Amid the mad, yelling, shouting congregation were armed policemen, fighting with men and women, and priests flying to the monasteries to hide their crimes. Women and girls with knives and pistols were shrieking, fighting, crying in Polish, Bohemian and Hungarian, charging the priests with the ruin of their families. Then followed the smashing of church windows, the pouring out of the priests' wine, brandy and whiskey on the earth by the infuriated congregation, all of which reminded us of a real Sodom and Gomorrah. We had to use pontifical authority, close the churches and put them under interdict. After a long conference with the people we sent new priests, Resurrection Fathers, to the Polish, two other Benedictine monks to the Bohemians, and a new priest to the Hungarians. After a ten days' mission with masses and sermons the churches were re-blessed and the priests went on with their drunkenness, debauchery and idolatry. On my return the arch bishop joyfully welcomed me as the one who quelled the riots and restored peace and tranquility to South Chicago. The arch bishop sat in his palace gorgeously arrayed in purple satin, and when I stated that it was the debauchery and drunkenness of the priests that caused the riot he declared his nerves could not bear it. I replied that there would be hysterics in the fires of hell.

I came home in the arch bishop's carriage and on my arrival at the abbey the lord

Yours for the Master's work,
M. C. LEHMAN.
Mennonite Home Mission, 148 West 18th
St., Chicago.

HERALD OF TRUTH.

For the Herald of Truth.

DEVOTIONAL HEADCOVERING.

1 Cor. 11:4-6.

By Reuben Yoder.

Suppose we take the hair for the covering, as the critics want it, and read the three verses indicated above carefully, word for word. Verse 4, "Every man praying or prophesying having his head covered dishonoreth his head." Now if the hair is the covering, a man must have his head shaved, for if he has hair on his head then his head would be covered. Does any one think that the apostle means that a man should have no hair on his head when he prays?

Verse 5, "But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head, for that is even all one as if she were shaven." Here we see if she prays with uncovered head (that is without hair on her head), then she might just as well be shaven, but if she has no hair on her head, why is it necessary to shave?

Verse 6, "For if the woman be not covered, let her also be shorn." What, also be shorn? If she be not covered then she has no hair on her head what will you shear off?

Now what Paul said in verse 15, "For her hair is given her for a covering," is what nature teaches, as he said in verse 14, "Doth not even nature itself teach you?" etc. So in verses 14 and 15 he referred to what nature teaches, but before he had spoken of a special devotional covering.

Lagrange, Ind.

The only way to be ready for the great choice is to choose wisely in small affairs. Be patient in little trials, and you will be patient under great provocation. Be faithful in little duties, and you will be faithful in great emergencies.

As snow is itself cold, yet warms and refreshes the earth, so afflictions, though in themselves grievous, yet keep the soul of the Christian warm and make it fruitful.—John Mason.

The human family has always manifested poor judgment in deciding on which side of the graveyard to choose its wealth and honor.

SUNDAY SCHOOL CONFERENCE.

The Indiana and Michigan Sunday School Conference will be held Aug. 25 and 26, 1904, with the Holdean congregation near Wakarusa, Ind. A cordial invitation is extended to all Sunday school workers to be present and to help in the work of advancing the Sunday school cause. Those coming by rail to Wakarusa will please write to Jacob Weldy, Wakarusa, Ind., who will see that proper arrangements are made to accommodate visitors.

CONFERENCE NOTICE.

The Missouri Conference will be held, the Lord willing, Aug. 25th and 26th, at Bethel M. H. near Garden City, Cass Co., Mo. The Sunday School Conference will be held at the same place on Aug. 29th and 30th. A special invitation is extended to the brotherhood to attend and help make these meetings an honor and glory to God and a blessing to the church. Visitors will be met at the station

HERALD OF TRUTH.

by notifying either of the following brethren: C. S. Hauder, J. B. Yoder, A. H. Evers, at Garden City, Mo. JOE C. DRIVER, Sec.,

SUNDAY SCHOOL CONFERENCE.

The Ohio Sunday School Conference will be held Aug. 17, 18 and 19, in Champaign Co., Ohio, in a grove about three miles south of West Liberty on the Urbana, West Liberty and Bellefontaine trolley line. Those coming from the North over the Big Four or Ohio Central railroads via Bellefontaine can take the trolley car at Bellefontaine to West Liberty, or direct to the tent if they prefer. Those coming over the Erie, Panhandle or Big Four via Urbana can take the trolley at Urbana direct to the tent or to West Liberty. For further information write to A. Metzler, West Liberty, O., who should also be notified of your coming, and conveyances will be provided.

DEATHS.

Yoder.—On July 10, 1904, near Harrisburg, Idaho, Lyle, little son of Emma and T. L. Yoder, aged 1 Y., 3 M., 17 D. Three days later the infant child (aged four months) of the same family was also taken out of this world into a heavenly Father's care. May God comfort and bless the bereaved parents.

King.—On Friday morning, July 15, 1904, at her home near Allensville, Pa., Sister Lizzie M., daughter of S. S. and Leah King, passed peacefully to her rest after a lingering sickness of eleven weeks. She was born Oct. 21, 1881, and died July 15, 1904, aged 22 Y., 8 M., 24 D. Sister King was a consistent member of the A. M. church at this place, and was always found at her post of duty in the church, Sunday school or Bible class when health permitted. She united with the church at the early age of sixteen and labored here among us continually until a few months ago when she went to work for friends near Johnstown, where she contracted the disease which resulted in her death. The services were conducted in the German language by J. H. Byler from Rev. 22:14, and in English by Joe. Z. Kenagy from 2 Cor. 5:1. Her father, mother, one sister and one brother survive her. She will be greatly missed by all who knew her on account of her kind, cheerful disposition. May God richly bless and comfort her sorrowing friends. She died happy in the Lord. Z.

A TESTIMONIAL.

TO WHOM IT MAY CONCERN:—We, the undersigned, members of the Mennonite church of and near Berlin, Ontario, Canada, herewith take pleasure in stating that we spent several days on the Mennonite Reserve west of Quill Lake, Assiniboia, and Saskatchewan, Western Canada, inspecting the land bought by us from the Saskatchewan Valley & Manitoba Land Company (Limited), and selected by a former delegation, that we are satisfied with the land and conditions and found matters truthfully represented to us.

We found the settlers now on the ground well satisfied and we believe that in a short time there will be a large and prosperous colony established here.

We also desire to say that the Saskatchewan Valley & Manitoba Land Company has treated us liberally and courteously in every respect and we cheerfully recommend this company to our friends. Signed: MOSES C. BOWMAN, Manheim, Ont. AARON S. BIEHN, Berlin, Ont. W. E. SHANTZ, Berlin, Ont.

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Published Weekly.

ELKHART, IND., THURSDAY, AUGUST 4, 1904.

Vol. XLI. No. 32.

EDITORIAL NOTES.

Fifty of the Rudri orphanage girls were baptized by Bish. J. A. Ressler on June 19th.

It is just as obligatory to be diligent in business as it is to be fervent in spirit. Rom. 12:11.

Beggars cannot be choosers; heaven is attained only by choice. There are no beggars in heaven.

He who dies twice, lives forever; but he who dies but once, suffers the pangs of eternal death.

True theology is full of prophecy, history, morality, spirituality; but is entirely devoid of guessology.

An unbeliever in the church does more to retard the progress of Christianity than a dozen on the outside.

Four persons were recently baptized and received into church fellowship near Aurora, Oregon, by Bish. J. Schlegel.

Love is the master passion of the human heart; it is also the fulfilling of the law; God writes the law of love on the heart.

Beware, lest what in the beginning was thought to be good management, does not in time prove to be, a thief and a robber.

Faith is the vital element of all existence, of all law, of all activity. Even the infidel believes the statement that there is no such thing as faith.

Honor and flattery are not synonyms; the one is esteem paid to real worth and is right; the other is false praise, adulation, and is always wrong. God honors, man flatters.

Preacher, if you have a practical, burning statement, backed by God's word, to make to your congregation, give it straight and unqualified; do not destroy its power to produce conviction by an "as it were" modification.

No Name.—Some one from Keim, Somerset Co., Pa., sends 15 cents for three English and two German Lesson Helps, but fails to sign a name. We will be pleased to send the Helps as soon as we learn to whom to send them.

Even as the disciples were set aside when they tried to prevent the little ones from finding a way to the arms of Jesus, so we should allow nothing, not even our unworthiness, to block the way of the yearning heart, the homesick soul, seeking rest in the bosom of the Savior.

On Sunday, July 24th, seventeen converts were received into church fellowship by water baptism at Freeport, Ill. The congregation at this place is greatly encouraged in the Master's work and rejoice that the "times of refreshing" have come to them from the Lord. To him be all the praise.

The answers in the Query Department this week are all sent in by Bro. J. S. Shoemaker of Freeport, Ill. We are endeavoring to secure the services of Bro. Shoemaker as a regular contributor to this department. We believe this can be and should be made a practical and important phase of our church paper.

The Golden Rule is not the highest rule of life for the child of God. It is based on law with self-protection and self-aggrandizement as a basis, and from a moral standpoint this is a high ideal. Most men find it a sheer impossibility to treat others as well as they would wish to be treated themselves. But a still higher rule is, Do as Christ did. He left self entirely out of the question and did only the will of the heavenly Father. "Go thou and do likewise."

Bro. Geo. Lambert spent Sunday, July 24th, at our mission in Fort Wayne, Ind. He reports good interest in the Sunday school and gospel services. Bro. Bressler, the superintendent, is in good spirits and zealous in the work, but needs assistance very much, as he is practically alone. If a few more workers would go to Fort Wayne, more house-to-house work could be done and meetings held more frequently, which is very important in mission work. Who will volunteer?

Ordination in Oregon.—On July 10th votes were taken both for a minister and a deacon in the Hopewell congregation, Marion Co., Oregon. The brethren N. L. Hersberger, Jacob Berkey and John Hamilton received votes for minister, the lot falling on Bro. Hersberger. The brethren E. S. Miller and A. I. Miller passed through the lot for deacon, and Bro. A. I. Miller was chosen. Bish. David Hilty of Nampa, Idaho, officiated during these important services

and ordained the brethren to their respective offices. May God's rich blessings rest upon them.

Devotional Covering.—Several articles on this subject came to our desk during the past week; while each treats the subject from a somewhat different point of view, all agree that it is an ordinance of scriptural origin and has its place in the Christian church to-day as much so as in the days of the apostle Paul.

We are glad that so many of our dear people have the Christian fortitude to stand for the doctrines and practices of the apostolic church which have been promulgated by the faithful ones, even though some denominations have drifted entirely away from them. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in, through the gates into the city." Rev. 22:14.

Homeward Bound.—On July 25th Bro. A. R. Zook of Topeka, Ind., father of Sister Bertha Detweiler, whose failing health has previously been reported through the Herald, received the following cable message: "Marseilles (France), 25th. New York, Aug. 10th.—Irvin." Bro. Zook expects to be at the pier when their ship comes in. From private letters from Bro. Ressler we learn that Sister Detweiler's strength has been giving way for nearly a year, but she labored on and the missionaries hoped that she would eventually become acclimated to the country and her condition would then improve. Neither Bro. nor Sister Detweiler wished to leave India, not at least, until the five years' limit had been completed. Everything that could be done for her in that country was done, and when the trip to the hills failed to help her and the medical authorities declared that the only hope of saving her life lay in their leaving India at once, they gave up the field. They will be very much missed in India, as the missionaries were loaded with work to their utmost capacity as it was and now since Bro. and Sister Detweiler are out, the cause must of necessity suffer. The fervent prayer of our missionaries is, and of the entire church should be, that God will raise up other faithful ones to take their places, and that many whom he has so abundantly blessed with this world's goods will be moved to contribute liberally toward this needy, worthy cause. We sincerely hope with Bro. and Sister Zook that their only child may be restored to them.

PAID OCT 3 1899

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PERSONAL MENTION.

Bro. J. F. Funk left Elkhart on July 28th, on a three weeks' trip to the Russian Mennonites in Kansas.

Bro. Amos Cripe of Lagrange, Ind., conducted the services at Middlebury, Ind., on Sunday, July 17th.

Bro. Noah H. Mack of New Holland, Pa., preached a missionary sermon at Slate Hill, Cumberland Co., Pa., on July 21st.

Bro. G. D. Miller of Springs, Pa., spent Sunday, July 24th, with the brotherhood in Wayne Co., Ohio, preaching at both the Martin and Pleasant View meeting houses. His sermons on "Give and Forgive" were helpful and much appreciated.

Bro. P. E. Whitmer of Oberlin, O., is engaged to hold a series of meetings at South English, Iowa, during the early part of September. On his way west he will stop at Culm, Flanagan, Metamora and other places in Illinois.

Bro. A. C. Kolb, who has charge of the book and mail order department of the Mennonite Publishing Co., by request of the management, will spend the month of August in Minnesota and South Dakota in the interests of the House.

Bro. C. K. Hostetter, secretary of the Mennonite Evangelizing and Benevolent Board, is with his family in Wayne Co., O., nursing his wife's foster-father, who was seriously hurt in a fall from a cherry tree. He expects to make a trip to Pennsylvania and Virginia in the interests of Goshen College, of which he is the business manager, before returning to Indiana.

The family of Dea. D. W. Maust of Springs, Pa., is passing through a period of trial. Sister Maust has been a sufferer for a number of years and it was finally decided that an operation would be the only source of relief; she was removed to the Western Maryland hospital at Cumberland, Md. Bro. Maust accompanying her, where she underwent a very serious operation on July 26th. Hopes for her recovery are fondly entertained. The Lord give grace to our brother and sister.

At the Reist reunion held in Lancaster Co., Pa., on July 21, 1904, Bro. Peter R. Nisley offered the opening prayer and Bish. Jacob N. Brubacher pronounced the benediction at the close of the meeting. The Reist family is of German stock. Peter Reist, the progenitor of the family in this country, settled on the farm now occupied by John B. Reist in 1724. Many of the descendants of this pioneer Mennonite family still cling to the church of their fathers and we trust that the commingling of so many together may be the means, not only of strengthening the natural ties of relationship, but also to increase their love for and

HERALD OF TRUTH.

establish them in the "faith once delivered to the saints," and for which our forefathers suffered persecution, many of them dying the martyr's death.

For the Herald of Truth.
CONFERENCES.

By Daniel Kauffman.

II.

The Diet at Worms (1521).—It was here that the flame of Protestantism first assumed proportions vast enough to warm up all Europe. Luther had been summoned before this council by the Emperor Charles V. to account for his stand against the Roman Catholic church, and to have a hearing in defense of his ground. On his way to the diet, being warned against going and reminded of the fate of John Huss and Jan Hus, he replied, "Were there as many devils in Worms as there are tiles on the roof, I would still enter."

The remark was characteristic of the man. Fearless, fiery, and eloquent, he maintained his cause before this notable gathering with such power that his enemies were dazed and Protestantism held a permanent footing in Europe. His subsequent career is well known to history students.

The "Martyrs' Synod" (1527).—About the year 1527 a noted conference was held at Augsburg. The conference was attended by leading ministers from southern Germany and Switzerland, and the learned and eloquent Denck acted as moderator. Questions of general interest to the cause were freely discussed, and fifty evangelists were sent forth into the field. Because so many of those who took part in this conference suffered a martyr's death because of their faith, the conference has been known in history as the "Martyrs' Synod."

The Conference at Dort (1632).—This conference means more to Mennonites than perhaps any other conference in the history of our church, for the reason that it was here that the eighteen articles of faith, subscribed to by most Mennonites, were drawn up and adopted. In those days of fervent piety and aggressive Christian work the brethren came together from far and near and discussed the questions which then confronted the church, in true apostolic style. From our "Ministers' Manual" we copy a short account of this noted conference which gives us an idea of its nature and work.

"From an authentic circular letter of the year 1557, from the Highland to the Netherlands churches, it appears that from the E. to Moravia there were fifty churches, of which some consisted of from 500 to 600 brethren. And that there were about that time at a conference at Strasburg, about fifty preachers and elders present, who discussed about matters concerning the welfare of the churches.

"These leaders of the non-resistant Christians endeavored earnestly to propagate the truth; so that like a grain of mustard seed, of small beginning, it grew against all bloody persecution, to the height in which it is to be seen in so many large churches in Germany, Prussia, the principality of Cleves, etc., and particularly in the United Netherlands.

"But finally, alas! there arose disunion among them about matters of faith, which so deeply grieved the peaceably disposed among them that they not only thought about means to heal the schism and restore union, but did also take the matter in hand, and concluded at Cologne, in the year 1591, a laudable peace between the Highland and

the Netherlands churches. Still the schism was not fully healed. Consequently in the years 1628 and 1630, it was deemed necessary at a certain conference, by some lovers of peace to appoint another conference, in order to see whether they could come to an understanding, and the schism be fully healed. Consequently, in order to attain this object in the most effectual manner, there assembled at Dort, from many of the churches in Holland on the 21st of April, 1632, fifty-one ministers of the word of God, appointed for said purpose; who deemed it advisable that a Scriptural confession of faith should be drawn up to which all parties should adhere, and on which this peace convention and the intended union should be founded and built. Which was then accordingly drawn up, publicly adopted, confirmed, signed, the so-much-wished-for peace obtained, and the light again put on the candlestick to the honor of the non-resistant Christianity."

The following declaration constitutes the conclusive approval of the ministers and elders of faith as adopted by the conference at Dort: "We, the undersigned, ministers of the word of God, and elders of the church in Alsace, hereby declare and make known, that being assembled this fourth of February in the year of our Lord 1660, at Ohnenheim, on account of the Confession of Faith, which was adopted at the peace convention in the city of Dort, on the 21st day of April, in the year 1632; and having examined the same, and found it, according to our judgment, in agreement with the word of God, we have entirely adopted it as our own. Which we, in testimony of the truth, and a firm faith, have signed with our own hands."

These articles of faith were afterwards (Feb. 4, 1660) adopted by the church in Alsace and Germany, and the confession translated into German and French for the benefit of the churches in those countries.

Versailles, Mo.

(To be continued.)

For the Herald of Truth.

SELF-DENIAL.

By Norah Blough.

Self-denial is the denial of self in the very form in which self mostly delights; the forbearing to gratify one's own appetites or desires.

In studying the scriptures we find that Christ taught self-denial, first by precept (Matt. 16:24, 25). Then said Jesus unto his disciples, "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life, shall lose it; and whosoever will lose his life, for my sake, shall find it." Secondly, we find him teaching by example (Matt. 4:8-10). "Satan took him into an high mountain, showing him all the kingdoms and the glory thereof, and saith unto him, All these will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Also in Phil. 2:6-9, "Who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." Blessed example of self-denial, as pictured out to us in our dear Savior. If it was necessary for him who was without sin, to deny self, how

much more necessary for those of us who claim to be his children?

For a Christian to practice self-denial for Christ's sake, is but to follow in Christ's steps. To refuse to practice self-denial is utter selfishness which borders dangerously near on a denial of Christ. Self-denial will cost us the pulling up, by the roots, of some old favorite sins, and some sharp conflicts with the tempter. It will cost the submitting of our will to that of Christ, but we shall gain more than we ever gave up. "It is not what we take up, but what we give up, which makes us rich." There is no load a man carries as heavy as self.

If we would have God's power, we must lead a life of self-denial. It has been so from the beginning. The great men whose lives have been devoted to the betterment of humanity, as the apostles, prophets, martyrs and saints, have all been called upon to make the greatest self-denial. They have suffered that others might suffer less. They have died for the truth, that others might live. What do we live for if not to make life less difficult for others?

When it goes to denying self, too many of us are like the little boy who said to his father, "Father, I have made up my mind not to eat any more salt mackerel." "Ah! what has brought you to that conclusion?" asked the father. "Because Sunday school teacher said that we ought to give up something so that we might have money to put in the missionary box." "Well, but what has induced you to choose salt mackerel as the thing to give up?" "Well, because mackerel don't come very often, and I don't like them very much anyhow."

This surely was not true self-denial. On the other hand, we draw a beautiful lesson from the Scotch lady who lived on oatmeal porridge that she might give to missions. A friend gave her a six-pence to buy meat. She said, "I have been without meat for nine years. I can do without it," and gave her six-pence to missions. Note the difference between the two.

Some of the things which we are to deny we find in Col. 3. Things absolutely sinful, as "fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: anger, wrath, malice, blasphemy, filthy communications." Then there are many things, seemingly little things, of which we must deny ourselves to be true children of God, such as ill-gotten gains, vain display, great riches, things that are not necessary, luxury and ease, worldly pleasures, love of applause. How many times we find ourselves entangled in either one or the other of these, but, thank God, by his help we can overcome all these.

May we all be found among those who have been patterning after our Savior in leading lives of self-denial, "that men may see our good works and glorify our Father which is in heaven." May God help us to this end.

Middlebury, Ind.

For the Herald of Truth.

HEAD-COVERING.

By J. N. Kaufman.

We shall consider four different coverings as applied to the human head which come under our observation.

For convenience we shall call them (1) the fashion head-covering, (2) the protection head-covering, (3) the natural head-covering, and (4) the devotional head-covering.

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First, then, the fashion head-covering. Worldly-minded people of the present day are very desirous of bedecking their person with anything and everything, pertaining neither to comfort nor common sense, just because it is "style," regardless of the ridiculousness of the affair. Such is found to be the case in much of the head-gear worn today. The idea of comfort would wither out of your mind at the sight of the latest style hats worn by women. And yet when Dame Fashion issues her decree from her throne concerning such outlandish pieces of millinery the world obeys without a murmur.

Second, The protection head-covering. All civilized persons will wear something on their heads for protection. A child will ask for his hat if he wishes to go outdoors and fling it aside on entering the house again. The protection head-covering, while necessary out of doors, is no longer necessary on reentering the house, therefore it is (or should be) laid aside by both men and women.

We may include the above two under one covering, but facts will show them have prompted me to make the subdivision. Much of the head-gear which is worn for style has no protective qualities about it. Ofttimes something is carried along yet with which to protect the head-gear.

This second, the protection covering, is dictated by common sense.

Third, The natural head-covering. If I were to write a book containing a lengthy treatise on why the men ought to cut their hair and why the women ought not to cut their hair, going into details about the subject, taking great pains to give recognized authority, so the public would believe me, the reader would brand the author a fool before reading half the pages. "What's the use," would come the inquiry, "of trying to convince the people into doing something that nearly everybody does anyhow?"

Of course there are manly men and womanly men who try occasionally to reverse the natural order of things, but as regards the long hair, this is the exception rather than the rule. Then, too, sickness sometimes makes it necessary for a woman to cut off her long hair for a while, which, I think, is not wrong. Speaking of the woman's long hair, the Scripture says, "Her hair is given her for a covering." She does not buy it or make it, but it is given her. Nature gives her this covering, therefore the one who commands concerning this covering is Dame Nature.

Fourth, The devotional head-covering. The reader has already inferred that the first of the head-coverings is commanded by fashion, the second by common sense, the third by nature, and the fourth and last, the devotional consideration is commanded by God. For Bible authority we turn to 1 Cor. 11:2-16.

This covering is not designed for protection or fashion, but for worship. Paul proves the necessity of it in plain, unpretentious language. He says it would be as unbecomely for a woman to pray or prophesy without this covering as it would be for her to leave off the devotional covering she may as well cut off her hair. "For this cause," says the apostle, "ought a woman to have power on her head because of the angels."

Some will buy the fashionable hat, then say they are wearing it for protection, then wear it in the church and say the hat is all the apostle meant! Making it serve three purposes! Great combination! But there are others who say the hat is what the apostle means as to the devotional covering, but Paul would certainly not argue that

the hair be worn during times of prayer and prophesying only. Then others will say the "cap" is too thin, etc., etc., but as long as there are Christian people wearing the devotional head-covering the devil will furnish objections, for he is always ready to oppose a good cause.

Brethren and sisters, let us be content with the simple word of the Lord and lovingly abide by the same.

Rockton, Pa.

For the Herald of Truth.

A VISION.

By a Sister.

One winter morning, about six o'clock, I went out on the north porch and noticed that there were strange looking clouds in the north, just as we often see them in the east at sunrise, with clear and cloudy streaks, widening out as they rise upward. Without taking particular notice of them I went into the house again. Presently I returned and saw that the east was a solid cloud, hiding away the sun. Just above the cloud was a streak of clear sky and then clear spots peeping out between fair clouds like wind clouds reaching up almost to the center of the heavens above me. From the top of these streaks of light, in the north, were two white pillars of cloud; between the two pillars was a clear space in which there shone two bright stars, the only stars visible in the heavens.

It was a fair vision, and I thanked my Father in heaven for the lesson it brought to my heart, for it spoke to me of Him who controls the powers of earth and sky, and caused me to reflect upon the weakness of my own life.

I feel that we are often too careless and unconcerned about the higher, better, eternal life; we are too much given to the perishing things about us and forget to turn to the book of nature and gather inspiration and blessing from its pages, which are open before us every day.

The two stars between the pillars of cloud reminded me of the heavenly Father, and the Son who gave himself to redeem us from all iniquity. The vision comes to me as a token of the straight and narrow way, which leads to eternal life.

Dear brethren and sisters, let us not become too well contented with ourselves, simply because we have united with the church, for that alone will not save us. Jesus demands that we follow him closely, in strict obedience. The way is strait and narrow, too narrow to admit of the pleasures of this world and desires for worldly amusement. Ah, let us not forget the vows we made so solemnly at our baptism, that we would forsake the world and its lusts and cleave unto the Savior. If we keep close to him, our lives, our acts, our words will be right in his sight and in man's sight; we will want to be separate from those who follow the fashions of this world, from those who seek only the pleasure that this world can offer. Then our highest wish will be to let the light of the Savior shine out in our lives that the world may learn through us the message he has brought to every heart. May we speedily learn to know the beauty and glory of the kingdom he came to establish.

Harrisburg, Va.

Seldom can the heart be lonely

If it seek a lonelier still;

Self-forgetting, seeking only

Empty cups of love to fill.

—Frances Ridley Havergal.

HERALD OF TRUTH.

Thursday, August 4, 1904.

D. H. BENDER, EDITOR.

Entered March 4, 1902, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau and Herald, one dollar & a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

From One of Our Patrons.—Find enclosed \$1.50 for the Herald and Young People's Paper. Send them on. They are good visitors in our house. I do not know how I should get along without them. Cor.

Jos. H. Mertens, secretary of the Mennonite Sunday school at Stouffville, Ontario, has just sent in a cash order for 51 Words of Cheer for one year. That the paper is appreciated by so many Sunday schools is evidenced by their continued support. The children will receive much good from it. Will not some Sunday school which is not now trying it, send us a trial order for the remainder of this quarter? Sample copies will gladly be sent free to any address.

If you want a good Bible at a reasonable price, send to the Mennonite Publishing Co., Elkhart, Ind. Remember that many of the cheap Bibles have poor binding, a poor print and will not last long. We want to give every purchaser full value for his money.

In sending your subscriptions to the Herald of Truth and the Young People's Paper, do not forget the Words of Cheer, our Sunday school paper. It is published weekly, contains many good articles and nice stories, which the children like to read. Price, 50 cents a year. In quantities to Sunday schools we make a deduction. Address, Mennonite Publishing Co., Elkhart, Ind.

An Excellent Offer.—Those who would like to obtain a really meritorious history of the Mennonite church will be glad to know that they can get the Herald of Truth for one year and "History of Christianity" (Horsch) for \$1.50. The regular price of the book is \$1.00, but by ordering it with the Herald this book of 304 pages, well printed and handsomely bound in cloth, will be sent, postpaid, at the rate of 50 cents. This offer applies to renewals as well as to new subscriptions, only in the case of renewals all arrearsages must be paid.

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CORRESPONDENCE.

Baldwin, Md., July 25, 1904.—Greeting to the Herald readers:—On Sunday morning, June 19th, Bro. John E. Kauffman of Mattawana, Pa., held communion and feet-washing for us. Twenty-six members partook of the sacred emblems. He also preached for us on Sunday evening. On July 6th Bro. Jos. Zook of Allensville, Pa., came into our midst, remaining with us until July 11th and preaching three interesting sermons. Silas Hertzler.

Blooming Glen Cong., Bucks Co., Pa., July 26, 1904.—Dear Brother and Herald Readers, Greeting in the blessed name of Jesus:—I am glad to report again of the visits of several ministering brethren. On Sunday, June 26th, Pre. Jonas Mininger of Montgomery Co. preached an able sermon to us on Luke 16:13. On July 10th Bish. H. B. Rosenberger delivered a sermon on John 10:11-14. On Sunday, July 24th, we enjoyed a visit from Bish. Andrew Mack of Hereford, Berks Co., who chose for his text Matt. 6:24. He earnestly warned the believers against the impossibility of serving God and the world. May the Lord grant grace to all believers to come out courageously on the Lord's side and let their lights shine. Wm. D. Fretz.

Canton, Kan., July 25, 1904.—Dear Readers of the Herald, Greeting:—"That you may be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Yesterday morning Bro. J. F. Brunk, superintendent of the Hillsboro Home of the Friendless met with us, bringing with him two young converts from the Home, who were received into church fellowship by water baptism. Bro. S. C. Miller of the West Liberty congregation officiated. Bro. Miller spoke briefly but earnestly on the importance of true Christian living. How prone we are to hinder God from revealing his "beauty of holiness" through us! May we yield ourselves more humbly and submissively to him that he may "work in us both to will and to do of his good pleasure," Bro. D. A. Diener, our resident pastor, has been preaching the word of God to us faithfully. The last text he spoke from is found in Eccles. 11:1—"Cast thy bread upon the waters; for thou shalt find it after many days." To lock your wheat in your bin is to lose your crop. Cast it into the furrow and after many days you may reap it many fold. Shall we not more freely and earnestly sow the precious seed by whatever means God has given us? whether it be by tongue or pen, by money or prayer, or by the giving of a book or tract. In his love, Fannie Landess.

Aurora, Oregon, July 20, 1904.—The brotherhood of the Hopewell congregation has been greatly encouraged by the meetings that were conducted here by the brethren David Hilty and David Garber of Nampa, Idaho, during the last week of June and the first week of July. One young soul came out on the Lord's side. May God's richest blessing and peace rest and abide with this congregation. J. D. Mishler.

The "get-rich-quick" men are sure to encounter trouble. It comes either as a result of their losing what they invested in the scheme, or later in their trying to know what to do with the riches they have so dishonestly acquired. So, in any case, their fate is trouble. Better pray the prayer of good king Agur. See Prov. 30:8, 9.

August 4,

For the Herald of Truth.

REPORT

Of the Slate Hill Sunday School Meeting.

The first annual Sunday School Meeting held at the Slate Hill M. H., Cumberland Co., Pa., July 21, 1904, was opened by devotional exercises led by Bish. Benj. F. Zimmerman. Bro. Amos Hershey was chosen moderator, and Cora E. Zimmerman and Christian K. Lehman were appointed secretaries.

The first subject, "The Spirit of the Sunday School Meeting," was discussed by Samuel Musselman. He said: We want to meet in the right spirit in order to do everything to promote the welfare of the Sunday school. We should meet in the spirit of love, for without love there can be no accepted service. We find God's love manifested in John 3:16. Our love should be manifested by a deep interest in the children. We want the spirit of forbearance, seriousness, inspiration, discernment, earnestness, humility and learning.

"Individual Responsibility" was discussed by Henry W. Eshleman, who said: Responsibility means that which we may be called to account for. We should do all we can however little it may be, as a glorious promise is for all those who are faithful in using their God-given talents. We act out our individual responsibility by teaching the Sunday school children the way they should go. Open discussion was begun by Noah Mack, who said: Our individual responsibility is the saving of souls. We must pray to the Lord to find out what our work is and then work out our task. Parents have a great responsibility in training their children. Christian Brackbill said: Be true to God, to brothers, to fathers in the raising of their families, ministers in the saving of souls. A. D. Wenger said: We should all endeavor to feel the responsibility resting upon us. We should do personal work.

"The Contrast of the Christ Life and the World" was vividly portrayed by A. D. Wenger. We all ought to be a child of God, undefiled religion. To be a child of God we must be separate from the world. We are living in dangerous times; many church members are not converted. As worldliness comes into the church, plain commandments, such as feet-washing and the holy kiss, are brushed aside. We want to stand with both feet upon the word of God and not be ashamed. Never be afraid to be a leader in holy conversation. Many people become quiet when a religious topic is introduced into conversation. Try to think and talk about weighty things and avoid all light and foolish talk. We should be equipped to talk on Bible subjects and be able to give a reason for the hope that is in us. J. M. Herr said: Let us take Christ as our example. There was once a church where they servediced ice lemonade during the hot weather to draw the crowd. Avoid the entertaining features of some churches.

In open discussion, Bro. Seiber said: We need to be consecrated to His service. It is not what we say but what we live that counts. Never put anything on the children which they must lay off when they turn to Christ.

The morning session was closed by prayer, led by Bro. Wisler.

The afternoon session was opened by devotional exercises, led by Bro. Seiber, who read Ps. 119:1-16.

H. L. Burkholder then spoke on the question, "How can we encourage better preparation on the part of the pupils?" The purpose of the Sunday school is to teach the

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children the word of God. The teacher is before the class as a pattern. The teacher must prepare his lessons well and be interested in them, for if he would interest the pupils he himself must be interested. Timidity often hinders pupils, so we should ask them simple questions to give them confidence in themselves. Give original questions and let all have a chance to answer.

"Consecration" was shown to be needful by Samuel Hess who said: We are to consecrate for a special purpose, that is the salvation of souls. If we are filled with the service of God we will not have room for worldly things. We should do our business according to the word of God and all things to his honor and glory.

Bro. Wisler said, We should be consecrated everywhere. We must humble ourselves.

"How to keep enthusiasm in Sunday school workers" was discussed by Abram P. Hess. In the Sunday school worker, heart-power is the power that wins. This heart-power or enthusiasm should have in it a passion for human beings, for truth, and for Christ. To keep the enthusiasm, the worker should spend much time in devotion and study. He should appreciate the value of the human soul. Teachers' meetings are a help.

Reuben Cockley said: We should go to Sunday school with a prayerful heart before God. We should not let trifles keep us away.

In open discussion C. Lehman said: There should be a bond of sympathy uniting the teacher and pupils. The teacher should look straight into the eyes of the pupils and show his appreciation when they answer, thus encouraging the pupils to study. When pupils study and are eager to answer the questions the enthusiasm is high and a great and glorious work will be accomplished.

A. D. Wenger said: Ministers ought to encourage the school by being present. We can never graduate from the Bible.

Noah Mack said: We go to Sunday school to learn to live and to teach our children to live.

The afternoon session was closed by prayer.

"The Power of Influence," the first discussion of the evening, was opened by C. M. Brackbill. He told of the wonderful influence the one look that Christ gave to Peter after he had denied him, had over Peter. Every one influences for good or for bad. Our influence ought to be on the side of Christ. He told of the influence a father's godly life had upon his son. In the spirit and tone in which a man does his work depends largely the influence of this work. We need the spirit of Christ to reach those who are deep down in sin. The influence of strong drink is one of the bad influences we must stand against.

John B. Seitz next spoke. He said: Influences that go through us are colored by us and affected by us. If a man acts on the truth of Christ others will be influenced. Our influence belongs to God. Faces have influence that words never can tell.

Noah Mack preached the Mission Sermon in which he took Paul as an example. His text was Gal. 1:16—"Immediately I conferred not with flesh and blood." He told the story of Paul's conversion and service as a missionary. If you want to do missionary work, you must be converted to the missionary idea of suffering and sacrifice. If the church wants missionaries in the field, she dare not consult with flesh and blood. Paul counted his suffering a joy. The heathen must be saved by faith, and faith cometh by hearing.

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Peace, good-will and the Spirit of God reigned during the entire meeting. Many confessed that they were entirely filled with the rich spiritual feast. May all who were present let the light they received shine more brightly around them that men may see the good work of our consecrated Sunday school workers and be led to glorify our Father in heaven. The exercises during the day were interspersed with singing from the new Hymnal, led by David Wenger, Jacob Keener, Edward Killheffer, H. L. Burkholder, Hershey and Zimmerman. The meeting closed in the spirit of Christ with the blessing of God resting on all.

CORA E. ZIMMERMAN,
CHRISTIAN K. LEHMAN,
Secretaries.

For the Herald of Truth.

SUNDAY SCHOOL MISSION MEETING.

The regular quarterly meeting of the Mennonite Sunday School Mission was held at Paradise, Lancaster Co., Pa., on Wednesday, July 27, 1904.

It was called to order at 9:30 a. m. by Supt. Mellinger, and after singing Pre. John Sauder read Eccles. 12, and offered prayer.

By request of the superintendent, Henry Hershey took the chair as moderator. After the secretary had read the minutes of the previous meeting, Bro. C. M. Brackbill preached the annual harvest sermon. He referred to the fact that a harvest sermon can only be appreciated in a land where Christianity and civilization have made advancement. The benefits of the harvest are great and numerous. Individual as well as national prosperity depends upon it. Every one is interested in it. The body must be fed before the soul can be instructed.

The sermon was followed by an address by Bro. N. H. Mack on the subject of "Witnessing for Christ." The Savior's injunction, recorded in Acts 1:8, includes all followers of Christ in the whole world and at all times. God had prepared his messengers to witness for him upon the advent of Christ into the world. The angels, Simeon, Anna, the wise men, John the Baptist and others testified that Jesus was the Christ. Attention was called to the fact that in the customary Christmas celebration of the present time there is too much foolishness and untruth that tends to love of worldliness and even idolatry instead of love for and honor to Christ. The witnesses for Christ are promised power through the Holy Ghost.

Amos A. Ressler acknowledged the receipt since his report at the last meeting, of \$225.24 for the use of the India Mission and Orphanage. He also reminded Christian workers of the opportunity they had of soliciting support for the foreign work.

Supt. Mellinger stated the mission Sunday schools were all in a prosperous condition, except Monmouth, which has been temporarily closed on account of the inability of the superintendent to be present and the lack of other workers. Later in the day a petition was handed in with ninety names appended, asking that the school be reopened. Arrangements were made to open the school again in the near future.

At 11:30 the meeting adjourned until one o'clock.

During the noon recess free luncheon was served in the basement of the church.

Crowded as the house was in the forenoon, the afternoon brought still a larger gathering. The speakers took their place at the side door of the house, enabling those outside to hear (provided they kept quiet and listened) as well as those inside. A

half hour's song service was heartily participated in, despite the crowded and heated condition of the house.

Prayer was offered by Bro. J. B. Senger. Bro. A. D. Wenger preached a missionary sermon, using the words, "Our beloved brother Paul," as found in 2 Peter 3:15, for a text. He made a plea for the term "brother" when addressing one another or speaking of one another in the church, instead of "Mr.," as we sometimes hear. Paul, the greatest of all missionaries saw Jesus Christ himself, had two of the most essential qualifications of a successful missionary—he was filled with the Holy Spirit, and he was educated. While it is true that Jesus called some unlearned men to be apostles and witnesses for him, yet Moses, Daniel and Paul are examples of learned men whom God called to places of responsibility. The more we know about God and his wondrous works, the better we can speak for him. We are all missionaries in a certain sense. We are all too much inclined to consult flesh and blood.

Jacob H. Mellinger, assistant superintendent of the Welsh Mountain Industrial Mission, reported a dull season at the Mission. The strawberry crop was a failure on account of blight and hail storm.

The subject "Drifting" was discussed by Bro. Amos H. Hoover, followed by Bro. Isaac E. Hershey. A man in a boat on the surface of a stream needs only to drop his oars and he will move on without any effort or exertion whatever. So the careless and inactive are carried down the stream of time. The rich man and the prodigal son were examples of drifting along on the easy current. Because of the close proximity of the church and the world, the inactive portion of the church is continually being drawn into the current of the world, and because of their inactivity are carried down the stream. A ship in the water is all right if she does not leak; but water in a ship will sink her. The church must be in the world, but when the world gets into the church it will be just the same as when water gets into the ship. The remedy is a thorough separation from the world. There is more danger of drifting on smooth water than on rough, because we do not see the danger. Floundering aimlessly about is just as bad as drifting.

Short talks were given by the brethren Peter Nissley, Benj. Herner, Sam. Hess and D. N. Lehman.

The singing was an enjoyable feature of the meeting and was led by J. S. Denlinger and Henry L. D.

AMOS A. RESSLER, Sec.

For the Herald of Truth.

ANSWERS TO QUERIES.

By J. S. Shoemaker.

In reply to "A Sister's" query in Herald of July 14th, as to whether a member who without a reasonable excuse does not attend public services from one communion season to another, can be considered a member in good standing," would say, that though such members may be recognized and held as members in full standing in the church, yet they are certainly not in good standing spiritually. To absent ourselves from church services when it is possible to be present is not only a direct violation of God's word, but an indication of indifference, coldness and spiritual lethargy. Those who are truly spiritual are constrained by love of their Lord and Master, to faithfully serve him both in the home and in the public assembly. To them there is no spot so dear as the place of worship, no season so sweet as

when they can mingle their hearts and voices with the assembled believers in worshipping their Lord and Savior.

Explanation of Matt. 11:12. "How does the kingdom of heaven suffer violence, and how do the violent take it by force?"—From the time that John the Baptist made his public appearance, preaching the doctrine of repentance and pointing the people to the "Lamb of God that taketh away the sin of the world," until Jesus Christ came, declaring the doctrines of his kingdom, the principles of which he came to establish both in the world and in the hearts of the children of men, great multitudes eagerly crowded together to hear the gospel messages setting forth the doctrines of the kingdom; and many, even violent and notorious sinners, with eagerness and vehemence sought after the gracious and saving blessings of the gospel. We do not infer from this passage of Scripture that all who entered the kingdom at this time were violent characters, nor did all use violence in shaking off the shackles of sin as they entered the kingdom. Usually more or less violence must be used on the part of the convert in forsaking sin and accepting Christ. (See Luke 16:16.)

In answer to S. B. Wenger's query in Herald of July 21st, as to whether "the supper referred to in John 13 was the same as the Passover mentioned in Mark 14 and Luke 22," would say, by comparing our Lord's prophetic statement concerning Judas Iscariot (John 13:21) with Matt. 26:21 and Mark 14:18, we are convinced that the supper referred to in John 13 and the Passover mentioned in Matt. 26, Mark 14 and Luke 22, are identical. The introductory sentence, "Now before the feast of the Passover," has led some to believe that the "supper" in verses 2 and 4 was distinct from the Passover feast, and was served some time previous; but the sentence implies that they had not yet eaten the Passover supper. Verse 2, "supper being ended," may mean the Passover supper being prepared was now ready. Or rather, as in R. V., "During supper." From this rendering we would infer that they had reclined around the table and were eating, after which a controversy arose among the disciples as to who "should be accounted the greatest." Luke 22:24. Jesus, wishing to promptly dismiss their controversy and teach them a lesson of humility, "riseth from supper" (ere they had finished eating), "and began to wash the disciples' feet," after which he again resumed his seat at the table, and gave the disciples a practical admonition, closing with an assurance of happiness in obedience; following in verse 18 with an exception as to the faithfulness of the twelve. He virtually says, "I do expect you all to be either happy or obedient. I know there is one among you, sitting with us at the table, who is neither pure, obedient nor faithful; the same will ungratefully desert me and betray me. The Savior's address to the disciples is unbroken from the time he resumed his seat at the table (verse 12) to the end of verse 21, in which he reveals the fact that a traitor was present among them while partaking of the Passover feast (verses 26, 27).

The Scriptural number "seven."—The number "seven" has considerable importance attached to it in Scripture; it is more frequently used symbolically than arithmetically. In searching for its import, we should carefully examine the history, context, and spiritual signification of the Scripture in which the number "seven" is found, to decide whether it is employed merely in an ordi-

nary sense, or both in an ordinary and symbolical sense, or exclusively in a symbolical sense. The number "seven" sometimes represents rest and release from toil. It frequently denotes fulness or completeness. It also signifies a divine work in mercy, revelation and judgment. See the following Scripture texts: Gen. 2:2; Ex. 20:10; Isa. 11:2, 3; Lev. 12:2, 5; 13:4, 6, 21, 26, 31, 33, 50, 54; 14:7, 8, 9, 16, 27, 38, 51; 15:13, 19, 28; 16:14, 19; Num. 12:14; Gen. 7:1-10; Josh. 6:5-13; Rev. 1:4; 11:13, 15; 14:8; Ex. 25:30; Rev. 1:12, 20; Gen. 4:24; 41:3, 7; Matt. 18:22; Ex. 7:25; Lev. 26:18, 21, 24, 28; Isa. 43:17; 11:15; 2 Sam. 24:13; Dan. 4:16, 25; Rev. 15:1; Num. 23:1. Notice other significant uses of the number "seven": the seven deacons (Acts 6); the seven stars, golden candlesticks and churches (Rev. 1:20); Mary Magdalene's seven devils (Mark 16:9; Luke 8:2); the seven unclean spirits (Matt. 12:45); the seven Canaanite nations subdued by Israel (Deut. 7:1; Acts 13:19); the dragon with seven heads and seven crowns (Rev. 1:20); the seven abominations (Prov. 6:16; 26:25); the seven beatitudes (Matt. 5:3-9); and seven petitions of the Lord's prayer (Matt. 6:9-13).

How 1 Tim. 3:4, 5, may be harmonized with Matt. 10:34-36?—I am of the opinion that these two passages of Scripture were never intended to be harmonized, but each has its distinct bearing or signification. In the former, Paul refers to the necessary qualifications of a bishop. His argument in verse 5 is, that one who could not rule well his own family, would not be qualified to govern the church of God. From the apostle's teaching we would infer that there were those in the apostolic age who were unable to govern their own families. Whether it was a lack of ability on their part, or because of a disposition of rebellion on the part of the household, we know not; but in either case the brother may be a true Christian, yet not qualified for the office of bishop. In Matt. 10:34-36, our Lord refers to the sword of the Spirit (the Word of God) and its effects upon certain families. The doctrine of the Word is such, that instead of uniting in the bonds of peace those who believe and those who deny Christ, it will divide them spiritually, though they be members of the same family. Conditions of this kind frequently exist, where father and mother are devoted Christians, and are desirous to bring the entire family into communion with Christ, but for some reason are not able to do so; and because of the existing conditions in the home, the father would the disciples a practical admonition, closing with an assurance of happiness in obedience; following in verse 18 with an exception as to the faithfulness of the twelve. He virtually says, "I do expect you all to be either happy or obedient. I know there is one among you, sitting with us at the table, who is neither pure, obedient nor faithful; the same will ungratefully desert me and betray me. The Savior's address to the disciples is unbroken from the time he resumed his seat at the table (verse 12) to the end of verse 21, in which he reveals the fact that a traitor was present among them while partaking of the Passover feast (verses 26, 27).

Explanation of 1 Cor. 11:16.—Paul means to say, If after all that I have said in showing how Christian women shall manifest submission and show their spiritual relation to man in the Lord, by veiling their heads in times of worship, there should still be such in the church at Corinth whether teacher or laity, who would contend for such a preposterous practice as to discard the veil; saying it is not necessary that the Christian women be veiled; let them know, that no such thing as women being unveiled is allowed by any apostle of Christ, nor in any Christian church, whether composed of Jewish or Gentile converts.

Freeport, Ill.

If God writes "opportunity" on one side of open doors, he writes "responsibility" on the other side.—J. T. Gracey.

TRUST IN OUR HEAVENLY FATHER.

By Lizzie M. Landis.

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" Matt. 6:26. Christ in his sermon on the mount plainly teaches us a lesson of trust in our heavenly Father.

At this season of the year we hear the songs of the happy birds filling the air with music, flitting joyously about, feeding and rearing their young, seemingly with no thought or care beyond the present moment, and He who cares for all his creatures provides their food each day. He tells us that even the hairs of our head are numbered, and that not a sparrow shall fall to the ground without his notice. Think of the King of kings and Lord of lords stooping to notice a little sparrow. How much more, then, does he remember us, whom he bought with his own life blood!

God is not, as some seem to think, far away from us, but is near us and ready to help us whenever we need help and comfort. I watched a pair of robins teaching their young to fly. What patience they manifested, flying and calling till at last the little ones balanced themselves on the edge of the nest, but they were too weak and awkward, and fell back again. But they tried again and again till the weak wings became strong enough to fly a short distance. Is not this a picture of the young in Christ's kingdom? They must be fed and cared for by the older members until they become strong in the faith. Are we doing our duty toward the young of our church? Let us show more patience and less of harsh criticism. God has infinite love and patience with old as well as with young Christians. If he should cast us off when we err where would the most of us be? Thank God, we have an Advocate, even Christ the righteous, who will not suffer us to be tempted above that we are able to bear, but will with the temptation also make a way of escape.

A little girl was left at home in charge of two younger children, while her parents went away for the day. During their absence a violent storm came up and the parents were greatly troubled about their little ones. On reaching home they asked little Mary whether she had not been afraid. "Oh, no, Papa," she said, "I just asked God to take care of us, and he did." This dear child had early been taught, by pious parents, to know and love the Lord. Let us put ourselves in His care, for he never slumbers nor sleeps. If we do our part he will do the rest, whether it be in temporal or in spiritual things.

As little children do not always know what things are best for them, so we, who are children of our heavenly Father, need always to look to Him for guidance in all we do. The things we want are often just the things that would not be best for us, but we can be sure that what he gives is ultimately for the best if we follow his commands.

When our late President lay dying his last words to his beloved wife were, "It's God's will, not ours. His will be done." Oh, let us learn the lesson of obedience and trust; there is no true happiness without it.

"Build a little fence of trust around to-day. Fill it in with loving deeds and therein stay; Look not out between the bars upon tomorrow. God will help thee bear what comes, of joy or sorrow."

Ephrata, Pa.

MISSIONS.

NOTES FROM RUDRI.

Dhantari, C. P., India, June 29, 1904.

Dear Friends, Greeting:

The hot days are gone, and the long-looked-for rains have come, which cool the air and make it more pleasant.

In the hot weather all nature was dry and seemed like dead, but now has revived again and is springing up in its robe of green.

Farmers are busily engaged plowing and sowing their fields.

Some of our larger girls, also, are interested these days in planting garden and flower seeds, which they had saved from last year, and now nearly every day at different places in the compound (yard) we can see a group of girls digging little garden spots here and there; some along the wall and corners, some in front of their rooms, others under trees for the vines to climb up. The seeds are such as beans, pumpkins, peppers, and other vegetables which are raised in this country. Then they build a little fence around it with sticks so that the plants are more protected.

Last week two of our girls who help with some work in the house, planted a few hills of beans outside of our bath-room window, which are growing very fast. They have put long sticks in the ground for the vines to climb on. In twenty-four hours one vine grew twelve inches.

They all watch their plants very carefully. But sometimes when they are in school or busy with other work, or in the evening, some little mischievous girls, who have also watched the plants grow, will, when they think that the leaves and fruit will make good "greens," slyly go along, nip it off, and take it to some remote spot in the compound, put it into a brass or granite cup which many of them have to drink water from, and take a few sticks, make a little fire and there cook it, and have a good feast over it. So when the owner of the plant comes to see how much her plant has grown in a day, alas, it is gone! Then they inquire from some of the girls who the mischievous girls were, and finally come to us to report their loss.

Our hope and prayer is that these girls who are so eager to sow garden seeds, may in the springtime of their lives allow such seeds to be sown in their hearts, which cannot be plucked up by the enemy when he comes to destroy the good seed sown.

Our hearts were made to rejoice when on Sunday, the 19th of this month, fifty more of our girls were baptized. Bro. J. A. Resler officiated.

Pray for them that they will be true to their vow, and be lights in this dark land of sin.

Yours in Jesus,
SARAH LAPP.

For the Herald of Truth.

THE DANGER LINE.

By George Barkley.

After carefully meditating over some texts in God's word and reading the warnings published in a recent number of the Herald I was made to think of the danger surrounding our young people in the present age of the world. I was made to feel sad when I remembered how ungrateful some children are to their parents, but I pray that the Lord may forgive them for they really do not know what they do. They have not yet tasted the goodness of the Lord manifested to the obedient ones. Our young people

are constantly in touch with the danger line and when they once step across, how ready the enemy is to lead them on to destruction, and how our hearts go out toward them and we long to keep them safely on this side of the danger line, for there is "no condemnation to them that are in Christ Jesus who walk not after the flesh, but after the Spirit." And again, "To be carnally minded is death, but to be spiritually minded is life and peace." What a contrast! If we live according to the dictates of the carnal mind we will be led into pride, envy, strife, contention, and finally into eternal ruin; but if we live according to the dictates of the Spirit we will find joy and happiness here and eternal security in the world to come. We will, of course, have to practice self-denial and suffer some trials and persecutions, but how glad we should be, and how willing to endure these afflictions which are but momentary, when by them we are led into eternal joy and blessedness. "Let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith." If we have taken our stand for Christ let us make it known unto the world, both by example and by precept, and show by our daily walk and conversation that we have been with Christ and thus wield an influence over those who have crossed the danger line to win them back for Christ and the church. If we do not set them the proper example and show them by love and sympathy that we are interested in their salvation, we cannot hope to win them for Jesus, and God will hold us responsible for our neglect. May God help us that we may live such lives that he may use us as instruments in leading the lost ones from their dangerous position across the line into his blessed kingdom.

Scottdale, Pa.

For the Herald of Truth.

A HOLY REST.

By Nannie C. Burkholder.

God instituted the Sabbath day as a day wherein we should rest. He says, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work." The Sabbath day should be wholly consecrated to God. Are we all doing that? I am afraid not. Many people work on the Sabbath day the same as on any other day. Are they keeping the Sabbath day holy? In Ex. 35:2 we read, "Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord. Whosoever doeth work therein shall be put to death." Some people might say, "If we should rest from our physical work we should rest from our Christian work, also. In Matt. 12:10-12 we read: 'And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath day?' that they might accuse him. And he said unto them, 'What man shall there be among you that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it and lift it out?' How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days."

Some of us stay away from services on the Lord's day to rest. I believe Satan rejoices when we rest from our spiritual work. "Keep the sabbath day to sanctify it, as the Lord thy God hath commanded thee." Deut. 5:12.

Harrisonburg, Va.

SUNDAY SCHOOL CONFERENCE.

The Ohio Sunday School Conference will be held Aug. 17, 18 and 19, in Champaign Co., Ohio, in a grove about three miles south of West Liberty on the Urbana, West Liberty and Bellefontaine trolley line. Those coming from the North over the Big Four or Ohio Central railroads via Bellefontaine can take the trolley car at Bellefontaine to West Liberty, or direct to the tent if they prefer. Those coming over the Erie, Fanchand or Big Four via Urbana can take the trolley at Urbana direct to the tent or to West Liberty. For further information write to A. Metzler, West Liberty, O., who should also be notified of your coming, and conveyances will be provided.

CONFERENCE NOTICE.

The Lord willing, the S. S. Conference of the Southwestern Pennsylvania District will be held near Masontown, Pa., Aug. 23 and 24, 1904. The Church Conference will be held at the same place, Aug. 25th and 26th. The bishops and executive committee will meet at 10 a. m., Aug. 25th, to arrange the conference work. Card orders for reduced rates can be secured by writing to the secretary, David Davis, Pa. Visitors will be met at the station Lechburg, by notifying Homer Deffenbaugh or D. L. Durr, Masontown, Pa. S. G. SHETLER, Sec.

SUNDAY SCHOOL CONFERENCE.

The Indiana and Michigan Sunday School Conference will be held Aug. 25 and 26, 1904, with the Holdean congregation near Wakarusa, Ind. A cordial invitation is extended to all Sunday school workers to be present and to help in the work of advancing the Sunday school cause. Those coming by rail to Wakarusa will please write to Jacob Weider, Wakarusa, Ind., who will see that proper arrangements are made to accommodate visitors.

CONFERENCE NOTICE.

The Missouri Conference will be held, the Lord willing, Aug. 25th and 26th, at Bethel M. H., near Garden City, Cass Co., Mo. The Sunday School Conference will be held at the same place on Aug. 29th and 30th. A special invitation is extended to the brotherhood to attend and help make these meetings an honor and glory to God and a blessing to the church. Visitors will be met at the station by notifying either of the following brethren: C. S. Hauder, J. B. Yoder, A. H. Evers, at Garden City, Mo. JOE C. DRIVER, Sec.

SUNDAY SCHOOL MEETING.

The fifth annual S. S. Meeting for Juniata and Snyder counties, Pa., will be held at the Lost Creek M. H., on Aug. 26th and 27th.

MARRIAGES.

Bitkofer—Landes.—Bro. Amos Bitkofer and Sister Della May Landes were united in marriage at the home of the bride's parents, Bro. and Sister Aaron Landes of Canton, Kan., on Sunday afternoon at 3 o'clock, June 24th. Bro. D. A. Diener was the officiating minister.

DEATHS.

Swartzendruber.—George Swartzendruber was born in Germany, June 2, 1830, died near Wellman, Iowa, July 12, 1904, aged 74 Y., 1 M., 10 D. He is survived by a bereaved wife, 4 sons and 7 daughters. Funeral services were held at the Upper Deer Creek M. H. by W. K. Miller and G. A. Yoder. He was a faithful member of the Amish Mennonite church.

Saylor.—On July 14, 1904, in Somerset Co., Pa., of paralysis, Bro. Samuel Saylor, aged 71 Y., 4 D. His death was quite sudden. He had suffered from several strokes some time ago, but was able to be about and doing a little work again, when he was suddenly taken with another stroke on the 13th and died the following morning. Bro. Saylor was twice married. He was the father of 16 children, 13 of whom survive, and 30 grandchildren, 22 of whom are living. Funeral services were conducted on the 15th at the Thomas M. H. by S. G. Shetler and L. A. Blough. Buried in the cemetery near by.

Alwine.—On July 18, 1904, near Kring Station, Cambria Co., Pa., of dropsy, Bro. John Alwine, aged 73 Y., 5 M., 17 D. He was never married and had no children. He was a member of the 20th of April, 1904. Though he was in Christ's service only a short time we trust he fell asleep in Jesus. In this life and death we are reminded again that the things of this world cannot give comfort in death. Though men may have their hearts set on this world's goods, they want something better by which to die. Bro. Alwine is sur-

vived by one brother and one sister. Funeral services were conducted by S. G. Shetler, S. Gindesberger and Alex Weaver, from Psa. 77:2—"In the day of my trouble I sought the Lord." Buried on the 26th in the Stahl Memorial cemetery.

Weaver.—On June 10, 1904, in Lancaster, Pa. Mary, oldest daughter of the late Amos H. and Lizzie Weaver, died of pneumonia, aged 8 Y., 9 M., 8 D. Mary was sick five weeks, during which time she suffered great pain, but was very patient. She was a very bright and intelligent child, greatly beloved by all who knew her, always having a pleasant smile for every one she met, but we have that blessed hope that she is now sweetly resting in the arms of Jesus. She leaves a sorrowing mother, two little brothers and many friends to mourn her early departure. Her father preceded her to the spirit world four years ago. Services were conducted by Pre. Elias Hershey. Interment in the Weaverland cemetery.

By Her Aunt.

Miller.—Christiana Kaufman Miller, wife of Bro. Joe Miller, died at her home in Cass Co., Mo., on July 2, 1904, aged 65 Y., 1 M., 19 D. She had a complication of diseases, having had a milk-leg for 38 years, which was sore part of the time. She also had a cystic tumor for a number of years, which caused her a hard spell of sickness three years ago, from which she partly recovered until last October, when she grew worse again, and since then had been confined to the house nearly all the time. On June 27th an operation for the removal of the tumor was performed by specialists from Kansas City, but very little of it could be removed, as it was grown fast to the liver. She stood the operation very well and got along nicely for a few days; then her limb grew worse and gangrene set in and in six days after the operation she died. Funeral services were held at the Sycamore Grove M. H. on Sunday afternoon by Ben. F. Hartzler in English and John J. Hartzler in German, from Matt. 24:18, a text which the deceased had chosen. Her brother, Bish. David Kaufman of Indiana, was here the last days of her life and was present at the funeral. She was born in Somerset Co., Pa., in 1839, and was married to Joe Miller, her surviving husband, in Lagrange Co., Ind., in 1860. In 1872 they moved to Cass Co., Mo., to the farm where she died. She was the mother of nine children, two having died in their infancy. The other children who survive are all living in this vicinity, the youngest son, Levi J. Miller, being one of our ministers of the gospel. She also leaves four brothers, five sisters and 23 grandchildren. She was a faithful member of the Sycamore Grove congregation and died with a living hope of a glorious resurrection.

P. H.

Loux.—Sister Kate Loux (nee Hunnberger), wife of Bro. Enos H. Loux of near Blooming Glen, Bucks Co., Pa., died of consumption, July 5, 1904, after a lingering illness of about six months; aged 41 Y., 10 M., 1 D. Some time before her death she had expressed herself as resigned to the will of God. She had a dream in which she seemed to see the host of the redeemed, singing praises unto God, and regarded this as a sign that she would soon join them. About fifteen minutes before her death she gave the parting hand to the members of the household and then calmly fell asleep in Jesus. Funeral services were held on July 9, by Enos Wimer, A. O. Hinstead and Aaron Freed at the house, and Bish. H. A. Rosenberger and H. G. Anglemeyer at the M. H. at Blooming Glen. Text, 2 Cor. 4:16-18. Her husband, two daughters and a young son (eight months old) survive her. May God comfort the bereaved hearts.

Kratz.—Abraham Linford Kratz, son of Abraham Kratz, near Dublin, Pa., on July 22, 1904, of appendicitis; aged 14 Y., 1 M. Several weeks before he fell from a load of hay and although he did not seem to suffer any severe injuries it later resulted in appendicitis. An operation was performed by three doctors, but it was too late, and he died several hours later. His parents, one brother and two sisters, besides a grandmother and other relatives, survive. Funeral services were conducted on July 26th at the Blooming Glen M. H. by Bish. H. B. Rosenberger in German and H. G. Anglemeyer in English, from 1 Pet. 1:24. May the bereaved ones seek and obtain comfort from Him who is able to heal every wound.

ITEMS.

Missionary Collection.—At the annual convention of the Christian and Missionary Alliance held at Rocky Springs Park, near Lancaster, Pa., on July 17, 1904, \$42,000.00 was collected for foreign missions. Of this amount \$2,150 was contributed by the Mennonites.—Mt. Joy (Pa.) Herald.

It has been brought out in the investigation of the Slocum disaster that many kegs of beer were on the ill-fated boat, intended for the pleaners, and it is feared that the captain and others of the ship's crew were unqualified to handle the emergency because of bedazzled intellects. So it appears that tobacco and alcohol were largely to blame for the loss of hundreds of innocent lives. What a responsibility on those who employed these deadly agencies!

The meat packers' strike at Chicago was settled by arbitration, but the workmen claiming unfairness in the settlement, refused to accept the conditions and called a general sympathetic strike of all labor unions. The situation at present bears a serious aspect.

Russel H. Conwell of Philadelphia, the "Spurgeon of America," has his church fitted up with megaphones which are connected by telephone with a hospital in the city, and by this means the patients are able to hear every part of the service. Many join the singing.

The American Railway Association prohibits its employees from drinking intoxicating liquor while on duty. Their habit of frequenting places where it is sold, is sufficient cause for dismissal, according to its ruling. It is claimed that railroad men, as a rule, honor this decree and that there are now over a million in this country who are total abstainers. An alcohol-befoged brain is an untrustworthy guide or servant in any calling in life.

A railroad is to be built in northern Iceland by an English company, for the purpose of working the sulphur mines at Thesistarey-Kir. These mines are about seventeen miles from Havnir, the nearest harbor, to which the railway will be run.

During the past year the American Sunday School Union has established 2,542 new Bible schools. There have been many conversions in these schools and those previously established by the society. It has established 133 churches, developed from the schools. Its agents have made 221,568 visits to families in sections where there are no churches or pastors; have distributed 27,161 copies of the Bible among needy families and in the schools established by the society, and 259 missionaries have labored in the neglected sections in forty-two states and territories.

A cloudburst over the hills northeast of Manila caused a flood which has destroyed San Juan del Monte. Two hundred lives were lost. The low-lying districts were inundated. The homes of Americans and foreigners are isolated. Transportation through the streets is carried on in boats. Rain has fallen for twenty-seven hours, totally seventeen and one-fifth inches, which is unprecedented. Communication with Manila is interrupted. The damage to property is estimated at \$2,000,000.

The Austrian government insurance department has issued a pamphlet which says: "An eminent physician of Munich declares that one man in every seven in the city dies from the excessive use of beer. The habit causes disease of the liver and destruction of the walls of the blood vessels. Yet many persons will use beer and call it a healthy temperance beverage."

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Sale of Special Rate Tickets began April 25th. Rates from Elkhart, Ind., are as follows:
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FIFTEEN-DAY TICKETS good returning within fifteen days, at\$11.30
COACH EXCURSION TICKETS, good returning within seven days, will be sold only for advertising purposes, and only on special trains, every Tuesday and Thursday from May 17th to June 30th, inclusive, at\$7.55

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Published Weekly.

ELKHART, IND., THURSDAY, AUGUST 11, 1904.

Vol. XLII. No. 33.

EDITORIAL NOTES.

Sincerity is the mother of felicity.

A kiss of betrayal makes a deeper wound than a stab of opposition.

Two persons were received into church fellowship at Hopewell, Ore., on July 31st.

It is better to lose in a contest for the right than to surrender in despair without a struggle.

The congregation at the West Union M. H. near Wellman, Iowa, were made to rejoice on Sunday, July 31st, when fifteen precious souls sealed their vows with God by water baptism and became members of the church. Bish. Christian Weyre officiated.

From the "Mennonite" we learn that Missionary Petter has translated Bunyan's Pilgrim's Progress into the Cheyenne Indian language. The translated edition is being printed at the Berne (Ind.) Witness printing office. Portions of the book will be read by the missionary at an Indian gathering at Cantonment, Okla., on Aug. 8th.

Bro. Metzler, superintendent of the Orphans' Home at West Liberty, O., is furnishing the Words of Cheer readers with a number of very interesting stories taken from actual life among the children who come under his notice and care in and about the Home. Bro. Metzler's manner of writing is open, pathetic and directed immediately to the readers.

In this number of the Herald will be found the first of each of two series of articles: the one on the Christian Woman's Veil, by Bish. S. F. Coffman of Vineland, Ont., and the other on A Peculiar People, by Bro. Oliver H. Zook of Allensville, Pa. Bro. Daniel Kaufman closes his series on Conferences. Thank you, brethren, for your helpful contributions.

The agnostic is a professional "know-nothing." He knows absolutely nothing concerning the future, or, at least, he does not know that he knows; he even does not know that he does not know that he knows; he simply does not know. The climax of his knowledge is found somewhere between a minus quantity and zero. What a deplorable personification of know-nothingness!

The editor spent Sunday, July 31st, with our congregation at Elmdale, Kent Co., Mich., and held a few meetings. The brotherhood at this place are very anxious to have ministers stop with them; in fact, they desire a minister to locate among them, as one of their ministers, Bro. Keim, is quite old and getting feeble, so that the work rests principally upon Bro. Weaver, and ministerial help would be much appreciated. If there is a minister desiring to change locations, here is a field open and a desirable country in which to live.

Will visit Pennsylvania.—The brethren Jacob A. Heatwole and Samuel A. Rhodes of Harrisonburg, Va., expect to leave home on Aug. 11th for a short tour to the churches in eastern Pennsylvania. Their arrangements are to be in Philadelphia Aug. 12th and 13th; Bucks and Montgomery counties, until the 17th; Chester county, until the 21st, spending some time in Lancaster county on their way home. We trust the Spirit will attend our young brethren during this visit, that their labors may prove upbuilding to the cause and strengthening to themselves.

Congregation Organized.—The brethren and sisters living in and about Middlebury, Ind., who had worshiped together for some time as an informal body, were organized as a regular congregation on Sunday, July 31st. The brethren D. D. Miller and Samuel Honderich were present at the organization. Bro. Andrew Hostetler is the resident minister. The congregation is composed of about thirty-five members. They purchased a hall in the town, which, after being remodeled, makes a very convenient house of worship. They have an interesting Sunday school, of which Bro. W. B. Page is the superintendent. The congregation chose Bro. D. J. Johns as their bishop.

Encouraging.—During the past week Bro. A. R. Zook, Topeka, Ind., received three letters written by Bro. and Sister Detweiler, enroute from India to America. The first was dated Bombay, July 8th, the second, Port Said, July 19th, and the third, Marseilles, July 25th. The last two bring the glad news that Sister Detweiler is standing the voyage fairly well and is gradually gaining strength. While she must be carried from her room to the deck and back, she was able to walk a little when the ship was steady. They expected to leave Liverpool Aug. 3d, via the White Star Line on the S. S. Baltic,

which is due at New York, Aug. 10th, 4 p. m. It is Bro. Zook's intention to meet them at New York and bring them directly to his home at Topeka. The Lord grant them a safe journey.

India Mission.—Bro. J. A. Kessler, superintendent of our mission at Dhamtari, India, writes an appealing letter for help, stating that since Bro. and Sister Detweiler were obliged to leave the field they are in dire need of workers, and that unless they get help soon, the work in some of the departments must greatly suffer, or be entirely abandoned, which would mean that much labor and expense applied to this work will be lost.

Their greatest need at present is teachers. When we stop to consider that they have in their charge nearly a thousand boys and girls, many of whom have already confessed their Savior and become members of the body of Christ, and are our own brethren and sisters, who are eagerly waiting each day to have the way of life taught them more perfectly, and that since this cannot be done because they have no one to teach them, the missionaries must see the seed sown choked out by the weeds of wickedness and ignorance and these precious souls, for whom they prayed and labored so earnestly, drift back again into superstition and wretchedness, and they are powerless to prevent it; and then they remember the many young, hearty, gifted, devoted brethren and sisters in America, living in luxury, ease and with apparent unconcern as to the work of the foreign field, is it any wonder that their hearts sink with discouragement and they feel at times, as Bro. Kessler writes, "like giving up and joining the general contentment in America?"

But we are glad that our dear brethren and sisters in India have many encouragements and blessed experiences to report which cheer them in their arduous labors and help them to glorify God in all their trials. But, brethren and sisters, let us awake to the real need of India and go or send to help them, and thus fulfill the Savior's command and reap a Savior's reward.

Besides workers, the mission is in much need of money. The expenses incurred by the necessity of Bro. and Sister Detweiler's going to the Himalaya mountains with the hope of regaining health, and when that failed, coming to America, were heavy, and just at this time when the Board had not fully recovered from the loss entailed in the

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bank failure much of the money contributed during the past six months having been used to pay protested drafts, the India mission has suffered much for the lack of funds; their building work was about entirely stopped. Are there not a number of brethren in America who are willing, after counting over the bountiful harvest with which God has just blessed you, to send a hundred dollars each and others smaller amounts to the Mennonite Mission, Dhantari, Central Provinces, India, or to the Mennonite Evangelizing & Benevolent Board, Elkhart, Ind., who will forward your contributions to the place for which they are intended? Possibly some would be willing to pay the expenses of Bro. and Sister Detweiler's trip to America. Let us do something, brethren, and God has promised to reward and bless, even in this life, all who in any way sacrifice aught for him and his cause. Mark 10:29, 30.

PERSONAL MENTION.

Bro. Moses Brenneman of Elida, Ohio, preached a missionary sermon at the Zion M. H. near Bluffton, Ohio, on Sunday, July 31st.

Bro. L. J. Lehman of Cullom, Ill., returned to his home on July 29th, from a week's visit to the churches at Fisher and Arthur, Ill.

The brethren Theodore Forry and Moses Stauffer of Stony Brook, York Co., Pa., conducted a harvest meeting at the Byerland M. H., Lancaster Co., Pa., on July 21st.

Bro. Yereimian has been spending several weeks in the Central Provinces (India), seeing the medical work and helping for the time our friends, the Ressler's, of the Mennonite mission there.—Gospel Messenger.

The brethren J. K. Gerig and Eli Lantz, of the Defenceless Mennonite Brethren, recently held a series of meetings at Waldo, Ill., during which thirty-eight persons confessed Christ and were added to the church by water baptism.

Bro. Noah H. Mack of New Holland, Pa., filled an appointment at the Farmersville schoolhouse on Saturday evening, July 30th. His line of thought was based on the words of the apostle Paul in 2 Cor. 10:5—"Bringing into captivity every thought to the obedience of Christ."

Bro. Samuel Yoder of Elkhart, writes from Colorado Springs, Colo., in a glowing manner of the grand scenery, healthful climate and exhilarating environments of the Rocky mountain region. He is spending some time with his daughter, who resides at that place.

Bro. D. F. Jantzen, former editor of the "Mennonitische Rundschau," but now a member of the faculty in the Central Menno-

nite College, Bluffton, O., delivered a temperance lecture at Berne, Ind., Aug. 3d. The occasion was the monthly meeting of the Mennonite Temperance Society of that place.

Bro. Peter Unzicker of Cullom, Ill., stopped at Elkhart on Aug. 2d, and gave us a pleasant call at the office. Bro. Unzicker had spent Sunday at Goodland, Ind., and was on his way to Goshen to spend a few days with Bro. Noah Grabill before continuing his journey to Kent Co., Mich., and possibly Oscoda Co., also.

Bish. Samuel Leatherman of Line Lexington, Bucks Co., Pa., is now in his ninetieth year and while he is unable to preach any longer, he still is a regular attendant at the services. He has served the church as a minister since 1843, or for more than sixty years. His interest in the church and her prosperity is still keen and his presence at the services is an inspiration and encourages those on whom rests the burden of the work, to press on and continue to faithfully labor in the Master's cause. May the Lord bless our aged brother and fellow-laborer and give him grace to spend his remaining days on earth in contentment and peace.

For the Herald of Truth.

CONFERENCES.

By Daniel Kauffman.

III. (Conclusion.)

The Mennonite General Conference.—This stands as one of the most important organizations in the church in recent years. Whatever may have been the causes, the custom of the brethren to come together from far and near to discuss questions of vital concern to the whole brotherhood fell into disuse during the last few centuries. In the days of Grebel and Denck and Menno Simon, these gatherings were frequent and largely attended. That the church in America has lost much because there has been no general body to give voice to the doctrines and aims of the whole church, is doubted by very few. Had there been a vigorous central organization which would have called together the leading ministers of the church from time to time, there would have been more uniformity of doctrine and rules throughout the brotherhood, more love and union in a common cause, a greater power in combined Christian work, more thorough indoctrination of the membership in general, more aggressive Christian work, and fewer church quarrels and schisms to be ashamed of.

Our weakness in not having a General Conference has long been recognized by many of our most earnest and far-seeing ministers. In the early sixties, Bish. Martin Burkholder of Virginia started on a trip to Canada in the interest of a General Conference. The Herald of Truth lifted its voice in favor of one, almost from the beginning of its publication. There were reasons given editorially, besides some of the ablest writers in the church contributed to its columns on the subject.

But great movements are usually slow. Thus it took one generation to prepare the next for a General Conference. During the past ten years, sentiment in favor of immediate action grew very rapidly, so that by November 1897, representatives from ten out of fifteen conferences met near Elida,

Ohio, in a preliminary General Conference meeting. It was a notable gathering. J. N. Durr of Woodstock, Pa., was chosen moderator, and there were also two English and two German secretaries appointed. The main question considered was, In the light of present circumstances is it advisable to call a General Conference? After a full and free discussion it was decided (nearly unanimously) that a General Conference should be called. An address to the brotherhood in the United States and Canada was approved and sent forth by the meeting, stating the need of such a conference, the advantages to be derived from the same, and inviting the whole brotherhood to join in its support.

Since then, three General Conferences have been held: one at Wakarusa, Ind., in 1898, one at Sterling, Ill., in 1900, and one at Elida, Ohio, in 1902. Each of these meetings was marked for deep spiritual interest manifested by those who attended, and for the bond of fraternal charity that held them together. It is harder for the enemy of souls to sow seeds of discord and contention among those who came under the influence of the General Conference than it was before. We understand one another better, our bond of sympathy is stronger, and our love for the cause is correspondingly greater.

The General Conference has been instrumental in furthering the cause of missions, has stimulated the work of the Evangelizing Board, encouraged charitable work, helped to bring into existence a satisfactory church hymnal, voiced the position of the church on questions of church doctrine, and in other ways has been a means of furthering the cause. What the future of this organization may be, God alone can tell.

Some say that the work of the General Conference is hindered because of opposition. Possibly. But here is another way of looking at things. Every opposition that comes up has the effect of making the supporters of it more thoughtful, and many rocks of stumbling can be avoided, that might not have been avoided in the absence of opposition. That the aims and purposes of the General Conference have been misrepresented by some who were not friendly to the cause, there can be no doubt. That there are some who conscientiously oppose it because they do not believe it for the best, is beyond dispute. That there are many who doubt the wisdom of it, and even oppose it, because they have never come in touch with it, is the sincere conviction of many who have attended it, have been helped by its influence, and know it to be strengthening and unifying. God grant that the day may not be far distant when all of us who agree in doctrine may be more closely welded together than we have ever been before, and that in the spirit of brotherly love and brotherly equality we may have many more opportunities of meeting together from far and near, and discuss in the capacity of "a multitude of counsellors" the general questions which vitally concern the whole church.

WHAT A CONFERENCE SHOULD BE.

The word "conference" suggests the purpose. It is a meeting to CONFER. Its primary object is for those who are interested in a common cause to lay their heads together in common council upon questions of interest and importance. It should not be regarded as a place for visiting. Its work should not be arranged with a view to entertaining the crowd. It is no disgrace for a conference to be dull to a mere curiosity seeker. It is no place for oratory. It is not very profitable for us if we are moved to go

by a sheer sense of duty. While it should be conducted "decently and in order," an air of formalism kills the spirit of the meeting.

Three things should govern us in conference work: (1) There are questions confronting us of vital interest to the cause, and we want to learn all we can about these questions. Hence we will attend all conferences it is possible for us to attend. (2) "Let all things be done decently and in order." Hence in conference work there must be organization in the meeting and system in the work. (3) "Where the spirit of the Lord is, there is liberty." Hence we should speak and labor as the Spirit moves. With these points kept steadily in view, a conference cannot help but be interesting, entertaining, profitable, and soul-inspiring. People who come to meetings of this kind are, as a rule, interested persons seeking light, rather than light-minded curiosity seekers. When attracted from proper motives, the larger the crowd the better.

CONCERNING OUR COMING CONFERENCES.

Already the announcements of fall conferences are beginning to appear. That God may so overrule that these meetings may be conducted in the light of heavenly wisdom, let us ever pray. Let us remember that we come together TO CONFER upon important questions, and only as we seek divine guidance in our deliberations can we expect our conclusions to be satisfactory to God as well as to ourselves. As co-workers togetherness in the vineyard of the Lord, let us not "neglect the assembling of ourselves together as the manner of some is"; and when once together, may our conclusions be scriptural, fearless, and practical.

Versailles, Mo.

For the Herald of Truth.

THE CHRISTIAN WOMAN'S VEIL.

By S. F. Coffman.

I.

All men, everywhere, have the privilege of knowing the great Divinity who has conceived, framed and formed the place of man's habitation, and can not but fear him because of his greatness, for he is great in power, in love, and terrible in his wrath. Man's first knowledge of God seems to come through his word, for God spoke to man first and told him of his place in creation. But those who know not the word may know God by the things which he has created. The power manifested in the world is so far superior to that of man that it is invariably attributed to the Deity; but we recognize Jehovah as our God, our Deity, because he is revealed to us in the word as the Creator.

Everything that God has made reveals himself and his purposes, and his designs are all wrought by this creation, just as the machine reveals the mind of the inventor and accomplishes his purposes. It is with this thought in mind that the apostle Paul writes to the Romans, saying, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." David says, "The heavens declare the glory of God, and the firmament sheweth his handiwork." Christ spoke in parables—drawing his spiritual lessons from the things which he himself created and established, proving that there are spiritual truths underlying the works of nature. Nor did he, in the few parables which he used, exhaust the rich mines of spiritual truths which are to be found in the midst

of the many wonderful works of God in nature.

The apostles in their writings often draw lessons from nature, and every day men are discovering some new application of spiritual truth which is suggested to them by some newly discovered law or process of nature. Thus man has learned and is still learning more of the mind and purpose of God by the things which he has made.

All nature is teeming with spiritual truths. Nature is built upon a spiritual foundation. No one will deny that the tabernacle of Moses was built upon spiritual principles; why not then the greater tabernacles which God has built, the world and these our bodies? If all the vessels and ordinances of the sanctuary were made after the pattern of things in heaven, are not also the wonderful things of nature which none but God created patterned after such things, which none but God can conceive? Yet the spiritual things are revealed to man by the Holy Spirit. "For what man knoweth the things of a man save the spirit of man that is in him? even so the things of God knoweth no man but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." 1 Cor. 2:11, 12.

By his Spirit the firmaments above and below speak to us; the sun, moon and stars have their spiritual significations; the clouds and rain and rainbow, day and night, summer and winter, fishes, fowls and beasts of the field, earth and sea, the ox and the ass, sheep and goats, flowers, grass and trees, springs, rivers, wells and cisterns, pitchers, pots, caldrons, skins, garments of various colors and fabrics, bread and meat, tables, beds, staves, girdles, sandals, turbans, and innumerable articles and substances with which man has to do, all have their spiritual lessons with which the most of us are familiar, because the Spirit has taught us their meaning. If these things, so insignificant, are so full of spiritual truths, then, surely there must be the most sublime truth to be discovered and proclaimed in the noblest of all of God's creation, in MAN and WOMAN.

The explicit instruction to Moses concerning the tabernacle was, "And look that thou shewed thee in the mount." Ex. 25:40. The apostle Paul says that the sanctuary and vessels thereof are the "pattern of things in heaven." Heb. 9:23. When man was created, a heavenly pattern was also used. Man bears not the image of angels, nor of any other creature in or out of heaven. When the Creator was ready to finish his great work of fashioning a world, he said, "Let us make man in our image, after our likeness." So God created man in his own image, in the image of God created he them; male and female created he them." Gen. 1:26, 27. We have then in mankind the emblems of the highest order of heavenly beings and consequently the greatest spiritual truths are revealed in them. Indeed, the very member of the human body is itself a spiritual symbol. The head, the eye, the ear, the tongue, the hands and feet, and the body, as a whole, related to the head.

Man alone can not fully represent God in all his characteristics or attributes. He can represent God as a father and as a "head." He is a provider and protector; but God is also a cherisher and nourisher, in a peculiar sense, in which womanhood only can represent him. But it is in the sense of representing the family of God, which is composed of the father and mother and children, or the Son and his Bride of Redemption, that both

the man and the woman are required in their peculiar relationship as husband and wife, to portray the glorious mystery of God to the world. (To be continued.)

Vineland, Ont.

WHO FOLLOWS?

The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar—
Who follows in his train?
Who best can drink his cup of woe,
Triumphant over pain,
Who patient bears his cross below,
He follows in his train.

That martyr first, whose eagle eye
Could pierce beyond the grave;
Who saw his Master in the sky,
And called on him to save;
Like him, with pardon on his tongue,
In midst of mortal pain,
He pray'd for them that did the wrong—
Who follows in his train?

A noble band, the chosen few,
On whom the Spirit came,
Twelve valiant saints, their hope they knew
And mocked the torch of flame;
They met the tyrant's brandish'd steel,
The lion's gory mane,
They bow'd their necks the stroke to feel—
Who follows in his train?

A noble army, men and boys,
The matron and the maid,
Around the throne of God rejoice,
In robes of light array'd,
They'd climb'd the steep ascent of heav'n
Thro' peril, toil, and pain;
O God, to us may grace be giv'n
To follow in his train. —Sel.

For the Herald of Truth.

SELF-DENIAL.

By R. J. Heatwole.

"If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke 9:23.

In this life men are in pursuit of two objects, i. e. money and happiness. Money is certainly a much needed article of exchange and it can be said that we can purchase almost anything and everything with it except happiness. It can furthermore be said that it can be used as a passport to every country except heaven. We all need money and all try to obtain it, but it seems to me that everybody is just as desirous to obtain happiness; but neither money or happiness can be obtained without self-denial. The only way to be truly happy is to so direct our lives that those with whom we come in contact will be made happy. And in order that this may be accomplished, self must be kept out of sight. We need daily to practice self-denial, for Jesus tells us that in this way only can we be his disciples. I am often made to think of our dear brethren and sisters who make the sacrifice of friends, home and money, and go out into the mission field to labor for the Master. Theirs is a work of self-denial; and yet, in it, they find great happiness.

May the Lord give us the true spirit of consecration and help us to say:

"Less of self and more of thee;
Yea, none of self and all of thee."

Windom, Kan.

It is pretty difficult to imagine Jesus shouldering a musket and marching to the battle's front. The advocates of war must declare that he would do so, or that there are some instances in which we should not follow his example.

HERALD OF TRUTH.

Thursday, August 11, 1904.

D. H. BENDER, EDITOR.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year: Rundschau and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
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CORRESPONDENCE.

Trousdale, Kan., Aug. 2, 1904.—A greeting to all the brethren and sisters in Christ Jesus. On July 31 D. D. Zook preached to a large audience at the Pennsylvania M. H. from the first Psalm, showing very clearly how an innocent person can drift little by little into gross sins. We are now blessed in hearing much of God's truth in a series of meetings, conducted by Bro. Driver of Missouri at the above named place.

L. S. G.

Shoff, Pa., Aug. 2, 1904.—The blessing of God be with you all. On the 21st of July we had our harvest-home meeting at the Riverland M. H. Bro. Moses Stauffer and Bro. Theodore Forry of Stony Brook, York

HERALD OF TRUTH.

Co., Pa., came over to visit our bishop and took part in the service. Bro. Forry took for his text, "Hitherto hath the Lord helped us."

Our aged deacon, Bro. Samuel Shank, has passed away. It has been decided to ordain both a deacon and a minister in our district. Bro. John B. Harnish is getting old and requests that a minister be ordained. Votes will be taken at our next meeting. (Please report the result of the ordinations.—Ed.)

* * *

Aurora, Ore., Aug. 1, 1904.—Greeting in Jesus' name to all Herald readers:—The Sunday school and church services were well attended at Hopewell yesterday, and we rejoice again that two more souls were added to the church at the above named place, one by baptism and one by letter. Bro. Moses D. Evers of Elmira, Ore., was with us at this meeting, having stopped on his way home from Nampa, Idaho. Bish. Eli Bontrager of North Dakota preached an interesting sermon on Monday evening, July 25th, at the home of Bish. Jonas Kaufman. The meeting was well attended and all seemed edified. Come again, brother, and others do likewise.

Weather is very dry in our valley. Threshing machines are beginning to do work, but crops are not extra good on account of the extremely dry season. May the Lord bless the editor and all the readers.

J. D. Mishler.

* * *

From Wellman, Iowa.—May the peace which passeth all understanding rest upon and abide with us. Instruction meeting was held at the West Union M. H. on July 30th, and on the Sunday following baptismal services were held, at which time fifteen young souls were received into the church by water baptism, Bro. Christian Weyre officiating. The brother chose for his text Acts 2:41—"Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls." We pray that these young souls may be vessels meet for the Master's use.

In our last young people's meeting we considered "The life of Elijah" and found it very interesting and edifying. Our next topic will be, "The life of Elisha." May God bless every effort put forth for the furtherance of his cause.

Cor.

* * *

Farmersville, Pa., July 31, 1904.—Dear readers of the Herald, Greeting.—The precious old story was again proclaimed from the pulpit at Groffsdale this forenoon by Bro. Israel Good from John 1:29—"Behold the Lamb of God." This text will not soon be forgotten, as it is the first given to us at this place by our Bro. Good. May God richly bless dear Bro. and Sister Good in their new calling, that they may be the means of bringing many souls from darkness into the marvelous light. On July 10th Bro. Isaiah Witmer spoke to us from Eph. 2:8, 9. Instruction meeting was held this morning before the regular service and, God willing, they shall meet again in two weeks. God bless the dear young souls who have recently confessed him. Our harvest meeting, the Lord willing, will be held at Metzler's in the afternoon of Aug. 27, 1904. The grace of our Lord Jesus Christ be with us ever more.

Lizzie M. Wenger.

If the few are called to the work of preaching, all are summoned to Christian living. Gospel preaching and godly lives mean glorious results for God and for humanity.—"The Presbyterian."

August 11,

QUERY DEPARTMENT.

Correction.—In Bro. Shoemaker's answer to S. B. Wenger's query, referring to Christ's words in John 13:18, the types make Bro. S. say: "I do expect you all to be either happy or obedient," when he meant to say: "I do not expect you all to be either happy or obedient"; for Jesus knew that Judas was a traitor and so could neither be happy or obedient.

For the Herald of Truth.

A PECULIAR PEOPLE.

By Oliver H. Zook.

I.

INTRODUCTION.

There are some things in God's word that are difficult for us to understand and on which the opinions of people are very different, but when we have a "Thus saith the Lord" on anything, then it is our Christian duty to simply believe it and do it without any questioning or arguing about it.

When Jesus said concerning foot-washing at communion services, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet" (John 13:14), he simply meant that when we observe the one ordinance, communion, we are to observe the other ordinance, foot-washing, also, the one being as important as the other.

When Jesus said, "A new commandment I give unto you, that ye love one another" (John 13:34), he meant that under all circumstances we must love one another, or else we are breaking one of his commandments, which of course is sin.

And so it is in every case; when the Lord speaks we ought to apply ourselves to the command, and not the command to us. Now we believe and are taught in God's word that "all scripture is given by inspiration of God," etc. (2 Tim. 3:16); and if so, then we must conclude that whether it was Christ, Paul, John, Peter or any other apostle that wrote the scripture, God gave the inspiration, guided the writer, supplied the words, and made the commandments, and our part is to accept it as such and apply it to our lives.

Now we might ask the question, Why is it that so many people so often refuse to do things that are really sound Bible doctrine—God's direct commands? Is it because they honestly do not understand the word? Or is it because it takes too great a sacrifice or goes too hard against the stubborn will? According to God's word, there is only one way in which we can be saved, and that is by making an unconditional surrender of our will to God.

Really this is all we can do, and, thank God, it is all that is required. It is not that we are worthy, or that our morality can atone for our sins, for all these things are as filthy rags before the pure, righteous God. Many, many times in the past few years our mind has been drawn to Tit. 2:13, 14—"Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works," and also to 1 Pet. 2:9—"But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people," etc.

This "peculiar people" has been a matter of considerable study to me and by prayer to God and the guidance of the Holy Spirit, I have received some light on this subject. That God wants us to be peculiar is far be-

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yond question, and by permission of the editor and guidance from the Lord, I will follow this article with four others in which I shall try to put in the simplest way and language some of the ways and manner in which the Lord wants us to be "a peculiar people."

I am fully persuaded that we as a Mennonite people need instruction along this line, and while I feel my weakness and inability greatly and know that there are others who could handle this subject with much more ability, yet I feel to press on and give the message the Lord gives to me and send it out to be approved or rejected, read or unread. I will meekly leave the results with Him, hoping, however, that if in this as well as the following articles anything should be said that is not in accordance with God's word, those who notice the mistake will kindly correct it, so that through weakness a false doctrine may not be sent out, for I remember with fear and trembling the awful declaration in Rev. 22:19.

May God give us grace to be true, live true, and write the truth, is our earnest prayer.

Allensville, Pa.

AN OPEN LETTER.

Addressed to Ford Fisher, Pastor of the People's Pulpit.

(The following is an extract of a letter printed in the Cleveland Leader of April 25, 1904. It tells its own story and we believe the excellent thoughts presented by Bro. Horsch will be both interesting and helpful to our readers.—Ed.)

Dear Sir—I have heard your sermon on the subject, "Is there a Personal God?" and have concluded to inform you as to the impression it has made on me, as one of your audience.

The object of your sermon was to demonstrate that "God" means "good," and that "good" is not a personal being. You have told your audience that whenever you pronounce the word God, what you really mean is "good." God, according to your definition, is law, power, quality. You have said there can not be a personal God, because, as you see it, personality involves limitation. You have endeavored to ridicule certain teachings of the Bible, and have declared that it would never do to say in public what you really think about certain persons who still profess faith in the old book.

Now, although you deny the existence of a personal God, and hold that God is law, yet, to my surprise, you have addressed a prayer to God. I should, in fact, as soon propose to pray to wood and stone as to worship law. If there be not a personal God, then I should have to insist that to pray would be childish—quite unworthy of an intelligent man.

You say that personality means limitation. It is clear that this is true of human personality. But that personality, as applied to the living God, involves limitation, is not at all clear. The finite mind cannot comprehend God, yet it is evident that God is more than mere power or law. God is really God, a personal being, exercising volition and intention. If God were only law, power, quality, there would be no occasion for religion, except as a matter of sentiment. There would be no reality in it. The fatherhood of God, of which you spoke, is nothing more than a figure of speech, if God be merely another word for "good."

Permit me to say that I am a believer in the God of the Bible, and in spite of your

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ridicule let me assure you that I am not for a moment ashamed of my God. The God in whom I believe loves me and every man individually—a mere law could never love.

He hates sin with a perfect hatred and proposes to punish it—a mere power could not hate sin. My God is an immeasurable source of comfort and strength to me—just what I must have to bear me up under the difficulties of life. He is a God who hears my prayers and actually helps me, and who, after this time of preparation, will take me to himself. Is it not evident that my God and his word are to me and to all believers the greatest treasures imaginable? Is it possible that you seriously propose that we should bid adieu to the God of the Bible, in favor of unbelief? What can be your object in endeavoring to persuade the people of Cleveland that there is no personal God?

Your sermon has showed me again the terrible hollowness and emptiness of unbelief. "There is nothing in it," except despair, as you have yourself partly admitted.

In conclusion let me say that I have written this in all sincerity, not by any means for the sake of criticism or argument. These things are far too weighty to trifle with or make light of. On the ground of your statement that you are a seeker after the truth, I believe you will accept this letter in a kindly spirit, as it has been written.

Sincerely yours,

JOHN HORSCH.

No. 101 University Street.

For the Herald of Truth.

WHY SUCH A LACK OF MINISTERS?

By J. M. Shenk.

"Is there not a cause?" 1 Sam. 17:29.

I notice in a recent number of the Herald a strong plea for more laborers. Another writer in a later number says, "The one great weakness of the Mennonite church seems to be a lack of laborers." And still a little later a conference resolution considers the number of laborers inadequate to the work and advises the ordination of those who have the scriptural qualifications. The same confession has been made many times at our conferences East and West, and the question naturally arises, "Is there not a cause?"

Surely there must be a cause, and the importance of the matter demands a prayerful and sincere examination of the subject. It is to be feared that we as a church have somehow been led to adopt and practice a custom in the ordination of ministers that is in reality limiting "the Holy One of Israel." We take the voice of the church for a minister or ministers as the case may be, but we limit the number before the votes are taken to perhaps one or two; and if after a careful examination of the candidates we have more than the limited number of faithful men who would be "able to teach others also," we make use of the lot to thin out the number; and the rejected ones must close their ears to the many appeals for help, for "how shall they preach except they be sent?" Thus in many places the church is going down, and many souls are lost to the church and to heaven, because there is no one to send to build up the believers and gather the unsaved into the fold of Christ. Brethren, here is a responsibility too great to pass by lightly. I believe it is a duty which we owe to God, to the church of Christ and to an unsaved world, that we ordain to the work those having the scriptural qualifications, who are willing to take upon themselves the work to which they are called. How the

words of our Savior keep ringing in our ears, "The harvest truly is plenteous, but the laborers are few."

Never did those words have more meaning to us than they have at this present time. Oh, for a return of that zeal and earnest consecration which was manifested in our forefathers, notwithstanding the persecutions, trials and difficulties under which they had to labor! What great advantages we have over those who labored so faithfully during the great persecutions! How we should seek to improve the glorious opportunities which we have! How thankful we should be for the liberty which we enjoy!

We should expect and be willing to be used of God not only to build up all of our present congregations, but to open new fields of labor, establish new missions here, and send more missionaries into the foreign fields. Is not this plainly God's blessed will? Most assuredly it is; and if our Christian parents are faithful in bringing up their children in the nurture and admonition of the Lord, and the church does her duty in assigning to them the work as the Spirit divideth to every man, God's will will be carried out and the church will be indeed a glorious church, and in the glory world would they that "turn many to righteousness shine as the stars forever and ever."

Elida, Ohio.

For the Herald of Truth.

FRUIT—BUDDEN LOW.

By D. S. Troyer.

In the same orchard with those fruitless cherry trees and apple trees, stands an apple tree that bears fruit. It is not only thrifty, smooth, well shaped, and a credit to the orchard, but bears one kind of good fruit always. The fruit is now ripening and the owner is pleased with such a tree. This tree was budded so low as to include all the wood above ground. I think this tree is a type of what the Christian should be, and really is, if he has been grafted into the spiritual olive tree. To be a Christian is to be spiritual; and to become spiritual we must be changed from the natural and become new creatures in Christ Jesus, then the fruit which we bring forth will prove our relationship with the Spirit. The fruit of the Spirit is: Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Gal. 5:22, 23. The fruit of the Spirit also is "goodness and righteousness and truth." Eph. 5:9. In Rom. 6:22 the apostle tells us that if we have become the servants of the Lord we have our fruit "unto holiness and the end everlasting life." These are positive statements; then how can we claim to be God's children if we are not loving toward God and our neighbors, have no joy nor delight in serving and praising God; do not live at peace with our fellow men; fail to exercise forbearance and patience toward the erring; not gentle and easy to be entreated when wronged; no goodness, kindness or friendliness toward others; our faith in God's word weak; instead of being meek we indulge in passion and anger; not temperate in all things; not denying all carnal and sensual gratifications; not quite truthful; still gratifying the carnal appetite in the use of tobacco and alcohol? Should this be true of our life we cannot claim to be consecrated children of God. "Do men gather grapes of thorns or figs of thistles?" "A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Matt. 7:18.

Millersburg, Ohio.

For the Herald of Truth.

HE COMFORTS.

Pa. 55:22.

By Wm. D. Fretz.

When sadness came upon me,
I called upon the Lord,
And healing soon he gave me
Within his blessed word.

I prayed to him for comfort,
And soon the answer came.
I knew that he was faithful
And ever just the same.

He sent his Holy Spirit
With healing in his wings,
And since with heavenly rapture
My heart his praises sings.

Thus my heart was filled with love,
Unselfish, pure and true.
And now with earnest faith and zeal
I strive his will to do.

Perkasie, Pa.

For the Herald of Truth.

FOOD FOR THOUGHT.

By J. Clayton Kolb.

"Preach the word; be instant in season, and out of season: reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine: but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:2-4.

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." Jas. 4:4.

"If the world hate you, ye know it hated me before it hated you. If ye were of the world the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:18, 19.

"For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries. Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you." 1 Peter 4:3, 4.

"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? * * * Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?" 1 Cor. 6:1, 7.

"I will, therefore, that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner, also, that women adorn themselves in modest apparel with shamefastness and sobriety: not with braided hair, or gold, or pearls, or costly array: but (which becometh women professing godliness) with good works." 1 Tim. 2:8-10.

"Judge in yourselves: it is comely that a woman pray unto God uncovered?" 1 Cor. 11:13.

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken." Jer. 6:16, 17.

"Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever. That this

is a rebellious people, lying children, children that will not hear the law of the Lord. Which say to the seers, See not, and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy unto us deceits; get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us." Isa. 30:8-11.

"He that is unjust let him be unjust still, and he which is filthy let him be filthy still, and he that is righteous let him be righteous still, and he that is holy let him be holy still. And, behold, I come quickly, and my reward is with me to give every man according as his work shall be." Rev. 22:11, 12.

Spring City, Pa.

For the Herald of Truth.

"I CAN DO AS I PLEASE."

By a Sister.

These are words so often heard, and from all classes of people, from the rich and from the poor, the high and the low, from the millionaire to the country tramp.

Recently a man stood opposite the house of an advocate of temperance and in sight of the lady of the home, took from his pocket a flask of whisky and drank it, just in order to show her that he could do as he pleased. Many say, Am I not my own master? No, you are not your own master, you are serving either God or Satan, and in neither case can you do as you please. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether sin unto death, or of obedience unto righteousness?" Rom. 6:16.

Serving the Lord is obeying him. The question must never be, Will it please myself? but, Will it please God? We should search the Bible to know his will in all things, for "know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19, 20. Not our own—bought with a price, a price more precious far than all the gold and silver which many hold so dear! Wonderful price! The blood of the Lord Jesus Christ which cleanses us from all unrighteousness. If these bodies have been cleansed, and Christ has taken possession of our hearts, selfish pleasure will be lost in the intense longing to please him who hath brought us out of darkness into his marvelous light. "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light." Eph. 5:8. Are you letting your light so shine before men that they may see your good works and glorify your Father in heaven? Can your companions see by your walk and conduct, can they hear by your conversation that you have been with Jesus? Is your conversation honest among them? For so is the will of God that by well-doing ye put to silence the ignorance of foolish men.

To say, I will do as I please, often means to go after the lust of the flesh, the lust of the eye and the pride of life, while all around us are the poor, the weary, the sad, the lonely, the bereaved, the fallen, from whom all hope has fled. Has not the Spirit said to you, Go, speak to that friend about her soul? Have you personally asked her to accept the Lord Jesus as her Savior? Has the Spirit said, Go to that lonely old man or woman and sing or read, that they may be cheered by your bright presence and your cheerful voice? Have you gone, or have you preferred to spend your time and use your

voice in some social gathering? Did you visit your sick friend or neighbor, or were you afraid they would ask you to pray, or desire to speak about spiritual things, and you would rather be where you could speak about worldly things? Possibly there is a miserable hovel where a woman, your sister by creation, is almost hopelessly struggling to maintain an existence. Have you obeyed the voice of the Spirit to go down and help her, or have you gathered your dainty skirts about you and turned the other way because you pleased to live a life of luxury and ease? Did the Spirit bid you bear the tidings of peace and salvation to the fallen, lift them up, tell that Christ saves to the uttermost; tell them of the love whose depth cannot be fathomed, of the peace which passeth knowledge; tell them the wondrous story of what Jesus has done for you, and that he came to save such as they, and have you, oh, have you done it? There is a day coming when we shall not do as we please; the day is fast approaching when we must appear before the judgment bar of God and give an account of the deeds done in the body. Then if we are among those who have been washed in the blood of the Lamb, and can claim his righteousness and his sanctification, happy and blessed are we. But if we have been living according to our own pleasure, woe unto us. God grant that we may be able to truthfully say with Paul, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."

Ephrata, Pa.

For the Herald of Truth.

ASHAMED OF JESUS.

By H. G. Anglemoyer.

In these days of peril and deception God is preparing a pure people for the reception of his Son, who when the last trumpet shall sound shall return to the earth again and take unto himself those whom he has prepared. This prepared company of saints is in fulfillment of the prophecy of Daniel: "Many shall be purified, and made white, and tried." Dan. 12:10. These are not ashamed of Jesus, but acknowledge him before the world. Many profess to be Christians, and yet are ashamed of Jesus, yea, they would blush to make mention of his name outside of their religious society. These are very likely to frequent places of amusement where it would be mortifying for them to acknowledge themselves as the followers of Christ.

Jesus was not ashamed of poor, sinful humanity, but came down into this world where sin and iniquity did abound, to deliver mankind from the curse of sin and its blighting influence. When there was no eye to pity, no arm to save, and no one to comfort, Jesus came and shed his blood and gave his life to redeem us and win us back to God, that we should live no longer in sin.

God is well pleased with the lives of his saints, wherefore he is not ashamed to be called their God, for he hath prepared for them a city. Heb. 11:16. We have no reason to be ashamed of Jesus, but Jesus would have a just reason to be ashamed of us. Listen to the words of the Savior speaking of those who are ashamed of him, "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his glory, and in his Father's, and of the holy angels." Luke 9:26. Multitudes of professors will be at the judgment seat of Christ

and in the presence of the holy angels, expecting Jesus to acknowledge them as his followers, but Jesus will be ashamed of them and they will plead their case to no avail. Many will be the lame excuses and the useless pleadings to be remembered for some self-righteous deeds which they had done while upon earth. But to their horror they will hear Jesus proclaim, "I know ye not." Excuses and self-righteous deeds will not suffice in that day, All of God's word, and they will be reminded of the fact that Jesus had previously warned them, saying, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven; but whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matt. 10:32, 33. God will give grace to all to confess Jesus before men. Some have been tempted to be ashamed to confess Jesus and his wonder-working power in their testimonies. Dear souls, let us declare all of his goodness, both in the healing of our souls and of our bodies. "Cry out and shout, thou inhabitants of Zion; for great is the Holy One of Israel in the midst of thee." Isa. 12:6.

By yielding to the tempter on this line there is danger of losing the grace we already have, and of becoming castaways. When you are being tempted to be ashamed of Jesus in your testimony you should resist the devil, and remember the declaration in Rev. 12:11, "And they overcame him by the blood of the Lamb, and by the word of their testimony."

Jesus wants us to confess him in our homes, before our children, our parents, brothers and sisters; before our neighbors, in our work shops, or wherever we may be. Paul was not ashamed of Jesus, nor of his gospel. "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." Rom. 1:16. Even though he was a prisoner in chains for the cause of Christ, he was still not ashamed of him. "For the which cause I also suffer these things, nevertheless I am not ashamed." 2 Tim. 1:12.

Real faith in Christ Jesus will cause us to confess him in this life at every opportunity. The scripture says, "Whosoever believeth on him shall not be ashamed." Are you ashamed of Jesus, of his saints, or of his doctrine? Some like to assemble with God's people, and listen to the word, and while in the assembly of the saints they dress like unto them, but when they return to their homes and mingle with their worldly friends, their dress is changed accordingly so as to take away the reproach of the world. This is grievous to God, and dishonoring the cause. Jesus will surely be ashamed of all who are ashamed of him. God's people are brought up through tribulation, but "tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." Rom. 5:3-5.

"And now, little children, abide in him, that when he shall appear we may have confidence and not be ashamed before him at his coming." 1 John 2:28.

Silverdale, Pa.

AN INCIDENT.

Sitting back of me in a train were a mother and her promising boy. The conductor had punched the mother's ticket; and, as a ticket had not been provided for

the lad, the conductor, looking at the boy, politely said, "Is your boy under five, madam?"

"Yes," was the prompt reply.

The conductor moved on, and then I heard the youngster say, "Why, mamma, I am past six."

Instantly, with frowning face and a countenance blazing with wrath, the mother said, "Don't you ever contradict me again. I know what I am saying. If the conductor had heard you say that, he would have made me pay half-fare for you. Don't you ever say again on the train that you are past six. If you do, I'll whip you when we get home."

The boy was still thoughtful for a moment. Then I heard him say, "But mamma, I am past six." A slap followed; the child cried; the mother looked like a tempest; and I fairly boiled with indignation.

It is just an incident on a railroad train, yet possibly one that will be more harmful to a boy morally than an ordinary railroad accident might have been to him physically. One such experience in a boy's life may mar his personal sin.

She lied to the conductor's personal sin. She lied to the conductor's railroad; she abused her child. And all that to save one dollar and twenty-five cents, the price of a half-fare ticket from New York to Philadelphia. May God pity the boy and forgive the mother.—"Interior."

SUNDAY SCHOOL CONFERENCE.

The Ohio Sunday School Conference will be held Aug. 17, 18 and 19, in Champaign Co., Ohio, in a grove about three miles south of West Liberty on the line. Those coming from the North over the Big Four or Ohio Central railroads via Bellefontaine can take the trolley car at Bellefontaine to West Liberty, or direct to the conference grounds. Those coming over the Erie, Panhandle or Big Four via Urbana can take the trolley at Urbana direct to the tent or to A. Mettler, West Liberty, O., who should also be notified of your coming, and conveyances will be provided.

CONFERENCE NOTICE.

The Lord willing, the S. S. Conference of the Northwestern Pennsylvania District will be held near Masontown, Pa., Aug. 23 and 24, 1904. The Church Conference will be held at the same place, Aug. 25th and 26th. The bishops and executive committee will meet at 10 a. m., Aug. 25th, to arrange the conference work. Card orders for reduced rates can be secured by writing to the secretary, David Lechone, by notifying Homer Defenbaugh or D. L. Durr, Masontown, Pa.

S. G. SHETLER, Sec.

SUNDAY SCHOOL CONFERENCE.

The Indiana and Michigan Sunday School Conference will be held Aug. 25 and 26, 1904, with the Holston congregation near Wakarusa, Ind. A cordial invitation is extended to all Sunday school workers to be present and to share in the blessedness of the Sunday school cause. Those coming by rail to Wakarusa will please write to Jacob Weldy, Wakarusa, Ind., who will see that proper arrangements are made to accommodate visitors.

CONFERENCE NOTICE.

The Missouri Conference will be held, the Lord willing, Aug. 25th and 26th, at Bethel M. H., near Garden City, Cass Co., Mo. The Sunday School Conference will be held at the same place on Aug. 27th and 28th. A special invitation is extended to the brotherhood to attend and help make these meetings an honor and story to God and to the church. Visitors will be met at the station by notifying either of the following brethren: C. S. Hauser, J. B. Yoder, A. H. Evers, at Garden City, Mo.

JOB C. DRIVER, Sec.

SUNDAY SCHOOL MEETING.

The fifth annual S. S. Meeting for Juniata and Snyder counties, Pa., will be held at the Lost Creek M. H., on Aug. 26th and 27th.

MARRIAGES.

Mininger-Kulp.—On July 27, 1904, at the home of the bride's parents in Danboro, Bucks Co., Pa., by Bish. Henry Housholder, Bro. Jacob Mininger, formerly of Philadelphia Mission, to Sister Hettie Kulp of Danboro, Pa. May the choicest blessings abide with them through life and may they prove faithful in the service of the Master. D.

DEATHS.

OBITUARY.

Pre. Isaac Chupp was born Jan. 9, 1858; died July 16, 1904, at Garnett, Anderson Co., Kan., aged 46 Y., 6 M., 7 D. He formerly resided at Gibson, Miss. Last January the fatal disease, consumption, set in and he gradually grew weaker; passing peacefully away on the morning of July 16th. A few hours before his departure he called his family around his bedside and bade them farewell, admonishing each one separately. He leaves a sorrowing widow, three sons and two daughters to mourn their loss. Funeral services were conducted on Sunday, July 17th, by Jonas D. Bontrager of Reno Co., Kan. The congregation felt their loss very keenly. May the Lord raise up another faithful one to take the vacant place.

Zook.—On April 18, 1904, near New Holland, Pa., of congestion of the brain and typhoid fever, John B., son of Ezra B. and May B. Zook, aged 2 Y., 29 D. He was sick for a few weeks, but was improving when he was taken with severe pains, and after sixteen hours of suffering, death relieved him. He was a great favorite, especially with his grandparents. May the Lord comfort the sorrowing parents and friends. Funeral services were conducted by John Beller and Gideon K. Stoltzfus.

Gearhart.—Isaac Gearhart was born July 3, 1817; died July 18, 1904, near Evendale, Pa., aged 87 Y., 15 D. He is survived by five sons and six daughters. His funeral was largely attended. Services by Solomon Graybill and Fro. Gilbert. J. M.

Landis.—Samuel Landis was born Oct. 22, 1820; died April 14, 1904, aged 83 Y., 5 M., 22 D. He is survived by three brothers and three sisters. May the Lord comfort the sorrowing friends. Funeral services near Evendale, Pa., by Spencer Beaver and John Bear. J. M.

Stimelling.—Julia, wife of David Stimelling, was born Dec. 6, 1863; died near Evendale, Pa., Aug. 18, 1904, aged 34 Y., 5 M., 28 D. She leaves a husband, three sisters and two brothers to mourn their loss; but they need not mourn as those who have no hope. Funeral services by Banks Winey and Fro. Mengle. J. M.

Hooley.—On July 30, 1904, near Garden City, Mo., John H., little son of Bro. and Sister Daniel Y. Hooley, aged 4 M., 4 D. Another little one gone to live with Jesus, who has said, "Suffer the children to come unto me." Funeral services by C. S. Hauser from Rom. 8:28. Buried on the 31st in the Clearfork cemetery. May God comfort those who mourn.

Schwartz.—On July 26, 1904, near Dalton, Ohio, of dropsy, Jacob Schwartz, aged 49 Y., 11 M., 23 D. He was unmarried and leaves to mourn his departure five brothers and seven sisters. Services on the 28th by C. N. Amstutz in the Old Sonnenberg church.

Ruff.—On July 11, 1904, in Wayne Co., Ohio, of a complication of diseases, Sister Elizabeth Ruff, aged 56 Y., 6 M., 3 D. She was born in Switzerland. She is survived by her surviving husband, five sons, two daughters, two sisters and several grandchildren. Funeral services at the home of D. Steiner, and at the Old Sonnenberg M. H., where Sister Ruff had her church home, by Jacob Nussbaum.

Sprunger.—On June 21, 1904, in Wayne Co., Ohio, of lung fever, Elmer, youngest son of Christian and Adel Sprunger, aged 1 Y., 6 M., 12 D. Funeral services on the 23d at the Sonnenberg M. H. by C. N. Amstutz and Jacob Nussbaum.

Mishler.—On July 12, 1904, at her home near Aurora, Oregon, of quick consumption, from which she suffered eleven weeks, Sister Mattie, daughter of Bish. J. D. and Mary Mishler, aged 19 Y., 11 M., 11 D. She was born in Lagrange Co., Ind., on Aug. 12, 1884. At the age of four years her parents took her to Oregon, and at the age of fifteen she was married and received into the Mennonite church. Sister Mattie was a faithful member of the Hope-well congregation, a worker in the church and in the home, who also will be greatly missed. She leaves father, mother, three brothers and one sister to mourn their loss, two brothers and five sisters having preceded her to the glory.

world; five of these were grown to manhood and womanhood and gave good evidence of having died in the Lord. The funeral was held in the Hopewell Mennonite M. H. and the services were conducted by Pre. Christian Garish of Albany, Oregon, in German, and by L. J. Yoder of the same place, in English. Her remains were laid to rest in the Hopewell Mennonite cemetery.

Reed—Elias W. Reed was born July 27, 1855, and died at his home near East Lewistown, Mahoning Co., Ohio, July 25, 1904; aged 48 yr., 11 m., 28 d. Bro. Reed was kicked on his breast by a horse about five weeks ago, from the effects of which he died after much suffering. He was married to Mary D. Blosser, who, with five daughters and three sons, survives him. One son preceded him to the spirit world. He also leaves four brothers and three sisters and many friends to mourn his early departure, but they can have the hope that their loss is his eternal gain. The funeral was held on the 28th, at the Midway M. H. The house was filled to overflowing with friends and neighbors to pay the last tribute of respect to one whom they loved and respected. His four brothers and also one sister, all of Elkhart Co., Ind., were present at his funeral. He was a member of the Mennonite church. Services were conducted by David S. Lehman, John Burkholder and Allen Rickert. Text, John 11:14. The family has the sympathy of many friends and neighbors in this sad hour.

Stahl—Fannie Stahl, daughter of Samuel Keim, was born in Somerset Co., Pa., Feb. 12, 1833; died near Elm Dale, Mich., July 24, 1904; aged 69 yr., 5 m., 12 d. She was united in marriage to Alexander Stahl in 1855. They moved to Michigan in 1866. Sister Stahl has been a faithful member of the Mennonite church for over forty years. She leaves a bereft husband, 6 sons, 2 daughters, 22 grandchildren and a host of friends to mourn their loss, but they mourn not as those that have no hope. Two sons preceded her to the spirit world. Funeral services at the Mennonite M. H. on the 26th, by Pre. Isaac Weaver of Bowen and Bish. Jacob P. Miller of White Cloud, from 2 Tim. 4:6, 8. A very large concourse of friends and neighbors had met to pay the last tribute of respect to one whom they loved. A Friend.

ITEMS.

M. Von Plevhe, the Russian minister of the interior, was assassinated in his carriage while on his way to consult with the Czar on July 28th. The assassin threw a bomb into his carriage, which completely wrecked the vehicle, frightfully mangled the body and injured a number of people who were near by. Minister Plevhe was considered the power behind the throne and the most influential royalist in the kingdom. He was blamed largely for the oppression of the common people, and this undoubtedly led to his assassination. The Czar, who lives in constant dread of the anarchists, was greatly shocked. The assassin was immediately arrested, but thus far has refused to divulge his name.

The famous volcano in Mexico, whose name has puzzled so many school boys, both in the pronunciation and in the spelling classes—Popocatepetl—is about to become more than a natural curiosity. A company of New York capitalists have purchased the mountain with a view to export its sulphur, which they hope to land in New York at \$48.00 per ton, thus competing with the Italian market.

There are 1,900 counties in China and four-fifths of these are almost entirely unprovided for with gospel preachers.

Russia has incurred the displeasure of both Germany and England by detaching their ships and holding them as prizes or giving them up on being threatened. The end of the war is not yet.

The demand for the Word of God is still on the increase. The British and Foreign Bible Society recently shipped nine tons of Bibles and portions of the Bible, printed in twenty-eight different languages, from its warehouses on one day.

An old man recently died of starvation at Zurich, Switzerland. After a close examination of his wretched room, wherein he lived and died, the

police found notes, stock shares and money to the amount of \$200,000. "Thou fool, this night thy soul shall be required of thee, then whose shall these things be?"

A noted Hindu makes an appeal through the columns of India papers to Hindu parents not to send their children to Christian schools; for, he says, the teaching they receive there sticks to them all through their lives. We are glad for this testimony.

A "boy preacher" is attracting much attention in Cornwall, England, and other places. He draws immense audiences when he preaches, and it is said by old Methodists that nothing like the interest and enthusiasm of the people to see and hear him has been witnessed for a century. The name of the young preacher is Kehelland. He began to preach at the age of fifteen.—The Mennonite.

REPORT FOR JULY 1904.

Mennonite Old People's Home, Rittman, Ohio.

RECEIVED.

Simon Greener, Wellersville, Ohio, \$2; D. C. Amatz, Rittman, Ohio, guardian for Katie Steinhart, \$1; M. E. B. B. Elkhart, Ind., \$12.25; Waldo Cong. Flanagan, Ill., \$30; M. S. Steiner, Columbus Grove, Ohio, interest, \$15; West Union Cong. Wellman, Iowa, \$9. Total, \$108.25.

D. C. Amatz, Rittman, O., cherries and apples;

C. Z. Yoder, Wellersville, Ohio, one bushel raspberries and dried apples; Mart. Rich, Rittman, O., 2 bushels cherries; Sunnyside Sewing Circle, Elkhart, Ind., one bed comforter; D. M. Yoder, Rittman, Ohio, apples; Three Sisters, Rittman, Ohio, one bushel cherries.

Gratefully acknowledged, J. G. WENGER.

MENNONITE ORPHANS' HOME.

Received during July 1904.

A. Brubaker, Seville, O., \$5; J. W. Kauffman, West Liberty, O., \$3; "Idaho," \$12.25; J. Putz, Chicago, Ill., \$1; Benj. Stoltzfus, West Liberty, O., \$5; Stella Kemp, Frankfort, Ky., \$4; Metamora, Ill., S. S., \$18.29; Lydia Bare, Oranogo, Mo., \$0.50; J. Y. King, Parnell, Iowa (collected), \$10.30; Flora Grimes, Springfield, O., \$2; West's S. S., Rockingham Co., Va., \$12.31; Louisa Snavely, Columbus Grove, O., \$25; Grace Krehnbluhl, West Liberty, O., \$8; No Name, West Liberty, O., \$2; West Union Cong., Iowa Co., Iowa, \$9; M. E. & B. B. Elkhart, Ind., \$5.35; from sale of milk, \$1.50. Total, \$118.50.

Chicago, Ill.—Rose Putz, clothing.

Kennard, O.—J. Kenagy, bedstead.

Napavine, Ind.—Isaiah Christopher, dried apples.

Bellefontaine, O.—D. S. Yoder, 50 pounds flour, gallon apple-butter.

Urbana, O.—J. R. Yoder, 100 pounds flour; L. Lantz, 50 pounds flour, cabbage; Joe. Warye, bedstead; E. J. Rhel, beans; Levi Kenagy, cabbage.

West Liberty, O.—Dan. C. Bailey, pair shoes;

D. Lapp, Ice; Sol. Warye, clothing, pickles; Oak Grove Cong., extension table; J. A. Kaufman, canned fruit, vegetables; Benj. Stoltzfus, worked four acres of hay; Aaron Yoder, pickles, dry goods, clothing, shoes; Albert Yoder, B. P. Umbel, cabbage; J. H. Plank, sack corn meal, beans; Moses Stutzman, dry goods, apples, soap; Partridge & Davis, bolt muslin.

At an all-day sewing held at the Home on July 27th, sixty-two of the sisters from Logan and Champlain counties were present and finished more than 70 pieces of children's clothing, and also donated the following: 54 pieces of clothing, 229 yards dry goods, several pairs shoes, fruit, vegetables, groceries, meat, canned fruit, oats, etc.

Number of children in the Home, 34.

Gratefully acknowledged.

West Liberty, O. A. METZLER, Supt.

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Published Weekly.

ELKHART, IND., THURSDAY, AUGUST 18, 1904.

Vol. XLI. No. 34.

EDITORIAL NOTES.

At Home.—Indirectly we learn that Bro. and Sister Detweiler landed safely in America and are now rooting happily at the home of Bro. A. R. Zook, Topeka, Ind., father of Sister Detweiler. We tried to reach Topeka by telephone before going to press, but failing to do so, we are unable to give our readers particulars concerning the journey home, but are glad to report that Sister Bertha is improved in health. We shall likely be able to give a fuller account next week.

Worry kills more men in a year than work wears out in ten. Read Psa. 42:5.

Nothing can separate us from God but sin. Therefore to conquer sin is to come into perfect union with Christ.

It is indeed important that you speak to men about God, but it is of infinitely greater importance that you speak to God about men.

Two persons were baptized and received into church fellowship by Bish. S. C. Miller at the Spring Valley M. H., McPherson Co., Kan., on July 24th.

Those interested in our India mission will find food for thought and cause for action in Bro. C. K. Hostetler's article in this issue of the Herald.

We feel assured that our readers will find Bro. Coffman's second article on "The Christian Woman's Veil," published in this issue of the Herald, full of interest and deep spiritual meaning, and yet written in a simple, comprehensible manner. Bro. Coffman follows this with four more articles on the same subject.

Referring to a recent editorial in the Herald on the "Statue of Christ in the Andes," we have been questioned as to whether we meant to commend the people of Argentina and Chile for setting up the statue. No. But we do commend the sensible, Christ-like manner in which they settled their national difficulties.

Our aged ministering brother, David Morrell, passed peacefully out of this life into the life beyond on Aug. 9th, at the home of his son-in-law, Bro. J. Z. Greenawalt, near Topeka, Ind. Bro. Morrell had been in failing health for several years and had spent some time at a sanitarium in Michigan

lately. He resided at Holden, Mo., for a number of years, but came back to spend his last days among his friends and with the congregation whom he served in a ministerial capacity years ago. A full obituary will appear in the Herald of Truth.

Missionary Organization. Read the article on this topic found in the Mission column of this week's issue of the Herald.

The idea of a centralized body that would be directly responsible for the work, is certainly in order and its establishment would fill a need, long felt by the missionaries at least, and would prevent many annoying complications that arise when a number of organizations attempt to do the same work in the same field. This, of course, would not necessarily exclude auxiliary organizations from assisting in the work, in fact, they would be almost indispensable in so large a field, but they should simply be helpers, under the supervision of the general board, and all funds received and disbursed should pass through the hands of the general board.

It is true, we have such a general body, the Mennonite Evangelizing and Benevolent Board, but its work is not direct and thorough enough under its present management, not that its officers are not faithful in the discharge of their duties, indeed they make many sacrifices and perform much arduous labor that the church in general knows nothing of and which comparatively few in the church would be willing to do, were they placed under similar circumstances; the truth is simply this, our mission work has grown to such an extent that it can no longer be properly done by persons who must do a number of other things at the same time.

Bro. Byers suggests a way out that is reasonable, sensible, and, we believe, practicable—appoint a brother whose sole work is to have charge of the mission interests of the church, and he will have all he can possibly do.

We are glad that the various organizations as they now exist in the church, and many individuals, are so nobly supporting the mission cause, but we believe that much more and better work could be done, were we better organized. Shall something practical be done?

The Bishop and the Saloon. Bishop Potter of the Episcopal church, New York City, recently declared that he was a "model" saloon

in the nation's metropolis. This saloon is to offer for sale only "pure liquors," together with such lighter beverages as lemonade and soda water, and furnish "decent" surroundings. His reasons for sanctioning such a drinking house, as given by himself, are, that since our government does license saloons and thus makes liquor-selling a legal business, and since the city contains so many disreputable drinking dens, an effort should be made to raise the business to a "moral" plane and establish it on a "respectable" basis. What an unreasonable, illogical, not to say immoral, unscriptural deduction!

True, if the law of the land and its interpretation were concordant with the law of God and its interpretation by the Son of God, and we were in absolute ignorance as to the effect of intoxicating beverages on the human family, such a line of reasoning might be considered. But in face of the preponderant, daily demonstration, that the saloon is the most demoralizing, subverting and damnable institution with which the moral and religious world must grapple in constant, deadly conflict, such a conclusion, to say the very least, is simply absurd. There would be just as much propriety to reason that since men will steal and pillage it should be done in a "moral" form; since murder is in the land, men should be taught to commit it in a "moral" way; or, since suicide is practiced, an effort should be made to have it performed in a "respectable" manner.

The liquor habit or the liquor traffic is generally, either directly or indirectly, responsible for nearly all the greater and many of the lesser crimes committed in the land to-day, not to speak of the suffering children, destitute homes and heart-broken wives and mothers who languish in the tyrant's wake.

Should it be possible to establish a "respectable" saloon amid "decent" surroundings, would that prevent the young men from visiting the lower dives after having come under the influence of an uncontrollable appetite in which the bestial in human nature conquers the better aspirations of the soul? In our opinion, such a saloon would only be one of Satan's strongest devices to start the better classes who might not go to a vulgar place, to love the cup and eventually lead them to debauchery, shame and ruin.

Taking into consideration that this aristocratic, millionaire bishop, who is known

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by the epithet, "The Apostle to the Gentiles," stated in his dedication speech that he belonged to a dozen clubs and societies, and that he did not blame the workman who was obliged to labor hard six or seven days in a week if he would "get drunk occasionally for relief," there may be natural and constitutional reasons why he should play such a desperate role in the melodrama of society's morals, the ministry's reputation and the church's character. He has either never attained to a very high degree of godliness and spirituality, or has fallen from grace. When a minister of the gospel stoops to the use of such demonic subterfuge, we feel justified to conclude that he is out of tune with the people, with his calling and with his God. May the Lord have mercy on him, and may his possibly well-meant attempt to make "respectable" an iniquitous business, become a weapon in the hands of God's faithful ones, with which death blows will be dealt to one of the greatest foes of man's prosperity and happiness—the saloon.

PERSONAL MENTION.

Business Manager James A. Bell spent some time in Chicago last week, transacting business for the House.

Bro. Oscar Hostetler of Emma, Ind., filled the regular appointment at Barker Street, Mich., on Sunday, July 31st.

Bro. George J. Lapp, after holding a series of meetings at Alpha, Jackson Co., Minn., left for North Dakota the last week in June.

Bro. L. J. Lehman of Cullom, Ill., recently visited in Jackson Co., Minn., and while there preached several sermons for the congregation at Alpha.

Bro. M. S. Steiner of Columbus Grove, Ohio, accompanied a number of land-seekers to Oscoda Co., Mich., during the last week in July. We understand about all purchased a piece of land.

Bro. Peter Unzicker of Cullom, Ill., spent last week in Elkhart Co., Ind., preaching at Middlebury, Clinton and Holdeman meeting-houses. On Aug. 11th he left Elkhart for White Cloud, Fairview and other points in Michigan.

Bro. J. A. Ressler writes (July 14th) that Sister Lina is making rapid progress in the study of the Hindi language, and while she was not yet so strong physically, she was able to care for the deaf and blind, to which work she appears to be especially adapted.

We received a pleasant call at our office on Aug. 8th from Phoebe Brenneman, daughter of Pre. Daniel Brenneman, and a Snyder sister, missionaries of the Mennonite Brethren in Christ denomination. The for-

mer expects to go as a missionary to Wuchow, China, in September. They were chaperoned by Sister A. C. Kolb.

At the time we received our last information from the members of the Mennonite Publishing Co. force now in the field, Bro. J. F. Funk was at Jansen, Neb., but was arranging for a tour through Kansas, Oklahoma and Texas, visiting the Russian congregations in company with Bro. P. W. Thiesen of Jansen, Neb. Bro. A. C. Kolb was then at Mountain Lake, Minn.

For the Herald of Truth. ENCOURAGEMENT FOR THE WORKERS IN INDIA.

C. K. Hostetler.

The pleading appeals that come from India for more workers seem to be falling on deaf ears. There is no one ready to go this year. Since the mission was established at Dhanbari, four out of ten (or 40 per cent) of the workers have been obliged to return to America. No other phase of the work is as discouraging as this. With the numbers growing less and no reinforcements in sight, the situation is, to say the least, disheartening. Who is to blame? Is the church growing cold? Is the Mission Board neglecting its duty? Do we forget to pray for more workers? Are the workers in the field in need of a trial like this? Where are the young men and women who read essays about mission work and sing, "I'll go where you want me to go, dear Lord"? Where are the consecrated, Spirit-filled disciples who are willing to leave all and follow the Master? Where are the seventy? Where may we look to find TWO? Those at the front may fall. Who will take their places? Where are the volunteers? Who is responsible? We might ask a hundred or more questions like the above and then wait in vain for an answer, unless each of us, individually, feel the responsibility to this cause. We are responsible. We are to blame. We should be willing to take their places. May God help us to feel our responsibility, to face our duty, obey God and go.

It will only take a few months to arrange for passage to India. Should God call any one who reads these lines, for service in India, let them make their convictions known. The Mennonite Evangelizing Board stands ready on short notice to arrange to send out qualified workers, but not before the Holy Spirit calls them. The most practical way to encourage those at the front is to send re-enforcements. Who will go?

A manual setting forth the conditions on which workers will be sent under the auspices of the Board will be mailed to any address. Inquiries or requests for copies of the manual should be addressed to C. K. Hostetler, Goshen, Ind. Let the church unitedly pray for the work, for workers and means, and God will honor his promises.

Orrville, Ohio.

For the Herald of Truth. THE CHRISTIAN WOMAN'S VEIL.

By S. F. Coffman.

In Genesis, the book of beginnings, we find the two separate beginnings of man and woman. Man's origin is in God; woman's origin is in man (Gen. 2:22). But, according to Gen. 1:27, both male and

female are of God (compare 1 Cor. 11:11, 12).

In the statement of Adam we find the true relationship which exists between man and wife. "This is now bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:23, 24).

The Old Testament is the book of concealed mysteries; the New Testament is the book of revealed mysteries (1 Pet. 1:10-12). By the New Testament Spirit we are able to understand the symbols of the old dispensation. By this Spirit the apostle Paul (in Eph. 5) takes up the theme of husband and wife and applies it spiritually to Christ and the church, closing with the remarkable quotation from Genesis, "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery, but I speak concerning Christ and the church" (Eph. 5:31, 32). He is not satisfied with this declaration alone, but states emphatically that the oneness of Christ and the church is as the oneness of man and wife. "For we are members of his body, of his flesh and of his bones" (Eph. 5:30).

But we need not take the testimony of the apostle Paul alone. John the Baptist, in testifying of himself that he was not the Christ, said, "He that hath the bride is the bridegroom. But the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled" (John 3:29). Jesus, also, in Matt. 9:15 and Luke 5:34, speaks of himself as the bridegroom. He uses the parables of "the great supper" and "the ten virgins" in a similar sense. The vision of the New Jerusalem, in Revelation, is also that of a bride, and she is distinctly called "the Lamb's wife."

Israel is "always spoken of as being the ' betrothed' of the Lord. 'Thy maker is thy husband' (Isa. 54:4). Also Jer. 3:14—'Turn, O backsliding children, for I am married unto you.' And in many other places the same idea is portrayed in the language of the scriptures. These facts go to prove that man and woman are spiritual symbols. Their relation as husband and wife has a deep, spiritual significance. It is only by properly living up to the ordinances of God, that man and woman can fully portray that which God has intended they should."

Another important fact to note, is that Adam is used as a type of Christ. He is the first Adam, the beginning of the "earthly family," while Jesus, the second Adam, is the beginning of the "heavenly family." The natural is the forerunner of the spiritual (see 1 Cor. 15:45-49). Also, as Eve is the mother of the children of this world, the church is the mother of the children of the kingdom of heaven or of eternal life (Gal. 4:26; see also context).

Even in the origin of woman we have a figure of the origin of the church. The woman was created because there was not in all creation a companion suitable for man (Gen. 2:20). She was then taken from man. Even as God, before the creation, had in mind the creation of man and his companion—woman—there was also in the divine plan the selection of the church for Christ, "according as he hath chosen us in him, before the foundation of the world," etc. (Eph. 1:4). Christ is as a "Lamb slain from the foundation of the world" (Rev. 13:8). "For of him and through him, and to him are all things" (Rom. 11:36). By the blood of

By S. E. Roth.

"Understand, therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiff-necked people."

This verse of scripture as well as the larger part of the chapter from which it is taken, gives us a very striking picture of ourselves.

If we look at our past life with an impartial mind, this chapter seems to be spoken to us directly instead of to Israel of olden times. If we substitute for "this good land," the privileges and blessings we enjoy through Christ Jesus our Lord, we need not change much in the context to make it fit all around. But when it comes to "stiff-necked people," many will say, that does not fit them; because of some imaginary or real virtue they possess, they think themselves better than others, as though God gave them all these numerous blessings because they deserved them. Some even go so far as to boast of their righteousness and infallibility (?), and when such scriptures as "there is none righteous," are quoted, they attempt to explain it in a way that it would mean some one else and not them. But "shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar" (Rom. 3:3, 4).

Such scriptures are indeed bitter pills to the self-righteous and the imaginary sanctified, would-be Christians, but they are none the less healthy to the soul if taken according to the directions given by the great Physician.

Then again there are others who reason like this: If we cannot attain to that perfection by our own efforts, then there is no use striving after it. And this is just as erroneous a position as the other, if not more so, for God demands holiness in his followers and commands them to be perfect (Matt. 5:48). Now what must we do to avoid both extremes, so as to be neither self-righteous nor remain in sin? We must put our trust in Christ and allow him to live and reign in us and his life shine through our lives in all that we do. We must accept the power of his blood shed for our salvation to be the cleansing of our souls. Then we will be filled with godly fear and will not need to fear man nor man's opinion; then we will neither exalt ourselves, nor debase ourselves, but will give the honor to Him to whom all honor and glory belongs; then when this corruptible body shall have put on incorruption, and mortality shall have been replaced by immortality, we shall assemble at Jesus' feet and know as we are known. Then those who exalted themselves here shall be debased and those who humbled themselves shall be exalted, and the redeemed shall sing glory to their Savior forever and forever.

Rittman, Ohio.

I believe firmly that the moment our hearts are emptied of pride and selfishness and ambition and self-seeking and everything that is contrary to God's law, the Holy Ghost will come in and fill every corner of our hearts. I believe many a man is praying God to fill him when he is full already. Before praying that God fill us, I believe we ought to pray him to empty us.—Moody.

Christ we are born of God. From the pierced side of Christ has God taken the bride for his Son. This may seem to be a far-fetched idea, yet it is nevertheless true. For in all creation there could not be found a companion suitable to the nature and exalted position of Christ. The church, therefore, is of Christ and for Christ. He left his Father's home to cleave unto the church, and she is to be one with Him. All that is in Christ shall one day be revealed, and revealed as his eternal companion.

Not only do we find the church a perfected and glorious companion of Christ in heaven, but while here on earth she passes through very trying experiences, in which she is also manifested by fitting symbols, both in the old and in the new dispensations. In all of these phases the female character is used to represent the church, and the male character represents that which appeals to the affection and admiration of the church. "For herein is love, not that we love God, but that he loved us and sent his Son to be the propitiation for our sins."

(To be continued.)

Vineland, Ont.

For the Herald of Truth. A PECULIAR PEOPLE.

By Oliver H. Zook.

II.

REASONS FOR BEING PECULIAR.

In our first article we said that we fully believed that God wants us to be peculiar, and in this article we will try to tell the reason why. If you will find that Jesus says, "We are the light of the world," etc. Now we understand by this passage that if it were not for the Christian people through whom the "Light of the world," Jesus Christ the righteous, shines, darkness would cover the world, a deep spiritual darkness. But in order that God's plan of free salvation might be carried out, and that his message of love might be "preached to all the world," he has given us the Holy Spirit who will "guide us into all truth" (John 16:13), and by the leadings and teachings and influence of the Spirit of truth, we are able to overcome the trials of Satan and thereby shine in the world with a glory known only to those who have yielded themselves entirely to God.

It is absolutely necessary that we shine if we would yield a good influence in the world. But there is a difference in being IN the world and being OF the world. Jesus says concerning his disciples, "They are not of the world" (John 17:16). So we see then that by birth we are in the world, a thing we cannot prevent, but to be "of the world" is a matter of choice with us, since God has given us the liberty to choose whom we will serve—God, the everlasting Father, and the enemy of our souls, the devil—there being no neutral ground upon which we could stand, for "no man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matt. 6:24).

Again, we believe that God wants us to be peculiar because of the lukewarmness of many and the coldness of many more people, not only in the world, but in the church also. It is simply deplorable how many there are in the church who have covered up their light, so to speak, and are not wit-

nessing for the Lord. Talents are buried, kind words withheld and many things that would be helpful and edifying to all are left undone. Worldly minded people are in many respects more zealous than many Christians are. Notice the politician, for instance. He will sacrifice time, money, and principle; he will lie, cheat, and bribe. So anxious is he to make his point that he presses toward his mark with all the powers within his reach. And when he is elected, such shouting, such ringing of bells, raising of poles and flags, etc., and why? Simply because he has seen his cause triumph? Ought not this to be a lesson to the child of God? Is not "our cause" worth striving for? Are not precious souls of more value than the whole world? Is not the cause of Christ of greater importance than the service of sin? You are not discouraged, are you? Have you been disappointed in the amount of grace received or power needed to overcome the trials before you? Dear reader, we have the whole storehouse of heaven to draw from, and "whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (John 14:13).

Why does the politician succeed? Because of his untiring efforts to reach the goal. Why do so many Christians fail? Is it because of a lack of faith? Is it because they do not "search the scriptures"? Is it because they do not openly confess Christ? Might it be possible that they are like the church at Sardis? "I know thy works, that thou hast a name that thou livest, and art dead" (Rev. 3:1). We hope not, but surely if every Christian professor were as zealous in the saving of souls as we ought to be, wonderful changes would soon take place here in the world.

It is not until the house is on fire that water is needed, so in the Christian experience, it is not until we feel deeply the necessity of keeping ourselves "unspotted from the world" (Jas. 1:27), that we begin to "search the scriptures" for that which makes and keeps us a peculiar people.

We have heard it said concerning the dress of orthodox Mennonite people, such things as these: "It is horrid, I would not dress like that for anything," or, "I can't see any Christianity in such clothes," etc. Perhaps others could testify to similar sayings, but we will leave the discussion of this subject for another article; it will be sufficient to say here that we believe, yea, we know, that God wants his children to be a humble, pure and spotless people. God has drawn a line between his people and the world by saying what we shall do and what we shall not do, and when we step over this line, we are on the enemy's ground, subject to the enemy's fiery darts.

Many of our brethren and sisters have a desire to be plain and feel it a necessity, but for some reason they do not take the step. Why? Perhaps in our next article we can help you answer the question, as we will point out as definitely as possible some of the things we are commanded in the Bible to be peculiar in. We also wish to state again that all that is written is out of pure love to all and with malice toward none, and just as soon as we get away from the truth, we hope that we shall speedily be brought back, for we pray that God will lead us always through Jesus Christ our Lord.

Allensville, Pa.

"If you neglect secret prayer you can look out for bribes and stibble in your Christian experience. Secret prayer oils the machinery for the hard places of life, and also makes the pathway smooth and pleasant."

HERALD OF TRUTH.

Thursday, August 18, 1904.

D. H. BENDER, EDITOR.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau und Herold, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Frankonia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

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An Excellent Offer.—Those who would like to obtain a really meritorious history of the Mennonite church will be glad to know that they can get the Herald of Truth for one year and "History of Christianity" (Horsch) for \$1.50. The regular price of the book is \$1.00, but by ordering it with the Herald this book of 304 pages, well printed and handsomely bound in cloth, will be sent, postpaid, at the rate of 50 cents. This offer applies to renewals as well as to new subscriptions, only in the case of renewals all arrearages must be paid.

CORRESPONDENCE.

Shipshewana, Ind., Aug. 7, 1904.—Greeting in His name.—Bro. Peter Unzicker of Callum, Ill., came into our midst on Friday, Aug. 5th, and filled an appointment the same evening at the Shore M. H. On Saturday evening he preached for us again, using for a text the words, "Lord, help us" (Matt. 15:25). Both these meetings were well attended and good interest was manifested. The brother's sermons were very practical and we trust many good impressions were made. Bro. D. I. Johns was present at the last meeting and took part in the services. We were glad for his admonitions. May the Lord attend his faithful servants with his richest blessings wherever they may go.
G. L. M.

HERALD OF TRUTH.

Woodside, Pa., Aug. 3, 1904.—On Sunday, July 31st, Bro. John A. Brillhart of Scottsdale, Pa., preached at the Masontown M. H. in the morning and again in the evening. After the morning service a vote of the members was taken to ascertain whether Bro. Brillhart should be chosen as our minister. The majority were in favor, provided satisfactory arrangements can be made. May God direct the work.
J. B. B.

Hillsboro, Kan., Aug. 4, 1904.—Dear Herald readers, Greeting in Jesus' name.—Bro. J. F. Funk of Elkhart, Ind., has been in our midst a few days, visiting with the German brethren, and was with us in the Home a day and a night. We had a pleasant visit with him and were much encouraged to go on in the good work. He also spoke to the children in the evening from Luke 24:46, 47. We kindly invite any of the ministering brethren passing this way to call and see us, and preach for us. We expect Bro. Driver of Missouri to be with us next Sunday in a week. We are all well, for which we are truly thankful. Yours in His service,
J. F. Brunk, Supt.

Ephrata, Pa., Aug. 8, 1904.—Dear Herald readers, Greeting in Jesus' name.—We again have reasons for thanking God for having permitted us yesterday to assemble ourselves in the form of a church and Sunday school service. The golden text, "He careth for thee," is a beautiful one. If we trust and obey God he will give us what we need. The Sunday school is not so large, but we have the promise that where two or three are gathered together in Jesus' name we will be in the midst. Pre. John Bucher was with us. He chose Acts 4:11, 12 for his text. We must look to Jesus and no one else to be saved. No one really wants to be lost. Now is the accepted time; now is the day of salvation. We also need the prayers of God's people. That God will bless his children everywhere, is my wish and prayer.
Minnie E. Schloab.

Concord, Tenn., Aug. 2, 1904.—Dear Herald readers, Greeting in Jesus' name.—I arrived safe at my home on July 20th, from my visit to Allen Co., Ohio. While there I met with many relatives, friends and acquaintances of my parents, H. H. and Susan Good. I had the pleasure of attending the Sunday School Conference near Bluffton in September 1903, with my brother Henry, who still remains in Allen county. This being the first conference of any kind that we attended, we enjoyed it exceedingly. We still remember the faces of some of the speakers. May God help us to remember the instructions and use them in our everyday life, and may he help us to be more earnest in the Sunday school work, is my sincere prayer. We also visited congregations in Logan and Champaign counties. It was there that we met our uncle I. A. and aunt Lina Ressler. We will be pleased to meet them again when God sees fit. Our visit to the Orphans' Home at West Liberty was one of much interest, too. When I think of the moments spent there, I feel to sing:

"O Savior, all the orphans bless,

Wherever they may roam;

Bless every hand that lends them aid,

And bless the Orphans' Home."

I wish to express my heart-felt thanks to the different congregations, especially the Elida congregation, for the kindness shown to us while with them. May God bless their efforts put forth to bring souls to Christ and increase the number of workers in his vineyard.
Susanna Good.

Wayland, Iowa, Aug. 8, 1904.—Bro. Hillary of Chicago has been among us for a week and has given us some very edifying sermons. The last sermon was on Menno Simon. Bro. Hillary is not partial in his sermons, but preaches the old gospel, the simple word of God complete, regardless of whom it may hurt. He especially emphasizes the subject of temperance. Intemperance is a very bad rut into which some of our people have fallen, and it is only through men who are truly filled with the Spirit that these can be rescued and the church placed on good, solid footing. May God bless his services to our good and God's glory. Praying Christians, do not forget the brother. He needs your prayers that he may be true and faithful to God and that he may bring many souls to Christ.
Cor.

Alpha, Minn., Aug. 6, 1904.—To the editor and readers of the Herald, Greeting.—We have been greatly blessed, spiritually, of late. Bro. George Lapp was in our midst for three weeks, preaching every evening and twice on Sabbath days; on Sunday, July 31st, communion services were held and the ordinance of feet-washing observed. One soul made a resolve to break loose from the bonds of sin. May she have the courage to stand boldly for Christ, for he is the One "altogether lovely" and has said, "Come unto me all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls."

We were agreeably surprised after Bro. Lapp's departure for North Dakota, by Bro. L. J. Lehman coming into our midst. He filled a few appointments. May the good Lord prosper the cause that many may be made to cry out for mercy. We are indeed glad for these calls and pray the Lord's blessing to follow the work. We extend a hearty invitation to all who can to call on us. Wishing you all abundant grace to stand firm on the rock Christ Jesus, we ask an interest in the prayers of God's people.
C. J. Garber.

QUERY DEPARTMENT.

An answer to the query in the Herald of June 30th in regard to tithing.—Some people want to give one-tenth of their income to God's cause and with the rest do just as they please. This is not right in God's sight. "The silver is mine, and the gold is mine, saith the Lord of hosts" (Hag. 2:8). "For every beast of the forest is mine, and the cattle upon a thousand hills" (Psa. 50:10). If everything is the Lord's, we as his children have no right to use nine-tenths "just as we please." But, says some one, tithing was God's law for the Jews. Yes, but the Levites and the priests, for they had no inheritance among the children of Israel, but were to serve in the tabernacle of the congregation (Num. 18:20-24). But their duty toward the poor knew no bounds, except the need of the poor (Deut. 15:7-11). Should the Christian give less than the Jew?

The first sacrifice a man has to bring is to "present his body a living sacrifice, holy and acceptable unto God" (Rom. 12:1). That means entire consecration of all that we have and are, using all our time, talents and means for the welfare of men and the glory of God. Then, and not till then, are we in a condition to figure out how much for this cause, and how much for that institution, or how much to keep to buy more land, to raise more wheat to feed more people. And no surplus will remain, I am sure, with which

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to adorn our bodies or to gratify our carnal appetites.

When we study this subject in God's word, and look around us and see how vainly and foolishly the professing Christians are spending their money, and then listen to the many worthy appeals for help, we feel to exclaim with the prophet, "Is it time for you, oh ye, to dwell in your ceiled houses and this house be waste?" Now, therefore, thus saith the Lord of hosts, Consider your ways" (Hag. 1:4, 5).

A BROTHER.

Bowmansville, Pa.

How shall we harmonize Matt. 27:32; Mark 15:21; Luke 23:26; John 19:17? Did Jesus bear his cross on which he was crucified?
H. J. Y.

How is the "ministration of death glorious," and what is "the veil of Moses," how does it rest on some hearts to-day; how is it "done away in Christ"? (2 Cor. 3:7-16).
M. S. W.

What reasons have the Mennonite people for opposing Life Insurance?
J. L.

For the Herald of Truth.

FRUIT.

By S. T. Miller.

Leaving the natural and going to the spiritual world, fruit is a production, an effect or a consequence.

Christ said in the sermon on the mount, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" This is a consequence. The fruits of a person will reveal the character. Often men tell you, "Judge not that ye be not judged." This, I think, is a saying very much abused. How can a man help but judge when he sees the life and fruits of a character? Christ says himself, "You shall know them by their fruits."

We might speak of some things that persons indulge in and note the fruits. Take, for instance, swearing. The Bible strictly forbids it, and the most unnatural, uncalculated for swearing is the constant use of oaths. Think of it, young man. If you were a father, and your children would speak lightly of you and use your name in vain when they get a little out of sorts or, worse yet, simply make it a habit in common conversation, how would you feel? And it is ten thousand times worse to use our Creator's name in vain. This is not the end of it, but all such things will have their fruits, and from those fruits we must some day partake. As you sow your natural grain, you plant your corn, cultivate your garden, you expect to live from the proceeds, and if they should not suit you, you could easily buy others from your neighbors. This, however, does not hold true in the spiritual kingdom. What you sow that must you also reap. "Be not deceived: God is not mocked." There is no buying or selling to be done. You will reap exactly what you sow.

Brothers and sisters, do not sit down and fold your arms and be satisfied with the condition of this world. I plead with you to stop and think. Reason and see whether it would not pay you to give much more of your life to the church, the Sunday school and to the young people's meeting. There is much to be done here in this land of ours, and this work depends largely on us young people. What we will do will determine the future of our church and country. Our aged fathers and mothers can simply in-

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struct us and we should do the work and be willing to take their instruction.

Another thing that appeals to me as producing wonderful fruits is prayer. Christian people, you cannot pray too much. The majority of our Christian people do not pray enough. You stop prayer and your spiritual food will stop. You stop your spiritual food and your soul will starve to death. The soul must be fed, and prayer is the most wholesome food you can give it. Do you think for one minute that our old ministers and deacons could stand before us from Sunday to Sunday, explaining the word to us by the Holy Spirit, if they did not pray much? No, indeed, and there is not a person but that should pray as much as they do.

We are apt, in this blessed country of ours, to simply work from day to day, thinking how much money we can accumulate this year, etc. In a way this is permissible, but we so often lose sight of the source from which all this comes. You know that all belongs to God. It is just simply a gift to us. How would you feel if you should give a man a hundred dollars and he would at once turn away without thanking you, or, perhaps, worse yet, grumble that you did not give him more, while in truth you do not owe him a thing? There are actually people in this land whom God has blessed abundantly and still they are not satisfied with the gifts God has given them. How do you suppose God feels about it? Remember all these things have their fruits. I will give you a few references. Think them over and form your own conclusions: Prov. 20:1; Prov. 23:31-33; Rom. 14:21; 1 Thess. 5:22. "Abstain from all appearance of evil."

As I have said, we are often not thankful enough for our blessings, and sometimes when things do not go as we want them we refuse to work and will not do anything. If conditions do not suit you, and you see where they might be improved, do not grumble about it to everybody. If a person does not do as you think he should, do not make it your business to circulate his faults. It is far from manly and does not help the individual. It is far from being Christ-like. Go and speak to the person direct and not to others. Go to work with all your might trying to better conditions.

Perhaps some one wonders, Well, have we any true workers? Truly, we have, but there is no person on earth who could not have done a little more than he did in life if he had tried a little harder, and many, many of us could do a great deal more.

Wayland, Iowa.

For the Herald of Truth.

THE CHRISTIAN RACE.

By Silas Bauman.

"For we walk by faith, not by sight. We are confident, I say, and willing rather to be absent from the body and to be present with the Lord, wherefore we labor, that whether present or absent, we may be accepted of him" (2 Cor. 5:7-9).

The Christian life is a life of faith. It is also a race, because it takes earnestness and sincerity to attain to that which God has set before us. Yet by our own works we accomplish nothing, but by faith we receive power from God who works in us, and we walk by faith, trusting that God will supply all our needs. We do not see, but we believe everything that God has promised. Therefore we look not upon the things that are seen, but believe his promises and count

all things as loss that we may win Christ (Phil. 3:8). Moses also counted the reproach of Christ of greater value than the treasures of Egypt. There are so many earthly things that draw our attention away from things invisible, because the flesh, and unless our affections are entirely set on things above, we are drawn to earthly things, for they give their reward at present, while the reward which we receive by faith seems so far off, but we must keep on believing until we receive.

Paul says we are confident and willing rather to be absent from the body and be present with the Lord—confident that we have a better place prepared for the spiritual body than this earthly tabernacle, and willing to leave this earthly house any time the Lord sees fit to call us hence. Therefore we labor that we may be accepted of him. Now the things that are seen are temporal, only for a very short time; to some it may be only a few days, perhaps. You or I or some one else who is busily engaged in making everything so comfortable for this mortal body and so attractive for the carnal mind, may attract some one's attention to it and make him still more ambitious to have it so comfortable and pleasant also, and perhaps tomorrow one of us has to give an account of our works and we have been a stumbling-block rather than a light to some one. The enemy of our souls takes these temporal things to bring us into slavery. "The lust of the flesh, the lust of the eye, and the pride of life, which is not of the Father, but of the world." Just so Pharaoh of old did to the children of Israel; he made them slaves so they had no time to serve their God. The children of Israel cried to God for liberty, but as soon as God started to deliver them the more work Pharaoh gave them to do. So Satan to-day tries to give people more work in temporal things, to employ their thoughts and time. The children of Israel had to build treasure cities for Pharaoh (Ex. 1:11). So Satan tries to get God's children interested in his kingdom of this earth, trying to make everything attractive to the carnal mind, making people feel at home in this world. But God, by his mighty hand, delivered them and promised them liberty in Canaan, where their enemies had to be subject to them. They were to receive this land by faith, but many never saw the promised land, because they tempted God and turned their hearts toward Egypt. Joshua and Caleb entered into the promised land after many trials and temptations, because they trusted in God. He had given them rules and laws, which, if complied with, would make them a prosperous and happy people, but after the death of Joshua and Caleb they drifted away until they were carried captive to Babylon.

So God has brought liberty by the gospel of Jesus Christ, but men through disobedience, neglecting the glorious liberty which they have through Jesus Christ, are brought into bondage by temporal things that are seen, because they walk by sight and not by faith.

Floradale, Ont.

For the Herald of Truth.

SANCTIFICATION.

By Lydia B. Harman.

Sanctification is the act of God's grace by which the affections of men are purified, or alienated from sin and the world, and exalted to a supreme love of God; the act of consecrating or of setting apart for a sacred purpose.

People differ so widely in opinion about sanctification and some, I am sorry to say, do not believe in it at all. But we have abundance of scripture that Christians are sanctified. How can a person be a Christian without being holy? We can truly say that holiness and sanctification have the same root.

I think the "making holy" and the "setting apart" are the most useful points for us to make practical. God himself is holy and sanctified, and we must become like him. Many passages in the Old Testament scriptures represent him as being sanctified. "I will be sanctified in you before the heathen" (Ezek. 20:41). Sanctification is God's work and not man's, although we have our duty to do. God is perfect, therefore the sanctified are perfect as far as they let Christ dwell in them. It is in this perfection that people get so mixed up. "The life of a justified believer is not the same it was in his unjustified state. His life is sanctified as well as his soul," although his thoughts, words, acts and deeds are not sanctified and holy as his soul; for Christ dwelleth in the soul and he is sanctified.

The natural life is carnal, and through weakness and ignorance makes mistakes. So it is not us that are perfect, but the Christ that dwelleth in us. Those qualities we have that are perfect are very small, and our souls (in their sanctified state) keep on growing. Every time we add a Christian grace our souls are enlarged. Oh, the wonderful creation! the wonderful growth! as we go on to eternity.

We do not stop growing in holiness as long as we are living the Christian life. We cannot stand still long. The more experience we have of the true enjoyment, the oftener we pray, the more we study the word, the better we understand all his teachings, the more holy we become. And if we are Christians, we will engage in these things more and more as we grow older. We get sanctification by pursuing it, seeking it, and following after it.

"Be ye holy." "Be ye separate." "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (2 Cor. 6:17).

We must separate ourselves from worldliness, from evil talking, the love of money, etc. In Christ, sanctification is entire. "By one offering he has perfected forever them that are sanctified."

We must always keep Jesus for our guide. If we forget him too much and depend on other men's doctrines and ourselves we are liable to fall. He is our light. Our conscience is partly a guide when educated by the word of God. But we must not trust that. Christ is our guide. Conscience is like the watch of an engineer who runs the locomotive of a railway train. He has a time-table and a time-keeper, and by these he must be governed. But in the careless handling of the watch, we will suppose he lets it fall. When he puts it to his ear he finds it still ticking. Possibly it has been damaged, but how much he cannot tell, and he still must be guided by it in his movements on the road; yet if it be out of order he is in imminent danger of a disastrous collision. The railroad company gives the correct time which he may consult at different places. "This time is from Washington, and the time at Washington is governed by the stars, for nothing below the stars can be relied upon to run exactly right. Our individual conscience may be like the engineer's watch, and we might meet disastrous things if we do not take Christ for our daily guide. So Christ being our guide, is our sanctification. How anxious he is to have us sancti-

fied! How beautifully he prayed—"Sanctify them through thy truth; thy word is truth" (John 17:17). And then, "The very God of peace sanctify you wholly."

Harrisonburg, Va.

For the Herald of Truth.
GOD'S LOVE TO MAN.

By S. E. Roth.

Oh, the wonderful love and grace
God proclaims to the human race.
Salvation free through Christ, his Son,
Is offered, even to the vilest one.

To all who will, this grace is given,
Which means a happy home in heaven
And here below, his aid and love,
With joy and wisdom from above.

Who would not, then, submissive be,
For all these blessings given free,
Obey God's will, and love him, too,
And strive for him some work to do.

For God so loved us that he gave
His Son, our souls from death to save,
And now he bids us all believe,
And thus salvation free receive.

The love of Jesus is so great,
That human tongue cannot relate,
Nor human wisdom half explore
What Jesus has for us in store.

But still we can his love proclaim,
And praise him to his dear name;
Love him with all our heart and mind,
And seek the lost for him to find.

If we sincerely watch and pray
And follow on the narrow way,
We will arrive at last at home
Where sin and sorrow ne'er can come.

Therefore, beloved, pray for me
That I may true and faithful be,
Till we at last up there shall meet
In everlasting joy complete.

Rittman, O.

For the Herald of Truth.
CONFESSING CHRIST OPENLY.

By M. D. Detweiler.

There are many professing Christians who are not confessing Christ openly as much as they should. The experience of such is, of course, always unsatisfactory. No one can make satisfactory progress in the Christian life without confessing Christ openly before men. "Whosoever therefore shall confess me before men, him will I confess, also, before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matt. 10:33, 34.

The meaning and application of these verses are so plain that they need no comment. Another excellent passage on this line is Rom. 10:9, 10—"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." According to this passage, our very salvation depends upon the confession of Jesus Christ with the mouth. There are many who say they are Christians and who feel they are saved, because in their hearts they believe in Jesus and have accepted him as their Savior, but claim that a public confession of Christ is not necessary. The passage just quoted shows how unscriptural is their claim.

A short time ago, a man who called himself a Christian and who entertained the hope that he was a child of God, but lacked joy in his experience, approached me with the question, "Do you think a person should publicly confess Christ in order to be saved?" I replied, "It is of very little moment as to what I think is necessary, but

the great question is, What does God say about it in his word?" I gave him Rom. 10:9, 10 to read, saying, "Now that is what God says about it." He was so struck with the plainness of the scripture that he had nothing further to say.

There are many Christians to-day who make a profession of faith in Jesus Christ and doubtless are saved, but are making no progress in the Christian life because they neglect the use and study of the Bible. A good passage to use for such is 1 Pet. 2:2 and another good one is Acts 20:32.

One of the most common causes for unsatisfactory Christian experiences in our day is the neglect of prayer. Personal workers often find this to be the case with those who complain of an unsatisfactory Christian experience. The following passages will be found helpful in such cases: Luke 11:9-13; James 4:2.

Sellersville, Pa.

For the Herald of Truth.
THE DAILY NEWSPAPER.

By J. Clayton Kolb.

The apostle Paul, in his letter to Titus, says, "Unto the pure all things are pure." While it may not be sinful for some to read the daily paper if done out of a pure motive (Rom. 14), yet when too much time is spent, it is dangerous and very often detrimental to spiritual growth.

The farmer or merchant can consult its columns to ascertain the condition of the market and prices of his produce. The laboring man can often find employment through its agency. Then, again, there are right and lawful things and happenings chronicled that God's people can know, but after all there is such a decided tinge of "the spirit of the world" (1 Cor. 2:12) manifest about its make-up and the sentiments expressed therein that the pilgrim (1 Pet. 2:11) to the celestial city needs to be on his guard in perusing its pages.

It is safe to say that many professing followers of Christ spend more time in reading the papers than they employ in reading the Word of God. How contrary and conflicting are the ways of the world with the teaching of Christ and his holy apostles! Think of all the ungodly cartoons and illustrations—foolishness and jesting, together with depicting all the pride and vanities of the world; add to this the list of crime, politics, popular games and sports and pleasures of the world. How much better it would be to have our minds employed in meditating on God's word! David says, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but his delight is in the law of the Lord, and in his law doth he meditate day and night." Psa. 119, 2.

Spring City, Pa.

For the Herald of Truth.
FAITH.

By Tena Beachy.

Faith is one of the most beautiful attributes with which God has endowed the human race. Without it the world would be a wilderness. It flows direct from the hand of God to the heart of man; and if man is ready to receive it, it gives to his life that peace which passeth all understanding.

The thought that there must be complete evidence for everything that we believe, is

entirely opposed to the justice and wisdom of God.

Faith makes the weak strong. It was through faith in the power of Jesus that the blind saw, the deaf heard, the lepers were cleansed and the dead raised. In Paul's epistle to the Romans he says: "For therein is the righteousness of God revealed from faith to faith." "The just shall live by faith." Also, "Your faith is spoken of throughout the whole world." He speaks of the comfort of mutual faith, and says, if we are justified by faith we have peace with God.

He thus describes it in his epistle to the Hebrews: "Faith is the substance of things hoped for, the evidence of things not seen." Through faith we understand that the worlds were framed through the word of God. By faith Enoch was translated that he should not see death. By faith the Israelites passed through the Red Sea as by dry land. The prophets through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens.

This firm reliance on God, so beautifully exemplified by the prophets of old, this trust in him for deliverance from all the dangers and difficulties that may befall us, is one of the greatest blessings that erring mortals can possess.

Those in whom this sentiment is manifest can reflect on their own weakness and imperfections with the comforting thought that faith divine is employed for their safety and welfare. They cannot be conscious of their own want of strength when they know that their helper is God. Those who have a firm trust in God are powerful in his power and wise in his wisdom.

But man is not justified by faith alone, for faith without works is as sounding brass or a tinkling cymbal. If faith produces no works, it is not a living faith. We should work as though there were no such thing as faith, and pray as earnestly as those who expect everything from God. In the union of faith and works rests the perfection of life—"the subtle chain that binds us to the Infinite, the voice of a deeper life within."

Elkhart, Ind.

MISSIONS.

For the Herald of Truth.
MISSIONARY ORGANIZATION.

By Noah E. Byers.

The strong plea, made in a recent editorial of the Herald, for a stronger interest in missionary work, raised the question in my mind as to the real cause of the present state of affairs. Seemingly, we have all the conditions that should make our missionary efforts strong and effective. Our church is said to have per capita more wealth than most of the other denominations. The regular church work is conducted in the most economical manner, since pastors' salaries, pipe organs, church steeples, etc., do not use up our riches. As a people we are known to be self-sacrificing, consecrated and obedient. We have in our families a large number of young people well trained in industry, economy and sincere morality—the very class from which all churches draw most of their best workers. We have home and foreign missions established in fields that have already given evidence of large promise for fruitfulness and they are managed by persons that have the confidence of the whole

church. We have all the means and opportunities that could be desired, and yet the situation seems to be discouraging.

There must be some place of weakness, and I should like to mention a possible one and offer a few suggestions in the way of improvement. I have for some time believed that our chief weakness is in our organization for promoting our missionary interests. I am fully aware of the fact that, but neither can the Spirit do his work without human instrumentality well directed.

The first essential in a work where 60,000 people propose to work together in the interest of home and foreign missions is unity. In our church, I believe, there are at least four separate boards or organizations with officers and treasuries that have for at least one of their functions the avowed purpose of raising money for foreign or home missions. If the stations are not provided for, who is responsible? If one is made so, then the other one ought and must have the support of all the people. As long as we will stoop to play with selfish motives and prejudices, and each division of territory or set of men must have its own board officers, titles and fees, we can not expect to do effective work. Responsibility must be placed and then all must stand together and give united support.

Another essential for such a large work where the co-operation of so many people is needed and where the actual work is so far removed from those who must support it, is that a well qualified person devote all his time and energy to the promotion of this work. We have the means and the opportunities, but who is bringing the two together? We have superintendents to direct the work at the stations, but who is looking after this end of the work? We have of course, the various officers of our numerous boards, our church papers and church school, our missionary meetings, sermons and talks. These agencies deserve some credit for what has been accomplished, but the result is not satisfactory. We all have other interests and our missionary zeal is too spasmodic, our efforts too unsystematic. We need an organizer, a leader, a director who makes this one thing his chief concern in life.

Would it not be possible, then, to come together in our General Conference, or at a special missionary conference, or at a union meeting of all missionary boards and organizations, and place all our missionary and church extension work in the hands of one General Missionary and Evangelizing Board which shall be itself responsible for this work and nothing else? This board could then select the man whom they think is best able to carry forward this work. He should be an ordained man, able preacher, wise counselor, strong executive, good financier, who has had some personal experience in home and foreign mission work, and, above all, one who is filled with the Spirit and a zeal for the missionary cause.

What shall he do? Preach missionary sermons, edit a missionary department in our church paper, or as some of our mission workers have suggested, edit a missionary paper, find young people who can be trained for work and see that they get the training, raise money, advise with the superintendents as to the best management of stations, find good places at home and abroad, in city and country, for new stations or churches; in fact, co-operate with bishops, preachers, editors, teachers, philanthropists, workers and superintendents for the general promotion of our forward movement all along the line. But how will he make his living? Brethren, if our God wants the work done

and helps find the man who is able and willing to do it, will we deny him food and raiment?

I sincerely believe that this would strengthen the weakest place in our missionary work, but I am not sure that it is practicable. I do not know how much selfishness, prejudice, false conservatism and faint-heartedness we have to reckon with, but I do know that if this is the right idea to work toward, we must stand for it boldly, pray for it and work for it, and, with the help of God, right will prevail.

Goshen, Ind.

For the Herald of Truth.
TEN QUESTIONS ON TOBACCO.

By J. N. Kaufman.

1. Does chewing tobacco support life?
2. Does tobacco make you feel better?
3. Does chewing tobacco make you a better Christian?
4. Can you chew tobacco to the glory of God?
5. How much money have you spent for tobacco in the past year?
6. How much have you spent for tobacco since you began using it?
7. Do you know that there is more money spent for tobacco than for bread?
8. Do you know that there is more money spent for tobacco than is contributed to the support of schools and churches?
9. Would it not be more agreeable to your family if you would not use tobacco?
10. Can you give one scriptural proof that it is right to use tobacco?

Rockton, Pa.

CONFERENCE NOTICE.

The Lord willing, the S. S. Conference of the Southwestern Pennsylvania District will be held near Maestown, Pa., Aug. 23 and 24, 1904. The Church Conference will be held at the same place, Aug. 25th and 26th. The bishops and executive committee will meet at 10 a. m., Aug. 25th, to arrange the conference work. Card orders for reduced rates can be secured by writing to the secretary, Davidville, Pa. Visitors will be met at the station Lechone, by notifying Homer Defenbaugh or D. L. Durr, Maestown, Pa.

S. G. SHETLER, Sec.

SUNDAY SCHOOL CONFERENCE.

The Indiana and Michigan Sunday School Conference will be held Aug. 25 and 26, 1904, with the Holdeman congregation near Wakarusa, Ind. A cordial invitation is extended to all Sunday school workers to be present and to help in the work of advancing the Sunday school cause. Those coming by rail to Wakarusa will please write to Jacob Weldy, Wakarusa, Ind., who will see that proper arrangements are made to accommodate visitors.

CONFERENCE NOTICE.

The Missouri Conference will be held, the Lord willing, Aug. 25th and 26th, at Bethel M. H. near Garden City, Cass Co., Mo. The Sunday School Conference will be held at the same place on Aug. 29th and 30th. A special invitation is extended to the brotherhood to attend and help make these meetings an honor and glory to God and a blessing to the church. Visitors will be met at the station by notifying either of the following brethren: C. S. Hauser, J. B. Yoder, A. H. Evers, Garden City, Mo.

JOE C. DRIVER, Sec.

SUNDAY SCHOOL MEETING.

The fifth annual S. S. Meeting for Juniata and Snyder counties, Pa., will be held at the Last Creek M. H., on Aug. 26th and 27th.

DEATHS.

OBITUARY.

Pre. Valentine Gingerich was born in Holmes Co., O., March 2, 1853; died in Troy Twp., Geauga Co., O., July 23, 1904; aged 56 Y., 4 M., 21 D. In 1896 he was married to Emma J. Kaufman. To this union were born three children, two preceding him to the spirit world. He was ordained to the ministry in the Amish Mennonite church in 1902, in which capacity he labored faithfully whenever

health permitted. He leaves a wife, one child, father, mother, three brothers and seven sisters, with a host of friends, to mourn his early departure. Funeral services were conducted on the 25th by Bish. Jacob D. Byler and Rev. Phineas Y. Yoder. Peace to his ashes.

Spiritane.—On the 20th of July 1904, near Oakwood, Putnam Co., O., Sister Mary A. Spiritane, aged 43 Y., 10 D., she was baptized and received into church fellowship on the 22d of May 1904, by Bro. L. J. Lehman of Cullum, Ill., and died, as we believe, in the triumph of a living faith in the world's Redeemer. Services on the 24th near Hoover's Mill, by J. M. Shenk. Text, "I know that my Redeemer liveth." Job 19:25.

Moyer.—On July 18, 1904, at his home in Camden, Ont., Bro. Solomon Moyer departed this life. His age was 80 Y., 3 M., 24 D. Bro. Moyer suffered severely during the days of his affliction. He had been unwell for several months; enlargement of the liver was the cause of his death. He bore his sufferings patiently and looked forward with Christian assurance to the time of his departure. His wife, three sons, a brother and two sisters survive him. May God comfort and bless them with an eternal hope. Funeral and interment at Camden. Services conducted by S. F. Coffman. Text, Matt. 24:10—"The one shall be taken and the other left."

ITEMS.

The officials of the Santa Fe railroad system refuse to run Sunday excursions over their lines. A prominent member on being requested recently to arrange for some Sunday excursions, replied: "Gentlemen, you have called upon the wrong man. Our employees already have too much Sunday work on their hands. If I had my way, there would not be a train of any kind ever run upon the Sabbath. Our country needs more such railroad officials."

Germany has ordered that no intoxicating beverages are to be sold in any of the army canteens at Nuremberg. The soldiers are to be furnished with tea, coffee and lemonade instead of beer. This is simply to be an experiment and if it proves a success, the temperance order is to extend to other army posts. This is good as far as it goes. Better still would be to dispense with both army and canteen.

Finally, the temperance people have succeeded in having the bar rooms removed from the capital at Washington. Congressmen who will drink, must now go outside of the capitol for their liquor. But whisky is still kept at the White House. Let that be cleaned next. There is little hope to rid the country of saloons as long as whisky is kept and drunk by the heads of the nation.

John Paton, the pioneer missionary to the New Hebrides islands, is at present on an eight-month tour to the island converts on Anebon. When he first came to this island, a number of years ago, the people were savage cannibals. Now the whole population is Christian, and the people are living quiet, orderly Christian lives.

A British expedition under Colonel Younghusband has just entered Lhasa, the "sacred city" of Tibet, after a long and tedious march, which was attended with much hardship and bloodshed. The Tibetans had not allowed foreigners to enter their capital under penalty of death for 1,200 years. Tibetans disregarding a treaty made with Great Britain, an expedition was sent to bring them to terms. When Younghusband reached the capital, the Lamas had fled to a monastery and refused to be seen.

It is reported that Gladstone, son of John Alexander Dowie, is soon to be married to Ruth Hofer, a beautiful, rich girl of Geneva, Switzerland. Her property, amounting to about \$50,000.00, is to be turned over to the Zion funds.

The government of France is closing the convents, and during the past few weeks, it is estimated that 12,000 nuns have applied for work at the various bureaus throughout the land, they being homeless and penniless.

FINANCIAL REPORT

Of the Mennonite Evangelizing and Benevolent Board for the Month of July 1904.

RECEIPTS.

Evangelizing.—Missouri Conf. Dist. \$10.52; Benjamin Emert and J. P. Berkey, \$4; a Bro. Johnson Co., Iowa, \$4.50, Total, \$19.02.

Chicago Mission.—A. R. Miller, 50c; D. S. Weaver, 5c; Liberty Cong., Iowa, \$3.25; Fourth of July Children's Meeting, Neb., \$7.25; Olive Cong. Ind. (Workers, Personal), \$18.50; West Liberty S. S. Kan., \$5.24; Friends, \$16; Bontrager Sisters, \$3; rent, \$22. Total, \$181.84.

Chicago Mission Building Fund.—Collected by O. L. Miller, \$5; a Brother, Johnson Co., Iowa, \$5.25, \$10.25.

India Mission.—Bethany S. S., Neutral, Kan., \$5; Belleville (A. M.), Milfin Co., Pa., \$20.28; Ben.

Emert and J. P. Berkey, \$8; Liberty Cong., Iowa, \$4.65; Goshen College Y. P. C. A., \$10; a Sister, Aurora, W. Va., \$10; Jacob Boller, \$1. Total, \$58.82.

India Orphans.—Upper Deer Creek S. S., Iowa, \$15; Seth S. and D. J. Miller, \$15; A. C. Swartzentruber, \$15; P. P. Swartzentruber, \$15; East Union S. S., Iowa, \$15; White Hall S. S., Jasper Co., Mo., \$15; J. M. Y., H. H. H. and A. I. Y., Iowa, \$15; West Union S. S., Iowa, \$17.42; Clinton (Brick) S. S., Ind., \$10; Mattawana S. S., Pa., \$17.16. Total, \$149.58.

Old People's Home.—D. S. Weaver, \$5; Liberty Cong., Iowa, \$1.35. Total, \$6.35.

Orphans' Home.—D. S. Weaver, \$5; Liberty Cong., Iowa, \$1.25. Total, \$6.25.

Fort Wayne Mission.—D. S. Weaver, \$1; Cong. Cherry Box, Mo., \$2.35; Mr. and Mrs. Jacob Yoder, \$2; a Sister, Goshen, Ind., \$3.30; Bethel and Guilford Congs., Ohio, \$22. Total, \$30.65.

Bank Failure.—Dividend (10 per cent.), defunct bank, \$199.77; Liberty Cong., Iowa, \$6.40; John D. Leaman, \$5; Benjamin Shively, \$1; Magdalena Hershey, \$1; Amos H. Hershey, \$1; cash, \$1. Total, \$214.07.

(Sent direct to India, April and May Report.)—Barbara Ruvenacht, \$15; Mrs. C. Ruvenacht, \$5; Elias Swartzentruber, \$15; Joel Swartzentruber, \$15; Philadelphia Mission S. S., \$25; Freepoint Cong., Ill., \$160; A. M. Garber, \$20.50; from Tropic, Ind., per J. D. Zook, \$30; A. R. Zook, \$5; Spring Valley S. S., Kan., \$12; East Washington Cong., Ill., \$15; Walnut Creek Cong., Ohio, \$30; Daytown S. S., Pa., \$16.19; Roseland S. S., Neb., \$15.17; National Bible Society (for colportage), \$10; S. C. Buwalda, \$23; from Waukegan Co., Ont. (per M. C. Creaman), \$110.25; collections from Medina Co., Ohio, \$48; Katie Newcomer's S. S. Class, \$2; Cong. at Carlock, Ill., \$16; Mattawana S. S., Pa., \$11; from Cass Co., Mo., \$170; S. M. Bender, \$15. Total, \$804.11.

(Sent direct to India by A. A. Resler, Ronks, Pa.)

General Mission.—Sem Eby, \$5; Intercourse S. S., \$22; John H. Meltinger, \$2; Masonville Cong., Pa., \$30; Reuben Climer, \$3; Mission Friends, \$11; cash, \$6; J. Dingus and wife, \$6.50; Lovers of His Cause, \$50; Sue Hershey, \$5; Mission Friends, Kinzer, \$3.50; members of Bowmanville S. S., Pa., \$20; collected by H. R. Herr, \$4.75; J. W. Weaver, \$10; State Hill Cong., \$11.25. Total, \$186.10.

Orphans.—Paradise S. S., Pa., \$4.25; Catherine Reib, \$15; Annie Hershey, \$15; G. Neff and Anna Shaub, \$15; J. W. Weaver, \$15; J. B. Good, \$15; Lehigh S. S., \$7.50; New Milltown S. S., \$15.18; Lancaster Brotherly Christians, \$57. Total, \$386.30.

For Leper Asylum.—Anna Wolf, \$5.

Fort Wayne Mission.—(June and July Report.) Sent direct.—From Eldia, Ohio, \$15; from Dalton, Ohio, \$12; Sister, Columbus Grove, Ohio, \$1; DeKalb Co., Ind., \$2.50; two Brethren, Archibald, Ohio, \$13; Friend, Flanagan, Ill., \$1; Benonia Steimen, \$5; Goshen College Y. P. C. A., \$10; H. McGowan, \$5; from Wellersville, Ohio, \$12; Friend, \$60; S. S. collections, \$6.65. Total, \$83.66.

PAID.

Evangelizing.—S. G. Lapp, for work in Iowa, \$5.56.

Chicago Mission.—Mrs. A. M. Brubaker, interest, \$16.90; domestic, \$6; repairing, \$23.40; clothing, \$14; car fare, \$6.80; cleaning hall, \$10; charity, \$3.75; medical, \$1.60; laundry, \$4.24; postage, \$1.07; express, \$2.40; ice, \$3.20; permit, \$1; gas, \$4; sundries, \$4.75; living, \$27.44. Total, \$130.95.

India Mission.—American Mennonite Mission, \$100.00.

India Orphans.—American Mennonite Mission, \$100.00.

Old People's Home.—J. G. Wenger, \$7.25.

Orphans' Home.—A. Metzler, \$5.95.

Fort Wayne Mission.—John E. Pressler, \$50.89.

Gratefully acknowledged, G. L. BENDER, Treas.

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Sale of Special Rate Tickets began April 25th.

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Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly

ELKHART, IND., THURSDAY, AUGUST 25, 1904.

Vol. XLII. No. 35

EDITORIAL NOTES.

There is nothing to lose in being meek; in fact, much is to gain.—Jesus says, "Blessed are the meek, for they shall inherit the earth."

With sadness we chronicle the accidental death of Bro. Reuben Burkhard of Roseland, Neb., caused by being run over by a threshing water tank. He was the brother of Bro. Jacob Burkhard of Dhamtari, India. See death notice.

Judging from their works, it is surprising how many people read Christ's explicit command, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you," backwards.

If all concerned in the great packing house strike at Chicago which is causing so much contention, riot, expense and suffering, would put into practice the Savior's injunction (John 6:27), "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life," the trouble would soon be justly and satisfactorily adjusted.

The Mennonite Brethren in Christ denomination are holding a general revival meeting in a grove some few miles south of Elkhart. The meetings are conducted by ministers from various states in the Union and also from Canada. Some good sermons are preached.

While we could not sanction some of their teachings and practices, yet we heartily commend their fearless protests against worldliness in many of its forms, especially in dress and against secret orders.

The advice to "never trouble trouble until trouble troubles you" is good as far as it goes, but it makes no provision for the poor unfortunate who is overtaken and about to be overwhelmed by trouble. There is, however, ample provision made for him in God's word. "God is our refuge and strength, a very present help in trouble" (Psa. 46:1). The Lord will not only comfort his penitent children in time of trouble (2 Cor. 1:4), but will also triumphantly deliver them "out of all trouble" (Psa. 54:7). Troubled soul, cast "all your care upon him, for he careth for you."

The presses of the Mennonite Publishing Company are running full capacity. Besides the 25,000 copies of our Church Almanac for 1905, about 200,000 copies of the Manning Drug Almanac of South Bend, Ind., are now being published. Among the other large contracts for printing already closed are for the Elkhart Carriage & Harness Manufacturing Co. and the Chicago Telephone Supply Co. of Elkhart, and the Dr. Fahrney Medicine Co. and Fleming Bros. Stock Foot Co. of Chicago. The manager states that to fill these contracts will require about fifteen car loads of paper, keep the presses busy for seven or eight months and aggregate an income of about \$35,000.

Bro. Irvin Detweiler spent a few hours in our office on Aug. 18th. It was a source of gratification to us to meet and converse with our brother again and receive direct information from our mission workers and the condition of the work in India.

Sister Bertha is gradually improving, is able to be up and about a part of the day, but is still quite weak and weighs but a little over eighty pounds. Bro. Detweiler wrote the lines found in the mission columns, in our office. He promises more interesting reading matter for our next issue.

We wish to correct the statement made in a former issue in which we said Bro. and Sister Detweiler would cross the Atlantic in the S. S. "Ialtic." They sailed from Liverpool to New York in the "Majestic."

Reesor Centennial.—The Markham (Ont.) Economist gives an elaborate account of the hundredth anniversary of the settlement of the Reesor (Risser) family in York Co., Ont. In 1804 Bro. Christian Reesor with four sons and one daughter emigrated from eastern Pennsylvania to the wilds of Canada and there started life in the woods. His posterity now are numbered by the hundreds; many of them still cling to the faith of their fathers, while others have drifted into various denominations.

Among the ministers in the local descent of the Resors and who took part in the reunion services, were Bro. S. R. Hoover of Markham, who spoke in the German language, and Bro. L. J. Burkholder of Locust Hill, who spoke in the English language on Early Training. It was decided that a Reesor family history, including the branches in both the United States and Canada, be published.

Origin of the Brubaker Name.—According to a writer in the Mt. Joy (Pa.) Herald, the name Brubaker originated near Zurich, Switzerland, as early as 1580. Over one of the mountain brooks, rushing down the valley to the sea, was built a bridge about four hundred years ago, and in order to distinguish this from the many mountain streams, and to give it prominence, it was called "Brugg-Bach"—"Brugg" (bridge) "Bach" (brook)—literally meaning the bridge-brook. At this brook and near the bridge, stood a mansion, whose proprietor, to better distinguish him from other prominent persons of the same name, was named "Bruggbacher," which in course of time was accepted as the family name. The name has since passed through a stage of evolution, the spelling being changed to suit the language or the whims of the people from Bruggbacher to Bruppbacher, Brubacher and Brubaker.

The persecution then raging in the Palatinate, caused many to flee for their lives to England and America, and on June 14, 1710, about 3,000 of these refugees landed in New York. Among them were five "Bruppbacher" brothers, three of whom took up land on the Little Conestoga in the province of Pennsylvania; this portion of the province was later included in the county of Lancaster.

During the past three centuries the Brubaker descendants have scattered south, west and north throughout the United States and Canada, so that scarcely a Mennonite community can be found that does not contain the name of Brubaker.

Bish. Jacob N. Brubacher of Mt. Joy, Pa., has in his possession a family record dating back to the time when his forefathers came from the famous Swiss mountains, bringing with them a clock of the "grandfather" type, which is now kept by Bro. Brubacher and which he prizes very highly as a family heirloom.

PERSONAL MENTION.

Our sympathies are extended to our ministering brother, Daniel Y. Hooley of Garden City, Mo., in the death of his youngest child.

C. N. Graybill, grandson of Bish. Jacob Graybill (deceased) of Juniata Co., Pa., and principal of the Millintown (Pa.) schools, favored us with a very pleasant call at our office on Aug. 13th.

Bro. J. Z. Kanagy of Allensville, Pa., conducted a few meetings in Warwick Co., Va., over Sunday, Aug. 7th.

Bro. Noah Metzler of Nappanee, Ind., spent Sunday, Aug. 14th, at the Home Mission, 145 W. 18th St., Chicago.

Bish. Joseph Schlegel and wife, who had been spending several months in Oregon, were expected to arrive at their home in Milford, Neb., about the middle of August.

Bro. J. F. Funk was expected to preach for the large Alexanderwohl congregation (Russian) near Goessel, Marion Co., Kan., on Sunday, Aug. 28th.

Bro. Enos M. Detweiler, our newly ordained ministering brother of Columbiana, Ohio, preached to a large congregation at the Woodvale S. H. near Columbiana, on Sunday evening, Aug. 7th.

Bro. A. D. Wenger filled the regular appointment at the Kraybill M. H. near Mt. Joy, Pa., on Sunday morning, Aug. 7th, and a special appointment at Florin in the evening. In the afternoon he preached at Salunga.

Bro. L. J. Burkholder and wife of Locust Hill, Ont., spent some time during the latter part of July with Sister Burkholder's parents at Vineland, Ont. During their stay, Bro. Burkholder preached for our congregation at Vineland.

Sister Bettie Coffman, widow of Bro. J. S. Coffman, accompanied by Sis. Anna Sowers and the three children of Bro. W. P. Coffman, left for Canada on Aug. 16th to spend a fortnight with Sister Coffman's son, Bish. S. F. Coffman of Vineland, Ontario.

D. L. Miller of the German Baptist church contemplates making another tour through the Holy Land. Accompanied by his wife, he expects to set sail at New York on Sept. 1st. They will visit in Europe, India, and the Oriental countries, returning via San Francisco. They expect to consume about two years in this journey.

Bro. D. F. Driver of Versailles, Mo., conducted a series of meetings at the Pennsylvania M. H. near Newton, Kan., during the first part of August, after having held a few meetings at Harper. From Newton he went to the Spring Valley M. H. in McPherson county, where he expects to labor until the time of Missouri Conference, Aug. 25th.

For the Herald of Truth.

THE CHRISTIAN WOMAN'S VEIL.

By S. F. Coffman.

III.

Having noted that woman is a type of the church, and is sacredly used in the scriptures in many different phases to portray the character of the church and her attitude toward Christ, it may be well to

give some examples from the Old Testament in which woman is used symbolically.

There are but three women named in the period of sixteen hundred and fifty years before the flood. There were, however, many other women living during this period and many of them became the object of the affections of the "sons of God" and were united in marriage relations with them. Their proper husbands were the "sons of men" and their abnormal union produced abnormal beings. Any condition out of God's order produces results not acceptable in the sight of God. Those giants were all enemies of God. Could it not be that those "sons of God" are yet at work as "evil spirits," producing the abnormal work in the hearts of men and tempting away the church into abnormal relations with sin and the world, producing results of character and life and work which God rejects and condemns, and which spirits kept not their first estate and are still reserved unto chains and eternal darkness and condemnation? (See Jude.)

Sons of God are not produced by the work of men or spirits, but by the operation of the Holy Spirit of God in the hearts of men. To the woman, Eve, was given the promise of a deliverer. To Israel was given the promise of a Savior. The woman, the church (Rev. 12), gave birth to the "man child," who was to rule all nations. "We have, then, before the flood a symbol of the true church of faith in Eve, and a symbol of the adulterous church and bastard sons of God, produced by evil spirits and wrong associations and relations. This world cannot produce deliverers without the Holy Spirit. All others, physical, moral or intellectual giants, the fruits of this world, are not deliverers.

We have no history which gives us any description of the manners and customs of the antediluvian age. Man then engaged in such pursuits as brought him the sustenance and pleasures needed or agreeable and all comforts requisite to his early experiences in the world.

The first woman mentioned after the time of the flood was Sarai, the wife of Abram. There was a covenant which God made with Noah, which included the whole world. The covenant which he made with Abram, or Abraham, was especially to the family or class out of the world. Hence we see the woman chosen as well as the man. To show that Sarai, or Sarah, was a chosen woman from among all other women, we have only to note the results of Abraham's experience. His son Ishmael, son of Hagar, was rejected and Isaac, son of Sarah, was accepted. It is by the chosen bride, the church, that fruit is brought forth unto God. It is not by many women or wives that God symbolizes the church. Abraham and Isaac each had but one wife, each especially chosen of God. Jacob had two wives.

Laban said, "It must not be so done in our country to give the younger before the first-born," so Jacob accepted the elder that he might also have the younger. In this we have the beautiful symbol of Christ and the old and new dispensation. He looked forward to the time of the Gentile church, the younger, which was the object of his chief affection. Eph. 5:13, 14 and 2:5, 6, reveals this fact to us. Yet the elder, the Jewish dispensation, must come first. Christ accepted the Jewish church for the sake of obtaining both the Jews and the Gentiles. John 10:16 teaches the same thing; for it is the "other sheep" which Jesus loved, when there would be one fold and one shepherd. Jacob loved Leah for her children's sake, although he hated her for Rachel's sake.

Leah bare Judah from whom sprang the Lion or the Ruler of Israel, and Rachel bare Joseph, the deliverer. Leah is the mother of the kingdom, Rachel the mother of salvation from death. While Jacob had two wives, but one bride for Christ. God is not a polygamist. The doctrine of Mormonism in which many wives are supposed to be allowable because they represent the many souls that make up the bride of Christ, is utterly unscriptural and a reproach on the holiness of Christ. "He that hath the bride (not brides) is the bridegroom." "For this cause shall a man cleave to his wife (not wives), and they twain shall be one flesh." Plurality of wives denotes diversity of choice. Christ knows what suits him, and chooses one who in character and redemption glory will be his eternal joy. Solomon's many marriages were wrong, because they were made for the purpose of making alliances with the kingdoms of the world. He was not a type of Christ in this, because Christ does not make alliances with the kingdoms of the world, and forbids his people to do so. Christ subdues, overcomes them, and is King of kings and Lord of lords.

Tradition tells us that women in olden times wore veils, covering their faces when in public places. The scriptures also teach us that this was the custom. The first mention of this fact we find in Gen. 24:61-67. Before Rebekah was chosen she may not have been veiled (see verse 16). But when she was chosen she prepared herself with a veil, a bridal veil, when approaching the home of her husband. She alighted from her camel and took a veil and covered herself, and abode with Isaac, her head.

So also the church is found in a far country by the servant of God, Christ, who is sent on this important mission. She is chosen and is become the betrothed of the Son and some day will be brought to him, presented to him as a bride (see Rev. 21). In token of her love and submission, the bride veils herself. While the church sojourns for a while here in this world, as Rebekah did in her home, she is nevertheless the bride of Christ. In anticipation of the unknown time when the bridegroom shall come the bride should be veiled and ready to meet him. So Paul says, "Let women be adorned as become women professing godliness; let the women be covered or veiled."

Holy women of old who trusted in God adorned themselves with a meek and quiet spirit, not with outward adornment, being in subjection to their own husbands. "even as Sarah obeyed Abraham, calling him Lord" (1 Pet. 3:5, 6; 1 Tim. 2:6). The "shamefacedness and sobriety" could easily refer to the modesty of the veiled Christian women, who cared naught for the outward adornment which appealed only to the love of the praise of men and detracted from her loyalty and submission to her own husband.

In the Old Testament, adornment of women is spoken of in connection with the idolatrous worship of Israel (read Hos. 2:13; Ezek. 23:40, 41, and 13:18-23). The Lord speaks against the public display of womanly beauty and adornment as a thing to be deprecated, the nature of it partaking of the spirit of harlotry, since it appeals to the love and praise of other men than those whose love alone she should enjoy. Godly women of old were exclusive in the display of their beauty and were loyal in every way to their husbands whom they delighted to call "lord." Even so the church should be the true symbol of the bride of Christ with modest apparel. The Lord delights not in the

external, worldly adornment, which the world demands and calls beautiful. Christ asks for simplicity on the outside and richest display of spiritual glory from the hidden man of the heart.

Now, as in olden times, the symbol of brideship was the veil; and it is in this spirit of the honor of the bride to her "head" that the apostle Paul says (1 Cor. 11), "Let her be covered" (Rev. Ver., "veiled"). May God grant that we may represent in true Christian faith what the Lord expects us to be.

(To be continued.)

Vineland, Ont.

For the Herald of Truth.

A PECULIAR PEOPLE.

By Oliver H. Zook.

III. DRESS.

In this article we wish to note a few things in which the true child of God is peculiar. Paul says (Rom. 12:2), "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God," and James says (Jas. 1:27), "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

There are many things with which the world is spotted that the true child of God must be cleansed from, and a few of these things we wish to bring to notice in the light of the gospel.

Through the pages of the Herald, in the different conferences, and from the many pulpits in the Mennonite and Amish Mennonite churches, the subject of a uniformity in dress has been repeatedly discussed. We hope that a few words on this subject will not be out of place in this article.

Generally, when this subject is discussed, reference is made only to the sisters, which may be for many reasons. Fashions are far more common among women than men. Styles change with the seasons and generally last for one season only. Dresses are made of all shapes and colors, and sometimes of several colors. Women have many, many more opportunities for making a display of themselves than men have.

But with all that, there are many sisters in our beloved Mennonite church who are standing firm by our doctrine and God's word as recorded in 1 Tim. 2:9; 1 Pet. 3:3, 4, etc. Others are following "a far off" and indeed some very closely the great goddess, Fashion. We truly note this with sorrow, for we believe it to be a step in the dark. We have seen sisters appear in silks, made in the latest styles, and also appear at public worship without the prayer head-covering, thus openly violating two of God's commandments.

These things cannot be attributed to ignorance in the Mennonite church, since so much is said and written, and God's word is so plain concerning these things. Is this not doing the opposite to what Paul says in Rom. 12:2? But not only our sisters need instruction along this line, but our brethren as well, for with all that has been said and written on this subject, you can invariably tell that a sister is a member of the church when you meet her, even though you do not know her, by her dress, which is more than you can do in the case of the brethren.

We have noticed, and especially at conferences, young brethren in cuffs, high collars, flashy neckties, stiff hats, etc., whom we did not know as brethren. These we

have seen passed by, by our ministers and the leading workers in the church and Sunday school in their eagerness to meet brethren whom they knew as such by their plain clothes, who with glad handshakes and praises to God would greet each other with the holy kiss.

This has not been done willfully or from a lack of interest in the younger members in the church, but simply because of not being able to distinguish between those outside the church and members of the church in whose garments there was no difference.

We believe from experience and from what we have seen that the spirit of love and union is manifestly greater where the brethren, rich and poor alike, meet on the same common level and in the same make of clothing. Many of our ministers teach the necessity of plain dressing very strongly, while we have talked with others who did not seem to feel the need so greatly. We are glad, however, that it is the general decision of our conferences that all the brethren should dress plain.

We are fully persuaded that a plain suit of clothes will help the wearer to a higher life, a deeper experience in Christ Jesus, and will serve as a shield against many darts of Satan which are so often hurled at the children of God by their fellowmen. We also believe that those of our brethren who live in close fellowship and obedience to the church, command more respect and their influence goes farther, both in the church and in the world, than those who do not.

Of course, we know that all these things are a secondary matter, and without the Spirit of God in the heart they will profit us nothing, but we believe also that they are the fruit of a will surrendered to God and show a willingness to obey him in all things.

To dress as the world dresses is conforming to the world and shows a greater interest in our attire than in our church.

When we are willing to lay all on the altar and do it, then the fire of the Holy Ghost will burn all the dross out of our hearts and the blessings of God will be showered upon us. Jesus says, "If ye love me, keep my commandments" (John 14:15). "He that loveth me not, keepeth not my sayings" (John 14:24). Ponder over these sayings and follow the leadings of the Spirit of God in all things, and make sure that God shall be glorified in your dress as well as in your whole life, and eternal life and happiness will be given you by Jesus Christ our Lord.

Allensville, Pa.

For the Herald of Truth.

CONSECRATION.

By Nora Hershberger.

What does consecration mean? It means devotion to God, separation from the world, "set apart" for the Master's service.

We are commanded to "present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:1, 2). Consecration is a complete surrender of all that we have and are. Let us think for a moment. Have we surrendered all, have we placed everything on the altar, or are we keeping back a part? If we have given all, we can truly say, "I am the Lord's," and he can then use us as instruments in his hands.

A truly consecrated life can not and will

not be spent in idleness; heart, mind, lips and hands can always be used to his honor and glory.

How often we complain of our inability to do good; we think we are not strong enough, and not well qualified, but by willingly doing what we can we will become stronger, and there are so many little things that we can do. If God has given us only one talent and we are willing to use that the best we can, we shall have the same reward as those who have two or five talents, but if we are like the unfaithful servant and bury our talent in the earth, the Lord will never entrust unto us greater ones.

If we are given up entirely unto God, we will be ready to do all for the Lord that we can. How much good a smile will sometimes do, or a kind word, or telling a poor, lost soul of the love of Jesus! The giving of a cup of cold water in his name will not be forgotten, for Jesus says, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

In the consecrated life we must not only put off certain things, but we must also put on certain things; we must "walk as children of light" (Eph. 5:8), and be clothed with humility. If we take Christ for our example, we have the picture of a true consecrated life. He came as a servant, became a "man of sorrows, and acquainted with grief," and finally he died to atone for our sins. If Christ, the Son of God was humble, surely humility is required of us.

In Abraham we have another example of consecration. He was willing to give everything to the Lord and was ready to sacrifice his only son.

In Daniel we have another beautiful character. How firm he stood for God! He was ready to surrender all, so that he could be true to his God under all of those trying circumstances.

These holy men of old were led by the same spirit that the Lord has promised us, "the Spirit of truth," and through his power they did many mighty works. Surely the power of a surrendered life is great, and the reward that we receive at its end is worth striving for. With this in view we should become more willing to be workers and to do whatever our hands find to do, not only because it is our duty, but because it is our blessed privilege to work for our Master.

Afflictions and dark days may come, but "we know that all things work together for good to them that love God" (Rom. 8:28). The Lord calls men to trials and suffering. He spared not "his own Son." Then why should we be spared? He has promised never to leave us or forsake us if we but trust in him, and "if God be for us who can be against us?" No one will be able to separate us from the love of God, and if we are fully consecrated to him no cloud will be so dark but that the rays of God's sunshine can shine through.

Dear readers, may we all be "strong in the Lord and in the power of his might," at all times willing to surrender all, that we may be faithful servants in his vineyard, and that we can say with Paul, "I can do all things through Christ which strengtheneth me." At last, when our labors are ended, we can go home rejoicing, bringing our sheaves with us, and hear that welcome voice, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

Consecrated, separated

From our love of self and sin,
To the service of our Master,
Helping him the world to win.
Middlebury, Ind.

HERALD OF TRUTH.

Thursday, August 25, 1904.

D. H. BENDER, EDITOR.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Northwestern.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

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If you want a good Bible at a reasonable price, send to the Mennonite Publishing Co., Elkhart, Ind. Remember that many of the cheap Bibles have poor binding, a poor print and will not last long. We want to give every purchaser full value for his money.

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An Excellent Offer.—Those who would like to obtain a really meritorious history of the Mennonite church will be glad to know that they can get the Herald of Truth for one year and "History of Christianity" (Horsch) for \$1.50. The regular price of the book is \$3.00, but by ordering it with the Herald this book of 304 pages, well printed and handsomely bound in cloth, will be sent, postpaid, at the rate of 50 cents. This offer applies to renewals as well as to new subscriptions, only in the case of renewals all arrearages must be paid.

CORRESPONDENCE.

Trousdale, Kan., Aug. 12, 1904.—Bro. D. F. Driver of Versailles, Mo., has been laboring among the congregations in central Kansas since July 24th. He first favored the Harper brotherhood with a few meetings, and then came to Harvey county, where he held a series of meetings. Among the subjects upon which our brother preached here were: God with Us, Purity of Heart, Righteousness exceeding that of the Pharisees, The Captain of our Salvation, Made Perfect through Suffering, Laying Aside Sin, Inconsistency, and Christ in you the Hope of Glory. During these meetings one soul accepted the Savior, which is of greater value than the whole world.

Bro. Driver went from here to the Spring

HERALD OF TRUTH.

Valley M. H. He will likely also visit the West Liberty and Peabody congregations and stop at the Home for the Friendless at Hillsboro before going to the Missouri Conference on Aug. 25th.

R. J. HEATWOLE.

Rockton, Pa., Aug. 12, 1904.—To the Herald Readers, Greeting:—After a period of silence in the correspondence department we shall again write a few lines. The hay and wheat crops in our community are mostly gathered in. Truly we are thankful to our heavenly Father for sending the rain and sunshine. A few brethren and sisters gathered this week and renovated the meeting house. The brotherhood is also undergoing a degree of renovation, for which we pray for divine guidance. We would be pleased to have more people, especially ministers, from other congregations visit us. We live about sixty miles from Tyrone, about sixty-eight miles from Blairsville Intersection via Indiana and Punxsutawney, and about one hundred and thirty miles from Pittsburg. We ask a fervent interest in our congregation on the part of God's people everywhere.

Roaring Spring, Pa., Aug. 15, 1904.—Dear Editor and Herald Readers, Greeting:—Our regular church services on Aug. 14th were conducted by our home brethren, Abram Snyder and J. H. Hershey. Bro. Hershey chose for his text Luke 6:32-35, and portrayed clearly and forcibly the standard of Christian religion. May we as followers of Christ raise the standard high and "press toward the mark for the prize of the high calling of God in Christ Jesus," is my prayer.

From Brandywine, Pendleton Co., W. Va.—Early in the morning of Aug. 10th the writer left his home at Dale Enterprise, Va., in response to an urgent letter requesting a ministerial visit to an aged sister—Susanna Fultz—residing in the vicinity of Brandywine, W. Va. After traveling a distance of about thirty-five miles by private conveyance over a rough and winding mountain road, the home of Sister Fultz was reached, which is located far up against the eastern side of the South Fork Mountain at an elevation of 2,500 feet above sea. The last three or four miles of the journey, which was made late in the afternoon, led up mostly through the wild ravine known as Brandywine Gap, where the limestone cliffs rise on a line nearly to the perpendicular for several hundred feet above the stream that roars and plunges over the cross ledges at their base.

That a roadway might be established at this point, it was necessary to build a twelve-foot stone wall against the side of the cliffs, and to several times bridge the stream that the immense ledge of rocks known as "The Backbone" might be surmounted and the only outlet formed by which the inhabitants of the upper slopes of the mountain may find their way to mill and the markets on the east.

We found Sister Fultz greatly afflicted from dropsy of the heart; being confined to her home for a long time and not having been to communion for six years, early upon the writer's arrival she made request to have worship and to be served with the sacrament of bread and wine. She is the last survivor of a small membership established in this part of the state by Bish. Samuel Coffman of Rockingham Co., Va., about forty years ago, but by extreme isolation from our people and away from the route that is now being traveled by our

ministers, she has had but little association with people of our faith and doctrine. We are glad to add that in all these years she appears to have remained loyal and true to the profession made in early life to serve the Lord in all humbleness of mind.

The next morning, after reading Rom. 8 and spending a season of admonition and prayer, we bade her good-bye—feeling that it was our last meeting and separation on earth.

L. J. HEATWOLE.

Canton, Kan., Aug. 16, 1904.—On Aug. 8th Bro. D. F. Driver of Versailles, Mo., and Bro. R. J. Heatwole came to Spring Valley and held six meetings. The attendance was not as large as might have been desired and no immediate conversions resulted, but we trust the good seed sown by our brother will bring forth an abundant harvest under the heavenly Husbandman's care. Aug. 14th Bro. David Zook of Harvey county was with us and admonished us earnestly from the text (Titus 3:8), "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." We were to follow out the instructions so kindly given us during the past week, our lives would be more victorious and a brighter light would go out from us to guide wayward ones to the path of righteousness. Let us make a full surrender to Christ and trust him to keep that which we have committed unto him.

FANNIE LANDES.

Souderton, Pa., Aug. 17, 1904.—Dear Herald Readers, Greeting in the name of Jesus. May that peace that passeth all understanding be ours ever to enjoy. What a comfort and consolation to know that God ever cares for his own, continually giving us multiplied blessings to enjoy! Are we truly as thankful for them towards our heavenly Father as we should be? On Sunday evening services were held at this place by Bro. Jacob Heatwole and Bro. Samuel Rhodes of Harrisonburg, Va. They spoke from Matt. 11:28-30. They preached the word earnestly and truthfully and with the Spirit of power from on high. May we ever yield ourselves as servants to obey the teachings of God's word and pray earnestly that our minds may be set only on things that are acceptable in the sight of God. "Likewise reckon ye yourselves to be dead unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11). The Lord willing, harvest services at this place will be held in the afternoon of Sept. 10th. May the rich blessings of the kind heavenly Father guide us and keep us ever safe through this life's journey that when the summons shall come from on high we may be prepared to enter into that rest that remaineth to the people of God (Heb. 4:9).

HIRAM D. MININGER.

Goshen, Ind., Aug. 17, 1904.—Dear Herald Readers.—The work at Goshen is going on as usual, only with a greatly diminished attendance at our Sunday services. Our attendance at present in Sunday school is about forty-seven, which is about one hundred less than it was three or four months ago. The cause for this is that nearly all of our workers were students at the College and have left for home. The work is going on with good interest and activity nevertheless. We are not discouraged, but we are looking forward with much anticipation to Sept. 28th, when the College work opens again and our number will be materially increased. We hear of quite a few new students coming in. The Summer Nor-

mal closes this week. Judging from the words of both teachers and students the work of the Normal was much appreciated. A number of these students are going to teach this year. In the absence of Bro. S. Hartzler Bro. D. D. Troyer of the Clinton congregation preached for us a few weeks ago.

RUDY SENGEL.

QUERY DEPARTMENT.

Would it be wrong for members of the Mennonite church to become members of the various labor unions, provided they are not compelled to uphold such features of the union as conflict with the teaching of the Word as interpreted by the church? What difference is there between being a member of a labor union or of a mutual fire insurance company, telephone company, etc., where all classes of people are unequally yoked together?

H. T. L.

For the Herald of Truth.

CHURCH COUNSEL.

By P. Hosteler.

What scripture teaching have we to show that it is proper to take church counsel? We have Matt. 18:17. How could a person hear or submit to the church unless we took the counsel of the church? See 1 Peter 5:5 and Eph. 5:21, which prove about the same thing. Then we have Acts 1:20-24 and 6:3, that prove that the voice of the church was taken in choosing candidates for office.

Years ago when organizing our Sunday schools we took the voice of the church together with the voice of our children to elect our superintendents, but after a while some began to see and advocate that it was not proper to take the votes of any but the church members to elect these officers, but it took considerable teaching and work on the part of some before this truth was accepted. Now there is another matter that has not been given due consideration on this line. It is this: In taking the voice of the church the counsel or vote of some members should have more weight or count for more than that of some others. I have thought for some time that sound reasoning and judgment would prove this. But recently I happened to think of the scripture passage that abundantly proves this, viz., "Ye younger submit yourselves unto the elder" (1 Peter 5:5). This was commanded because it is right or reasonable, and also right because it is commanded. It is a reasonable command, because judgment or wisdom would tell us that the faithful old people in the church who have gone through the most trials, had the most experience, as a rule know what is best for the church. But in taking the majority vote only, we may sometimes set aside almost entirely, or rather say, set aside the counsel of nearly all the old people and accept and work in accordance with the voice and wishes of the young people. Is it not a fact that in some of our churches we have about as many young people that are even called disobedient or not faithful, as we have old members of sixty years and upwards? (Sixty years and over is mentioned in 1st Timothy.) Now do we not see that when we set aside the voice or counsel of the aged, though it be a minority, and take the counsel of the younger, even though it be a large majority, we are having the elder submit to the younger, instead of doing what reason and scripture teach to be right. And what can we hope for if we continue to do that way?

HERALD OF TRUTH.

For the Herald of Truth.

LOVE.

By Lena Siegenthaler.

Here is one of the principal reasons why I have never been able to see that it was proper for us to choose our ministers by the voice of the church only, for know we not that it is more than likely that many of our younger church members do not know as much in regard to who is best fitted for such an office as the old brethren do, who have learned more in the scriptures and had more experience in church work than the younger? Again, on the other hand, how much more apt are the young people to vote just according to their likes and dislikes, not seeking the will of God alone, than the aged are?

Now in all this we do not say nor mean that the voice of the younger members should not be taken or counted at all, nor do we think we dishonor or disrespect the young members in this. We as young people should not want our voice and counsel to count as much as that of the older members, for it is not right and would be asking far more honor than is due us. Let them only be counted in proportion as we have a knowledge of the Word, Christian and church work experience and as we have been faithful to the church, and no more.

This matter I consider a very important one. It has a great bearing on the prosperity or upbuilding of our churches, and if it is incorrect or misleading, I would like for some one to correct it, and if right it might well be endorsed by others. I will ask the editor (if not asking too much) to offer any criticism or endorsement as he thinks fit; also any bishop or minister or others who think it worth while, give us your thoughts or testimony to it. We can have it as a conference question in the Herald.

East Lynne, Mo.

Note.—While the spirit of the above article may be correct, yet we are led to believe that in citing conditions and circumstances that might possibly arise in a congregation or congregations, Bro. Hosteler is certainly borrowing trouble. 1. It is scarcely probable that in a well-organized, working congregation the older members and the younger members would take directly opposite positions on vital issues concerning the welfare of the church. 2. Should such an improbable circumstance ever present itself, would it not be a rather unwise presumption to conclude that the younger members would always and absolutely be in the wrong? 3. To draw a line of discrimination as suggested by this article, could not help but lead to a weakening, if not the destruction of one of the noblest characteristics of the Mennonite church—the common unity of its members, made especially prominent in the ordinance of feet-washing, and thus lay the foundation for a source of contention hitherto unknown in the church.

The younger, inexperienced members should indeed submit themselves to the older and more experienced, but let us not establish a law by which we attempt to delegate to portions of the common membership, greater or lesser degrees of authority, assuming that because they have attained to a certain age in years they are consequently correspondingly qualified, but let us rather accept the teaching in Rom. 12:4-5: "For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another."—Ed.

If we accustom ourselves to self-denial, we break the force of most temptations.—Bond.

Love is the supreme gift of God. Was it not out of love that God gave his only Son to come down to this world to suffer and die for us that we might have salvation? We have been told that the greatest thing in the religious world is faith. But we read in 1 Cor. 13 that the greatest is love. Love is greater than faith, because the end is greater than the means. What is the use of having faith? It is to connect the soul with God. And what is the use of being connected with God? It is to become like God, and God is love. Paul was speaking of faith just a moment before. He says, "Though I have all faith, so that I could remove mountains, and have not love, I am nothing." You will find as you look back upon your life that the moments that stand out above everything else are the moments when you have done things in a spirit of love. Our Savior is always ready to bless and give to those who love him.

Peter said, "Above all things have fervent love among yourselves." John goes farther and says, "God is love." If we have the true love in our hearts, will we trespass any of God's laws? If we love our brother, will we harm him? No. We will give all we have and do all we can for his comfort. Love is the fulfillment of the law. Did you ever think what Paul meant by that? Before Christ came they had only the Old Testament and the ten commandments, and it seems they did not know much about love. But when Christ came he showed us a "more excellent way." What a blessed thought, and what comfort it brings to our souls when we think what Christ has done for us! And we know it is only out of love that he has redeemed us and opened the way to heaven. In 1 John 4 we have the commandments of love. We are to love one another, for God is love, and if we love one another God dwelleth in us and his love is perfected in us. There is no fear in love, but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love. It seems to me if an unsaved person would read this chapter he could not help but lead a nobler life.

Look at the great sacrifices of Christ all through his life and at his death on Calvary, and you cannot help but love him. One of our great writers went to see a dying boy and as he entered the room and went to the bedside he put his hand on the sufferer's head and said, "God loves you," and went away. The boy started from his bed and called to the people in the house, "God loves me! God loves me!" One word changed that boy. The thought that God loved him overpowered him and began the making of a new heart. And that is how the love of God melts down the hard heart in us and begets in us the new creature that is patient and humble and unselfish. There is no other way to get it and no mystery about it. Oh, the truth that lies in this! We ought to love others, love everybody, love our enemies and do good to them that hate us, because Christ first loved us.

Elkhart, Ind.

Want of care does more damage than want of knowledge.—Franklin.

If I can put one touch of a rosy sunset into the life of any man or woman, I shall feel that I have worked with God.—George Macdonald.

For the Herald of Truth.

ROBBING GOD.

By Christian D. Esch.

"Will a man rob God? Yet ye have robbed me" (Mal. 3:8).

God, through the prophet, asks the question, "Will a man rob God?" It seems to me as though he were surprised to think that man, such an inferior and helpless being, would think of such a thing as robbing God; yet he could say of those people, "Ye have robbed me." How sad it is that these God-robbers did not all die with that generation to which this was spoken, but, alas! how many of our church members of today are guilty of the same crime. But they will say as they said at that time, "Wherein have we robbed thee?" We have built unto thee a very beautiful and costly temple, and we keep three feasts each year, and sacrifice upon thy altars many good cattle and sheep. But God could look down and say through the prophet (Isa. 1:13, 14), "Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them." So to-day, it is not so much the church buildings and church members and prayers that we lack, but the Spirit of God. God is the same he was in the time of the prophets, and just as much does he hate formality and lukewarmness as he did then. When once our solemn meetings become an abomination to God, what part of our life is acceptable to him? This plainly shows to me that God will not accept a life that is ungodly through the week and religious on Sunday. It is all very easy to be religious on Sunday when everybody we meet is likewise, but we need our religion when we are in our every-day life. If we do not have it then, our solemn meetings will be an abomination to God.

Then we rob God of our trust and confidence, when he gives us a command and we say, I cannot understand how that is going to work out, and God himself says he cannot lie. When we see the street car going along the track, how many of us can understand how the power comes out of the wire through the little pulley and takes the car along? Yet we know it goes, because we see it. So it is with God. We know he cannot lie, and what he says we must accept, or make him a liar.

Then we rob him of our money. He says (Mal. 3:10), "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

I wonder how many of us are enjoying these blessings? When I hear of the great need of funds in our missions and see the large crops of grain in the land, I am made to believe we are robbing God.

Would to God that every one who has confessed the name of Jesus would live up to the command which Paul gave to the Romans (Rom. 12:13), "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Were this command obeyed more fully, there would not be so much of robbing God.

Wellman, Iowa.

For the Herald of Truth.

SOME DIFFERENCE.

By Daniel Kauffman.

We are not always careful to distinguish between some things which to many people seem alike. A careful discernment between them will not only lead to higher ideals of life, but will contribute toward making character better and life more pleasant and useful. There is some difference between—

Dignity and pride.
Liberty and license.
Service and slavery.
Labor and drudgery.
Joyfulness and levity.
Piety and superstition.
Method and formalism.
Self-esteem and egotism.
Economy and stinginess.
Temper and irascibility.
Courage and foolhardiness.
Cheerfulness and giddiness.
Sobriety and gloominess.
Firmness and stubbornness.
Enthusiasm and fanaticism.
Criticism and faultfinding.
Generosity and prodigality.
Encouragement and flattery.
Conservatism and retrogression.
Disseminating knowledge and gossiping.
Indignation against sin and hatred for the sinner.

Shedding tears and pressing water out of the eyes.
Interest in the welfare of others and meddling in their business.

Cultivate the former; shun the latter.
"Prove all things: hold fast that which is good."

For the Herald of Truth.

PRAYER.

By Minnie E. Schloab.

"Prayer is the soul's sincere desire,
Unuttered or expressed;
The motion of a hidden fire,
That trembles in the breast."

All Christians have need of prayer. When the soul is in distress it finds relief in prayer. The Spirit may move us to pray while busily engaged in work. We do not always have the opportunity to kneel, but when we have it is our duty to do so.

Even Jesus our Savior prayed. When the Scribes and Pharisees were filled with madness and asked each other what to do with Jesus, he went out into a mountain to pray. He prayed all night, no doubt, for his enemies and himself.

We should always pray, so that the way to heaven be ever shown to us. In 1 Thess. 5:17 Paul wrote that we should pray without ceasing. Now, dear sisters, do we also wear our prayer-covering so that we may pray any moment without dishonoring our heads, as recorded in 1 Cor. 11:7? We should always thank God for his mercy which endureth forever, and ask him to deliver us from evil.

If we ask him for anything that is good for us, in faith believing, he will give it to us. We only need to give ourselves over to him. Another word to the sisters: Do we sometimes think that the prayer-covering is too expensive? Did not Christ do more for us in giving his life, and are we doing what we can for the spreading of his gospel? "Whosoever gathereth not, scattereth." I do not say that I am perfect, but with God's help I can strive unto perfection. Let us arise and do something for the Master.

Ephrata, Pa.

August 25,

A LUTHERAN'S VIEW OF SECRECY.

"The Lutheran," published at Lebanon and Philadelphia, comes out flat-footed against secret societies. In the "Answers to Open Letters" department, it answers a list of questions on the lodge problem, from which we extract a few statements:

"The church should teach her young people not to become connected with secret societies, and should be careful to show no favor to them. The pastor of the church should teach God's pure word as it applies to secret societies. The church should oppose steadily, and yet be particularly careful not to show bitterness toward persons."

Again: "No Lutheran pastor should permit a lodge to have charge of the burial service." He should conduct the church service at the grave, and conduct it as soon as the proper moment arrives, and finish it completely. The service then is over, as far as he is concerned, and he should retire, and not be a silent, reverent participant in anything that may follow."—"The Mennonite."

MISSIONS.

VILLAGE SCHOOLS

By J. A. Ressler.

To people who look with suspicion on education in general as an aid to religious growth and development it will seem that village schools are a queer form of mission work. But then the conditions here are so different from those in America that it would not take long to show one who came to see about matters that these schools are of immense value in bringing the gospel to those whom we want to reach.

The Dhamtari sub-district has an area about twice as large as that of Lancaster county, Pennsylvania, and its population is also about twice as large. But out of the 286,167 people inhabiting this sub-district in 1901 only 6,722 were able to read and write. That is to say, about one person in every 43 in the country round about us is able to read. In every community in America one can appeal to the people to read their Bible and most persons can do so if they are so inclined. If a person in America at the present time is unable to read it is either because he has some defect in his mental powers or has neglected his opportunities. Not so here. All the way from the town of Dhamtari to Sihawa, a village thirty-six miles southeast of Dhamtari, there is not a single school or place of any kind where a child can learn to read. To tell people in such a region to read the Bible would be mockery. We must reach them in another way.

Our Bible is a written revelation and can only be gotten by reading. If one cannot read himself he must depend on some one who can read in order to find out what God's word says. Now in order to give these people the power of finding out God's will for themselves one of the aims of the Mission is to teach the young people to read and with it to cultivate their minds so that they can think and decide for themselves what is right and true.

A few such schools have already been established here where the children away from any school opportunities can get the rudiments of an education. Christian teachers are placed in charge of the schools and as a part of each day's work is learning portions of the Bible. The children are glad to come, for it is their only hope of gaining the knowledge that comes from books. Scarcity of workers, both missionary and native, ac-

1904.

counts for the small number so far started. As the boys from the orphanage grow up and go out into life it is our aim to place as many as we can into these outside villages where they can work in many ways for the Master.

But these boys and girls have been only a few short years out of rank heathenism and idolatry and need to be carefully helped and guarded lest they become a prey to the deceiver. The missionaries must keep in close touch with the young teachers in order to assure success in the work. And right here is one of the most serious limitations of this important work. The three missionary men now on the field cannot each be in more than one place at one particular time. Bro. and Sister Burkhard must see that the boys have food properly cooked, are properly clothed, go to bed at the proper time, attend to the work assigned to them in a dozen different places all over the premises, and many unnamed things besides. Bro. B. must keep a correct account of the money received and spent at Sundargani and all the money received by the Mission, and answer many letters. If I were to repeat the similar things that fall to the lot of the Lapps at Rudri and add all the little details that they must do, it would more than fill this page. So when Bro. Detweiler took ship the writer undertook to look after the work of schools which Bro. D. had carried on so successfully. The school work has grown apace since the writer handed over its charge a little over three years ago. It takes a lot of "looking after." So it happens that I have to run the risk of neglecting the blind school, and the deaf-mute school, and neglecting the building work to some extent, and neglecting the direct spiritual teaching at home that ought to be done, and fear constantly that my beloved companion is overworking in my absence, and get after those village schools.

It is not always pleasant, either, this looking after village schools. Just yesterday the horse twice sank into mud and water up to his body, and stuck, making me dismount in water over the knees.
Dhamtari, C. P., India, July 20, 1904.

HOME MISSION NOTES.

145 W. 18th St., Chicago, Ill.
Aug. 19, 1904.

Dear Herald Readers, Greeting:—

As there has been no direct news from the Home Mission and its work published for several weeks, I shall take pleasure in again telling the many who are interested in the cause, of the progress of the work.

As at this time of the year many of the children are spending a vacation in the country with friends and some are taken to the parks by their parents to spend the Sundays, the Sunday school and children's services are not as largely attended as they are during other seasons of the year. The Sunday school attendance for the past few weeks has been about 100. Many of those who have been in the country during the warm months will return during the next few weeks, and all are looking forward with pleasure to the time when the hall will again be crowded with children, full of life and vigor and ever ready to learn.

The preaching services on Sundays and during the week have been quite well attended and especially interesting and helpful during the past few weeks. Bro. Bressler of the Fort Wayne Mission was with us on the 7th and gave two very helpful talks. On the 13th, Bro. Noah Metzler of Napanee came to the city and remained until the 15th. His sermons on the 14th were

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also very encouraging to those who are interested in the Master's cause. Taking as a subject "Christ's Church," he told how the church had grown and spoke of the future possibilities of those composing the membership if they but remain faithful.

Bro. Shoemaker spent one night at the Mission on his way to the East, where he will attend the Ohio Sunday School Conference and then visit the churches farther east. May his labors prove a blessing to the cause and be the means of creating a greater interest among our people, in the work that is for us to do. On Sunday, the 14th, there were quite a number of visitors, but there might have been more if all of those of like faith with us, who take advantage of the excursions to the city, would spend a part of their time in visiting what should be a greater attraction than any other in the city—the Home Mission.

Bro. George Lapp, who has during the past spent considerable time in the work at the Mission and who has during the past few months been holding services in Iowa, Minnesota and North Dakota, has advised that he will be with us on the 21st, and we believe the Master has more rich blessings in store for us if we will but prove worthy of receiving them.

Sister Malinda Ebersole has been with her parents for a few weeks, having been called there on account of the death of her sister. Sister Hattie Fisher will leave on the 22d for her home. She expects to spend the next year at Goshen College. Bro. A. H. Laman will, if the Lord be willing, attend the Indiana Sunday School Conference on the 25th and 26th. May his guiding hand direct each as they go forth in the Master's service.

Earnestly requesting prayer in behalf of the work at the Mission and in behalf of the workers, I remain,

Yours for the Master,
AMOS M. EASH.

Topeka, Ind., Aug. 16, 1904.

Dear Herald Readers, Greeting:—
Since we arrived at Topeka, we have been asked to give a few particulars concerning the journey home:

Sister Detweiler's health has been failing since about January first. She felt that she was losing strength, and sometimes after a hard day's work she was not able to sleep well; but being in the midst of the work and the weather getting a little warmer each week, we took no serious thought about the matter until about the middle of February, when she left off a part of her work. March 15th we went to Rudri and since that time she has not been able to do any work. After a stay of several weeks at Rudri we returned to Dhamtari. We had thought then, perhaps it would be necessary for us to come home and would no doubt have started home if the doctor had not urged us to go to the mountains. When we got to the mountains, while the air was very bracing and did Sister Detweiler much good in the way of strengthening her blood, there were other things that were not favorable and made her condition rather worse than better.

On June 17th, after receiving a letter from Dhamtari and the doctor advising that we leave India at once, we left Ghum with the intention of taking the first steamer out of India. We went back to Dhamtari until passage could be arranged, and on July 9th we set sail from Bombay on the steamship "Oriental."

When we left Dhamtari one of the little boys asked who will do our work. We told him, "The other missionaries." "But," said

he, "who will do theirs?" It did not take a very bright boy to know that the others had all they could do before we left. The only consolation we could give them was that we would tell the people about them and pray that our heavenly Father would send some one else to take our place in the work.

Since we have returned to America and see the prosperity of the country, the good crops, the large buildings, the thousands that are accumulating, unparalleled perhaps in the history of the Christian church, and we listen to the conversation and the beautiful songs with the words so full of meaning, coming from the lips of consecrated, earnest, self-sacrificing, hard-working Christians, we wonder who will be the next to give, let go, go? Are our prayers of no effect? The time will soon be past for any one to go to India this fall. Some of the work at Dhamtari is given only a glance now and then in order to keep it from stopping altogether until some one else can come and honor the Lord before those people by putting in all his time in some part of the work on which a very small portion of one missionary's time is now spent. Can we spare two families out of 40,000 members to go this fall and help the few at Dhamtari? The boys and girls in our care there are joining us in this petition. Before we left Dhamtari they ate only one meal one day in order that they might give to us. We took it because they were willing and anxious to do something. What we can do in any way will certainly be a sacrifice acceptable, well pleasing to God.

IRVIN DETWEILER.

SUNDAY SCHOOL MEETING.

The fifth annual S. S. Meeting for Juniata and Snyder counties, Pa., will be held at the Lost Creek M. H., on Aug. 26th and 27th.

MARRIAGES.

Miller—Esch.—Bro. Harvey W. Miller and Sister Fannie M. Esch, both of Westfield, Iowa, were united in the holy bonds of matrimony on Saturday evening, Aug. 13th, at the home of the bride, Bro. and Sister C. J. Bender, Bish. Christian Weyre of Kalona, was the officiating minister.

DEATHS.

Good.—Near Spotswood, Lancaster Co., Pa., on July 2, 1904, Sister Fannie Weaver, wife of Bro. Isaac Good, aged 49 Y., 6 M., 21 D. Sister Good was afflicted for a number of years; she was unable to walk for four years, was confined to her bed only a few days. She leaves a husband, 3 sons, 2 daughters, 4 brothers, 2 sisters and many friends to mourn her departure. Funeral on the 5th at Weaverland, conducted by Ben. Weaver, John Souder and Wm. Wenger, Text, 1 Cor. 16:56. Her sister Eliza, wife of George Hartz, died the same week and funeral services were conducted by his pastor, Pres. Gable. May the Lord comfort the sorrowing friends. A NICE.

Burkhard.—Near Roseland, Neb., on Aug. 8, 1904, Renben, son of Daniel and Hannah Burkhard; aged 13 Y., 8 D. He fell from a threshing water tank, the wagon passing over his body, from the effect of which he died. Bro. Renben gave his heart to God when he was ten years old. On his (God's) bed he rejected the pleasures of the world, an important matter off until it might have been too late. He suffered much, but bore it all patiently. Funeral services were conducted by D. G. Lapp from 1 Thess. 4:13.

Silvius.—On Aug. 2, 1904, near Sugar Creek, O., Mahala Jane Silvius; aged 62 Y., 3 M., 26 D. Her maiden name was Brown. She was married to William Silvius on Dec. 17, 1863. To this union were born 9 children; 4 of them preceded her to the spirit world, and 5, with their father, 8 grandchildren and 5 sisters survive her. She united with the Mennonite church at an early age, remaining faithful until the end. Funeral services were conducted at Union Hill on Aug. 4th by J. J. Buchwalter, Van Buren Shoup and Josiah Kaser. Interment in cemetery near by.

Wise.—Martha Wise, daughter of David and Anna Ebersole, was born in Lancaster Co., Pa.,

April 7, 1868; died at her home in Sterling, Ill., Aug. 6, 1904, of typhoid fever; aged 36 Y., 3 M., 29 D. Funeral services at the Mennonite M. H. on the 8th, by Pre. Deal and Pre. Good, from 1 Cor. 15:36-44. She leaves a husband, four children, father, mother, five sisters and two brothers. She is the first one taken away from the family circle.

Esterly.—Susanna Esterly, nee Nold, was born Aug. 24, 1825, and died at her home in Columbiana, Ohio, Aug. 10, 1904; aged 78 Y., 11 M., 17 D. Sister Esterly had been in feeble health for several years and for the last year of her life was almost helpless. She was the widow of the late Abraham Esterly, who died Jan. 6, 1895. To this union were born four children; one daughter preceded her to the spirit world. She is survived by one son, two daughters, five grandchildren and one great-grandchild, besides four sisters, five brothers and many friends to mourn her departure; but they mourn not as those without hope. The funeral was held on the afternoon of the 13th at the house. Services by Allen Rickert, assisted by Bish. John Burkholder. The closing prayer was offered by Pre. Cramer of the Reformed church. Text, Matt. 14:12. She was buried by the side of her husband in the graveyard at the Cherry Fork schoolhouse. She was a member of the Mennonite church. P. M.

Culp.—On Aug. 10, 1904, near Wakarusa, Elkhart Co., Ind., of whooping cough, Beulah N., daughter of Charles and Susannah Culp, aged 4 weeks and 4 days. Buried at Yellow Creek. Services by John Martin in German and Jonas Loucks in English from Matt. 18:3.

Yoder.—Barbara Z. Yoder (nee Zook), wife of David P. Yoder, born Aug. 2, 1832; died May 5, 1904; aged 71 Y., 9 M., 13 D. She was married to her surviving husband on April 27, 1854, and lived in wedlock fifty years. To this union were born one son and three daughters, the son and one daughter preceded her to the spirit world. She was a devoted sister of the Amish Mennonite church from her youth, and was loved by all who knew her. Interment at the Oak Grove cemetery. Services conducted by Amos Mumaw and Benj. Gorgie. R. GEIGIE.

Brunk.—Mary Elizabeth, daughter of Bro. E. H. and Sister Martha K. Brunk of Hagerstown, Md., died Aug. 7, 1904; aged 4 Y., 7 D. Buried in the Paradise cemetery. This little one took sick on Monday, Aug. 1st, and endured intense suffering for about six days when, on Sunday morning, she quieted and death laid his cold hand upon her. It seemed she wanted to leave us, but the hearts that so loved her and were bleeding, held her with their fondness until the evening of the same day, when, wishing to let her die in peace, the mother retired from the room, and her baby went to Jesus. Little Mary was an affectionate child, loved and petted by all who knew her. In her Sunday school she was always ready with her little memory verse when her turn came to recite. Her life seems to have been to make us holier, to make us think of heaven. Often in the last two years she would say, "I would like to go to heaven to see the babies and play with them. They are so nice." Jason, her little brother, was her constant playmate, but Mary would tire rambling out of doors and wanted to be in with mamma to be quiet. Now little Jason must go in and out alone, with no sister to shorten his hours. Many friends paid a last tribute of respect to her and watched the lifeless form lowered into her cold and narrow bed. It was so hard to see her go so soon from us, but we realize that she would say to us, if she could speak, according to the text used by the ministering brethren, "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage" (Psa. 16:6). How truly her line has fallen in pleasant places, and what an inheritance to enjoy through all eternity! The sad father and mother look through their tears and by faith see her among the children who so longed to join, and rejoice to know their darling is in the hands of Jesus. AUNT BETTIE.

ITEMS.

There is great rejoicing in the royal home and throughout all Russia because of the advent in the Czars' family of an heir to the throne, for which the Czar had prayed for a number of years. As an act of gratitude to commemorate the event, the Czar has abolished corporal punishment through-

out his domain. This is the fifth child born to his highness, the first four being daughters.

Mrs. Murphy, supposed to be the oldest person in Pennsylvania, died at her home in Meadville, on Aug. 7th. She was born in Dublin, Ireland, on Christmas Day, 1770. Would she have lived until next Christmas, she would have been 134 years old.

A mail report received at Washington on Aug. 15th from the naval governor, Underwood, at Tutuila, announces that the native chiefs of the island of Manua, of the Samoan group, have acknowledged the sovereignty of the United States over that island.

At a missionary meeting held at Old Orchard, Me., Aug. 15th, \$4,500 was pledged for foreign mission work. The individual amounts ranged from 50 cents to \$5,000. The names of the contributors were not made public.

The horrors of the rum traffic in Africa are unutterable. I traveled up and down the coasts on boats that were simply wholesale liquor houses—rum in hogheads, rum in casks, rum in barrels, rum in kegs, rum in demijohns, rum in stone jugs, and the vilest rum that ever burned its way down human throats. The Christian nations of the world have turned the entire west coast into one long bar-room, from which no fewer than two million savages go forth to die every year, as a result of the traffic—Charles Morris.

Four heathen Chinese women called a meeting to take action in unbinding the feet. There were eighty women present. One of the women gave an address which was followed by discussion, and then all present were asked whether they would unbind their own feet, and whether they would promise never to bind their daughters' feet. Fifty women made this promise. This meeting was most remarkable in that it was called by heathen women and conducted by them entirely. Before the meeting closed they decided to raise money among themselves to open a girls' school. Is not this wonderful for the women of China, who have never been allowed to think for themselves in anything?—Selected.

The accident bulletin, issued recently by the Interstate Commerce Commission, shows that during the quarter which ended March 31st, seventy-nine passengers and 840 employees of railroads were killed, and 1,590 passengers and 10,854 employees were injured in accidents on railroads. This is an appalling record for three months. And due to carelessness. In some cases the men were unfit for duty because of having been at work too long without rest. When in such a condition long cannot be as careful as the welfare of travelers demands. Then it is certain that some men are naturally careless, and they are to blame for many accidents.

The English government publishes annual statistics of victims of wild animals and reptiles in India. The figures for 1903 are as follows: "23,164 persons killed by the bites of serpents; 1,046 by tigers; 277 by wolves; 973 by bears, leopards and panthers. A total of 25,460 victims. As for losses of domestic animals, cattle, sheep, etc., they are summed up thus: 4,000 animals killed by reptiles; 38,211 by leopards and panthers; 20,555 by tigers; 4,719 by wolves; 2,287 by hyenas; 4,980 by bears. A total of \$3,372." Thirty-eight thousand hunters were out, but their success was not as great as it should have been. They killed 1,321 tigers, 706 hyenas, and 4,390 miscellaneous beasts; in all, 14,985. There are no statistics as to the number of serpents killed. The figures show that every year there is a terrible destruction of human and animal life by the beasts and reptiles of India.

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Published Weekly.

ELKHART, IND., THURSDAY, SEPTEMBER 1, 1904.

Vol. XLI. No. 36.

EDITORIAL NOTES.

Wanted—A number of good articles for the columns of the Herald.

Human degeneration can be counteracted only by Christian regeneration.

In every properly conducted conference, its members confer and concur, but never deter a good work.

Do not confuse zeal with ambition. Zeal may spend itself exclusively for the honor of God and in the interest of needy humanity, while ambition always promotes selfish aggrandizement.

The editor left Elkhart on Monday evening, Aug. 22d, for Pennsylvania to attend both the Sunday school and church conferences of the Southwestern Pennsylvania district, which are held this year at Masontown, Fayette county, Aug. 23d to 26th. He expected to spend Sunday, Aug. 28th, with his home people at Springs, Pa.

Year Book.—We are informed that a Mennonite Year Book and Directory is about to be published by the Mennonite Board of Charitable Homes and Missions. The publishing committee, composed of the brethren M. S. Steiner, J. S. Shoemaker and Aaron Loucks, met at Scottsdale, Pa., on Aug. 22d and completed the arrangements for its publication.

On Sunday morning, Aug. 14th, Bro. I. J. Buchwalter and wife of Dalton, O., worshipped with the Bethel congregation in Medina Co., O. They report an encouraging season of worship, with good interest in both the Sunday school and church services, the brotherhood in good, spiritual earnest, and success attending their efforts to build up the cause under the direction of the Holy Spirit. In the afternoon of the same day, Bro. Buchwalter preached at the Old People's Home for the inmates and assembled brethren and sisters. The services were edifying and much appreciated.

Church of Humanity.—The state of Kansas has, justly or unjustly, been celebrated as a hotbed of fanaticism; wild theories, doctrines and practices in the social, political and religious realm have emanated from this central state of the Union—the home of Carrie Nationism, Populism and a le-

gion of religious "isms." The latest and most ridiculous of these religious (?) fanatics to bring his distorted creed before the public and solicit disciples, is an editor of that state. He proposes to establish and perpetuate a society to include the whole human family and which shall tend to make him happy, because it ostensibly teaches the "truth concerning God and the future."

This society or organization he calls the "Church of Humanity." The fundamental principles taught by its creed, are: "1. That the Bible, like the Koran or the book of Mormon, is simply the work of man. 2. That hell is a fictitious place and the devil a fabulous being. 3. That heaven is just as fictitious as hell, and God just as fabulous as Satan. 4. That the resurrection on a great judgment day is a mistake, but when men die they die all over and for all time."

The method employed by this preposterous apostle of infidelity to promulgate and disseminate his contemptible doctrine, is by means of a monthly paper, called "The Christian Educator," which he and his clan send out wholesale and which contains in each issue a "lesson" from the Bible, given with the intention to prove that God is only a myth, Jesus Christ an impostor, the whole of the sacred Scriptures fiction and all claims to a higher power or divinity, outside of nature, vain presumption.

Why any one should attempt to found an organization with a doctrine so foreign and antagonistic to everything termed religious in an enlightened country, in the name of religion and under the guise of the church, is a problem that baffles a reasonable solution. It is simply another means employed by the arch-enemy to deceive and lead astray some poor souls capable of being deluded by the promise of happiness to be gained when this theory is once fully understood. But the misadventure of this deluded fanatic against God and his word is only another case of the dog barking at the moon to frighten it away. God still lives, his power continues to be manifested in nature, in his providences and in men's lives; his word is still a lamp unto the feet and a light on the path of the heaven-bound pilgrim; the saving grace of the Lord Jesus Christ does not cease to unburden the soul of the penitent and cherish the heart of the believer: the comforting influence of the Holy Spirit is not lessened, and eternity will reveal just as awful a perdition and just as glorious a heaven as though the insignificant editor and his miserable creed had never existed.

PERSONAL MENTION.

Bro. J. Z. Kanagy of Allensville, Pa., held a few meetings with the small congregation at Baldwin, Baltimore Co., Md., during the early part of August.

Sister Hattie Fisher, who has been one of the workers at the Chicago mission during the past year, returned to her home near Goshen, Ind., on Aug. 22d.

Bish. J. K. Yoder of Smithville, O., who was seriously afflicted by a paralytic stroke, is so far improved that he can be taken out for short drives. His mind is good.

Bro. D. J. Johns of Goshen, Ind., returned from southwestern Ohio on Aug. 20th. While in Ohio, Bro. Johns attended the S. S. Conference near West Liberty.

Bish. Lewis Shank of Broadway, Va., recently took a ten days' trip to the Lost River section of West Virginia, visiting the churches and holding a number of meetings.

Bish. Isaac Eby of Kinzer, Pa., has been seriously afflicted by an attack of vertigo for some weeks, but we are glad to note that he is able to be around again and attend services.

Dea. Samuel Burkholder and wife of Hagerstown, Va., visited in western Pennsylvania during the past week. They also attended the conferences at Masontown, Pa.

Bro. P. E. Whitmer of Oberlin, O., spent Sunday, Aug. 14th, with the brotherhood in Wayne Co., O., preaching at the Oak Grove M. H. in the morning, at Salem in the evening and at Crown Hill on the evening of the 16th.

Agatha Isaac, who served the Publishing House as stenographer and assistant in the German department for four years, left for her home at Moundridge, Kan., on Aug. 20th. Our best wishes for success in her future avocation go with her.

Bro. Hillary of Chicago recently spent two weeks in Johnson and Iowa counties, Iowa, preaching at both the East Union and the West Union meeting houses. He uses the Herald this week as a medium to communicate with the congregations he has visited in Illinois and Iowa. His words are instructive for all. Read his letter.

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Bish. J. S. Shoemaker of Freeport, Ill., is on a ministerial visit to the churches in Pennsylvania. He attended the Ohio S. S. Conference at West Liberty and also the S. S. and church conferences at Masontown, Pa., leaving for Juniata county on Aug. 26th. He expects to spend several weeks in Lancaster, Montgomery, Bucks and other counties in eastern Pennsylvania.

Pre. Erasmus C. Shank writes under date of Aug. 2d, that he has just returned to his field of labor in West Virginia, after spending a few weeks with his family in Waynesboro, Va. During his absence Bro. Joe F. Heatwole took charge of the work. The brother says the church continues slowly to increase in numbers, there being at present two applicants for baptism. The Father bless the brother and the church in that locality. Read Bro. Shank's letter in the Mission column.

For the Herald of Truth.

TRUTHFULNESS.

By Daniel Kauffman.

This subject calls to mind two classes of people: (1) Intentional falsifiers; (2) those absolutely truthful under all circumstances. Between these are two other classes, to which most people belong. They are (1) those who as a rule tell the truth, but will deceive, falsify or leave others under wrong impressions when self-interest seems to demand it; (2) those who want to be truthful, but are not always careful to represent things just as they are. It is for the benefit of these last classes that this is written.

Every one who desires it is to be truly noble, aims to be as nearly perfect in everything as it is possible for him to be. Truthfulness is one of those admirable traits of character which outshines the brightest jewel. The more absolutely true we are in all that we say and do, the brighter this jewel becomes. It is not enough that we aim as a rule to tell the truth and avoid being classed a common liar. Nearly all people do that well. What we want is not merely to aim to tell the truth and to so shape our actions that no one will be deceived thereby, but to be sure before we speak or act that we are able to represent things correctly. By far the greater portion of lies spoken to-day do not spring from a heart bent on deception, but are the results of carelessness in telling what we saw or heard.

Now a few tests. When you tell something, are you sure it is true, or do you partly guess at it? In telling of something that happened, are you always careful to heart bent on deception, but are the results of carelessness in telling what we saw or heard.

This world is in need of men and women who are true; who speak the truth, act the truth, and whose very life is the essence of truth. Then may we weigh well all our utterances and actions, and strive by God's grace to rise to the pattern set by Him who

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said, "I am the truth." If Paul saw fit to admonish his brethren to "lie not one to another," it is well for us to examine ourselves to see that we are free from this numerous form of popular lying with which the present world is cursed.

Truthfulness is a crowning virtue which none should neglect, but all should cultivate and prize.

Versailles, Mo.

For the Herald of Truth.

A PECULIAR PEOPLE.

By Oliver H. Zook.

IV.

AMUSEMENTS.

David says, "Blessed is the man that walketh not in the council of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night" (Psa. 1:1, 2). Now we understand these two verses to mean a very great deal more than our space will allow us to write, but we wish to draw your attention to the second verse in particular.

We certainly know that a man who meditates day and night in the law of the Lord, and whose delight is in that great, good law, has no time to waste in trifling with the perishing things of this world. Therefore we conclude that the true child of God is peculiar to the world in a great many things that the world seems to think they cannot do without.

What hinders the cause of Christianity so much in this age of the world is the inconsistency of so many Christian professing people. It was my privilege not long ago to visit at a church in the city of Altoona, Pa., where a member told me that at one side of their church building there were several small rooms, one the minister's study, one a room where council meetings and the like were held and one a free reading room, in which were tables, one with all the latest magazines and papers on it and one with such things as checker boards, dominoes, cards, etc., for the amusement of the young members. We do not see those things in our churches, but we do find them sometimes in the homes of our people. They are called harmless games and all I will say in regard to them now is that if they can be played in the name of the Lord and to the glory of God, you are safe in so doing.

"For whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17). See also 1 Cor. 10:31; 1 Pet. 4:11. Worldly amusements are sinful amusements, let them be what they may, and every amusement that does not edify the soul of the player and glorify God, is sinful, nothing more or less.

Even though there is no apparent harm in the amusement itself, it is in the true sense of the word, idleness, and is robbing God of time which ought to be spent in his service or in preparing ourselves by prayer and meditation for the work he has called us to do.

At such places as fairs, shows, theaters, saloons, picnics, festivals, ball games, races, parties, dances, cakewalks, etc., the child of God ought not to be found, as they are of the world, for the world and belong to the world, and "the friendship of the world is enmity with God; whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4:4). See also 1 John 2:15; Matt. 6:24; Luke 16:13.

The safest guide we can give any one to follow is the Holy Spirit, and "he will guide you into all truth" (John 15:13), if you follow him. We should go only to such places where we can take Jesus with us and where we can best witness for him, and do only such things that we would do if he were by our side, and live so that he shall not "come upon us as a thief in the night." It is such a great pity that so much precious time is idled away in the service of God!

If an account must be given at the judgment bar of God for every idle word we speak (Matt. 12:36), how much less can we hope to escape if we idle away time? The Lord wants our all; time, talents, opportunities, money, will, heart, soul and body. It all belongs to him, and we are only stewards in his service (1 Pet. 4:10).

There is nothing we can do that will atone for our sins; it took the precious blood of Jesus, and after we have done all that we can do, still "we are unprofitable servants; we have done that which is our duty to do" (Luke 17:10). The deeper the love of God in our hearts for the cause we represent, the greater will be the service rendered. It is true we cannot do much in this wide, wide world, but

"Oh! the wrongs that we might righten,
Oh! the homes that we may brighten,
Oh! the burdens that we may lighten,
Helping, just a little."

Oh! the many little things that we have opportunity to do that would mean so much if done! Just a look, a word, a frown, a smile, a greeting—all are little things, but eternity alone will reveal the good or evil which has resulted. Moments are little things, but moments make hours, and hours make days, and a wasted moment will around the hour, which in return will mar the day.

Let us therefore improve the moments to the glory of God and not waste them in idleness or worldly pleasure. May God help us to search our hearts and to rid ourselves of all desires that have a tendency to lead us into forbidden paths, so that our lives may shine brightly and may be brought to a close to the glory of God.

Allensville, Pa.

For the Herald of Truth.

LETTER FROM BROTHER HILLARY.

Wellman, Iowa, Aug. 19, 1904.

To the Churches of Roanoke, Washington and Union, Ill., and Wayland and West Union, Iowa, Greeting:—Brethren, it is impossible to write to all who request me to write; therefore I take this letter individually as a personal one.

I was astonished, while in your midst, preaching every night in your churches, at the lack of family prayer among you, either morning or night, some of you neglecting it altogether. What is the use of a church professing to be God's, carrying a prayerless membership that is spiritually dead, steeped in worldliness, no family worship, no earnestness in the service of God, some of the members going without the prayer covering, simply neglecting it, marrying worldly men and women, running after every kind of doctrine, and worse?

Some members of congregations where I preached indulged in the soul-destroying beer drinking, wine bibbing, and are trying to justify themselves under Timothy's physical weakness, when every one of those beer-guzzling Menonites are as strong as an ox in one sense. As I stated in Wayland church publicly, and to the Sunday school

superintendent privately, I would not remain twenty-four hours with a beer-guzzling church, either Catholic or Menonite. The Bible in one hand and a beer or wine bottle in the other, is a poor combination and will not co-operate. What I said to the brethren at Flanagan in Bro. Orendorff's orchard I am not sorry for; and only wish I had made it stronger in regard to family worship and receiving into the church, saluting with the kiss of peace and charity, ministers who receive a salary, their congregations fashionably attired, with an organ and choir and some of them in secret lodges, yet calling themselves Menonites. God pity such Menonites! What is our church contending for to-day? What does the Bible say? Brethren, such things ought not to be among people professing godliness.

I am not at all troubled over the prayer covering of the good Christian mothers and sisters of Iowa. In the churches I visited every sister wore her prayer covering joyfully and was ready to give sound scriptural reasons for wearing it, but the brethren with their worldly dress, smoking, chewing and beer drinking need to be rebuked. Woe unto you that put the cup to your neighbor's lips! It is a shame and a scandal that men and even women in the Menonite church should indulge in the soul-destroying beer and whisky drinking habit and the disgusting tobacco habit. Some of you, brethren, I saluted with repugnance on account of it. Some of you have been in the house of worship, smoking, chewing and spitting on the church stoves.

A plainly dressed man or woman with a heart cleansed by the blood of Jesus and made strong through Christ, is to me a beautiful sight, and with such I can say, "They people are my people, thy God is my God." May God give us a God-loving, prayerful, world-scorning brotherhood, with a Christlike spirit and prompt obedience to our Lord's commands.

Brethren, let us redeem the time, because the days are evil. Praying that the Lord and his Holy Spirit may cleanse the church of all that offends him, I remain,

Your brother in Christ,

BROTHER HILLARY.

L. H. Ledochowski,

Ex-Benedictine Prior.

For the Herald of Truth.

THE LAW OF SIN IN OUR MEMBERS, AND THE LAW OF SIN AND DEATH.

By P. Hostetler.

Many people think that the above two laws, referred to in Rom. 7:23 and Rom. 8:2, are one and the same thing, but they are not. The first mentioned law means the inclinations to evil or to sin which we possess, our sinful nature. It is called "sin" in Rom. 6:12 and called "flesh" in many places in the New Testament (Rom. 8:12). If we had no flesh we could not live after it or follow its promptings, so to speak, but if we crucify it or deny it, through the power and workings of the Spirit, we shall live. See Rom. 8:13. If we had no sin in our mortal bodies, it would be entirely useless to talk about not letting it reign there. See Rom. 6:12. There is a great difference in having sin in us and in living in sin, or in having the flesh and in living after the flesh. See also 1 John 1:8.

The law of sin and death of Rom. 8:2. What is it? We know that it is not the same as the other spoken of, for (1) if it were it would not say in the same verse,

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"Who walk not after the flesh," for if those in Christ were made free from the flesh, they could not walk after the flesh; (2) if those in Christ were freed from this "sin" or "flesh" and not walking after the flesh, they would be so pure that there could be no condemnation. But the law of sin and death is simply the old law, the first covenant, or the law that said, "The soul that sinneth it shall die." And if there had not another law been given to cancel or make void that law (free us from it), not one soul could be saved. But the law of the Spirit of life in Christ Jesus, or in other words, the law of salvation by grace through faith in Christ Jesus, hath freed us from the former law, providing we are in Christ Jesus, crucify the flesh and walk not after the flesh.

East Lynne, Mo.

"LIGHT IN THE DARKNESS."

(Psa. 112:4.)

Sel. by Lena Eash.

"Light in the darkness!" Oh, be of good cheer, Let not thy sorrows overwhelm thee with fear; Trust in Jehovah to lead thee aright, The Pillar of fire to guide thee by night.

All things against thee? No break in the cloud? Troubled and stricken, thou criest aloud. Friends may forsake thee and foes may surround, "Light in the darkness" in Jesus is found.

Is thy faith shaken with doubt undefined, Darkening thy soul and bewildering thy mind? Go, tell thy Savior! He ever is near. "Light in the darkness" will surely appear.

"Light in the darkness." When tempest is nigh, Hear the Voice saying, "Behold, it is I." When on the billows, Christ cometh to thee, Peace thou shalt welcome and light thou shalt see.

Upright and strong, let thy course be pursued; Blotting out evil and striving for good; Trusting and striving, whatever may befall, "Light in the darkness" shall shine over all.

Clouds, which no darkness thou now dost behold, Soon shall disperse and the blessing unfold, And when to the Jordan at length thou shalt come, "Light in the darkness" shall pilot thee home.

Pepeka, Ind.

For the Herald of Truth.

WORSHIP.

By Emma Zook.

As in all other Christian obligations, man has the power to say whether he shall do his duty in worship. Our duty to worship God is plain; our power to disregard that duty is equally clear. We have the choice between true worship and salvation, and false worship and perdition.

There is no question as to whether man shall or shall not worship something. All men are worshipers. The only question is, Shall we be true to the purpose for which we have been created and worship the true God, or shall we turn aside to worship one of the numerous gods of this world? Joshua 24:15—"And if it seem evil to you to serve the Lord, choose you this day whom you will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites in whose land ye dwell: but as for me and my house, we will serve the Lord." So we have the privilege to choose which we will, but we must remember we cannot serve God and mammon.

True worship is enjoined in Ex. 20:3—"Thou shalt have no other gods before me." And in Matt. 4:10 we find that God alone is to be worshipped. Christ said, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." But the question arises: How shall we worship God? We find if

we read the Word, we must worship with reverence, unreservedly, in the beauty of holiness. In John 4:24 we read, "God is a spirit, and they that worship him must worship him in spirit and in truth."

We can worship God in singing. There is nothing that can take the place of soul-inspiring music. Singing is a delightful way of praising the Lord. Souls that were not moved by the most touching sermons, have been reached by the melody of song.

We worship God in prayer. Then we ask, Where shall we pray? We are commanded to pray in secret, in the home, in public, and in 1 Tim. 2:8 we read, "I will therefore that men pray everywhere."

With the ministers and congregation united with prayerful hearts, cheered with spiritual songs, and moved by the Holy Spirit to worship God in true devotion, who can doubt the blessedness and richness of the services? Oh! for more services where all the professed children of God are moved by and filled with Spirit power. How the sleeping members would wake up; how the excuses for staying at home would stop; how sinners would start heavenward under the convicting power of the gospel!

God's cause has always prospered when the Holy Spirit has had full sway in the hearts of his followers. God's people have lamented that the spirit of worship is not what it should be among Christian professors, and wondered how the defect might be remedied. It is easier to suggest a remedy than to effect a reformation, but it seems to me the proper place to begin a reformation is with ourselves. Let us pray more, and set better examples of true Christianity.

Persons in whom the Spirit dwells in its fullness are earnest, pious, zealous, humble, obedient, consecrated and worshipful. God speed the day when every church member will do his full duty in striving to make the church what it should be, and when the unanimous testimony of those in attendance will be, "Lord, it is good for us to be here."

Goshen, Ind.

MOTHER'S TRANSLATION.

In a Bible class recently the teacher was telling of the various translations of the Bible and their different excellencies. He spoke of Jerome's Vulgate, of Luther's German Bible, of our own King James' Version, and of the Revised Version, and how they were made. The class was much interested, and one of the young men that evening told a friend about it.

"I think I prefer the King James' Version for my part," he said; "though, of course, the Revised is more scholarly."

His friend smiled. "I prefer my mother's translation of the Bible myself to another version," he said.

"Your mother's?" cried the first young man, unable to comprehend the meaning of his companion's words. "What do you mean, Fred?"

"I mean that my mother has translated the Bible into the language of daily life for me ever since I was old enough to understand it," said Fred. "She translates it straight, too, and gives it a full meaning. There has never been any obscurity about her version. Her every-day life is a translation of God's word that a child can read, and that St. Jerome could not better. Whatever printed version of the Bible I may study, my mother's is always the one that clears up my difficulties."—Sel.

We blame in others only the faults by which we do not profit.—Alexander Dumas.

HERALD OF TRUTH.

Thursday, September 1, 1904.

D. H. BENDER, EDITOR.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Russian and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

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CORRESPONDENCE.

Paramount, Md., Aug. 20, 1904.—Dear Brothers and Sisters:—We left home July 20th in company with Grandmother Baer and two children for a visit through Pennsylvania. Our first stop was at Shiremans-town, where we attended the Sunday school meeting held there on the 21st. We met many brethren and sisters from different localities, and enjoyed a season of spiritual blessing long to be remembered and practiced. We hope all present were encouraged to take a more active part in Sunday school work and be better qualified for it. We left for Salunga, where we visited friends, and on Sunday, July 24th, we attended church at Landisville in the forenoon and Sunday school in the afternoon. On the 25th we went to New Danville, remained there over

HERALD OF TRUTH.

night, and next day went to New Holland, where Bro. Samuel Martin met us and took us to his home. In the afternoon Bro. and Sister Martin took us to the Welsh Mountain Mission to visit Bro. Macks, this being a visit we had often longed to pay. We are glad for the opportunity of meeting the brother and sister and becoming acquainted with the work there. We believe the brother has accomplished much good, and hope the work will continue to grow. But let us not forget our part in lending a helping hand, and not burden the workers too heavily. We are responsible for the work there as well as they. While they have given their all, can we not give a part of our goods? Let us remember them in both spiritual and temporal things, that they may live to His honor and glory.

July 27th we attended the mission meeting at Paradise. We were glad to see so large a gathering of people interested in the mission cause. We are hoping to see the mission spirit aroused everywhere in God's people, that we may not be forgetful of his children who are less fortunate than we. Those who have not the gospel privileges or have not been born of godly parents are just as precious as we in God's sight. He is no respecter of persons. The same evening we returned to New Danville, where we spent one week more in and around Lancaster visiting friends. The following Thursday we left for Menges Mills, remaining there over night. Returned home on Friday and found those at home well. We enjoyed our visit very much and feel strengthened and encouraged. Wishing all God's richest blessing, we remain yours in His name, BERTIE L. and ADAM H. BAER.

Garden City, Mo., Aug. 24, 1904.—To the Readers of the Herald, Greetings:—Before this reaches you another conference will have become a matter of history. If the Lord so wills, we expect to be in church conference to-morrow and Friday, and in Sunday school conference next Monday and Tuesday. Already the workers are gathering. We are glad to see a number of brethren from other districts. Among them are the brethren Yoder of Elkhart, Unzicker, Hann and Hilary of Illinois, and Lapp and Burkhard of Nebraska. Many prayers are ascending that God may give us a profitable meeting. D. K.

Blooming Glen Cong., Bucks Co., Pa., Aug. 24, 1904.—Dear Brother and Herald Readers, Greeting in the name of our Lord Jesus Christ:—It has been my aim to faithfully and regularly furnish the Herald with an account of the church doings at this place and hope I may be able to keep my resolution until a worthy writer will do it. I am sorry to notice that the correspondence from Souderton and other places which had appeared regularly during the winter, has been discontinued during the busy summer. Pre. Jesse Mack of Chester county was with us on Sunday, Aug. 7th. On Sunday, Aug. 14th, two Virginia brethren, Pre. Jacob Heatwole and Pre. Samuel Rhodes, visited our congregation. Such visits are appreciated, especially when the brethren remind us so pointedly of the way in which the Lord wants us to walk. On Saturday, Aug. 20th, we held our harvest services. The attendance was good. Pre. Jacob Hunsberger of Chester county preached from Gen. 8:22. May the Lord help us to be true hearers of the word only, but doers thereof, that we may endure to the end and obtain the crown of life. WILLIAM D. FRETZ.

Fairview, Mich., Aug. 22, 1904.—Dear Brethren, Greeting in Jesus' name:—On Aug. 18th our ministering brother, Peter Unzicker of Cullom, Ill., came to this vicinity and preached to us the glad tidings of salvation. He filled 20 appointments, speaking from Matt. 15:25-26 of the Olive congregation in Elkhart Co., Ind., and Bro. Philip Zimmerman of Jett, Oklahoma, visited here for the purpose of looking over the country to learn what are the inducements here for families that might wish to locate. We are glad to welcome such visitors. We are pleased to report that our young Bro. Nathaniel Troyer, who was recently ordained to the ministry in Howard Co., Ind., is with us and expects to make this his home. Our Sunday school is prospering, so also is our church and Bible reading. Our people are all well satisfied in their new homes. Our meeting house, thirty by thirty-six feet, will soon be too small for our congregation. People are still moving in. Pray for us.

ELI A. BONTRAGER.

Hillsboro, Kan., Aug. 20, 1904.—Dear Brother and Herald Readers, Greeting in Jesus' name:—Bro. Daniel Driver of Missouri has been preaching at the different congregations in Kansas and was with us at the Home Saturday night and Sunday forenoon, for which we were very thankful. We were also very much encouraged by the presence of the brethren, sisters and friends from Peabody, Spring Valley and West Liberty; also a number of the neighbors visited us, altogether numbering 56. About fifteen years ago Bro. Driver was at West Liberty and held meetings at our schoolhouse, at which time I decided to leave the world and its follies, for the better way. Sister Sadie Hartzler, one of the workers at the Home, expects to go with the brother to the Missouri conference next Tuesday. The Lord surely conference next Tuesday. The Lord bless the dear brother in his labor of love. Pray for us. Yours in the Master's service. J. F. BRUNK.

Spring City, Pa., Aug. 22, 1904.—Dear Readers of the Herald of Truth:—In Jesus' name I greet you. We, as a congregation here at Vincent, had the pleasure of hearing God's word preached yesterday by the brethren Jacob Heatwole and Sam. Rhodes of Virginia. Bro. Heatwole chose his text from 1 Kings 17:24 in the morning, and in the evening from Isa. 49:16. The brethren were accompanied by Bro. Hartman, who spoke to our Sunday school in an interesting manner. We were indeed glad for the visit of the brethren, because they admonished us to be courageous and steadfast in a good and noble cause. We pray the Lord may use them for much good and spare them to visit us again.

I am made glad when I read in the columns of the Herald of the special efforts put forth for the cause of Christ in different places and how the Holy Ghost is adding daily to the church such as will be saved. I must often think of India; how willing those young natives are to do God's will when they once know it! Compare this with our so-called Christian nation where education is no excuse and Bibles are in abundance, yet people will rather follow after the world than after the Spirit. "Prepare to meet thy God, O Israel!" O America!

FRANCIS BECHTEL.

Nappanee, Ind., Aug. 22, 1904.—Dear Readers of the Herald of Truth, Greeting:—Providence permitted me to spend the Sunday of Aug. 14th with the workers of the

September 1,

1904.

Home Mission in Chicago. It was a day spent in the service of the Master. Not having been there for about three years I saw in a marked degree how wonderfully God has blessed the work and workers. Little did I think when we opened the mission at one hundred sixty-eight that we would soon have in the city an organized church, separated from the world, full of life. To God be all the glory. Let us remember the work at a throne of grace.

NOAH METZLER.

Bowmansville, Pa., Aug. 22, 1904.—Greeting in the name of Jesus. We like to hear from the different church, so I give a few notes from our locality. Saturday, Aug. 20th, the harvest meeting was held at Bowmansville. Bish. Martin Rutt of Elizabethtown was with us and preached from Matt. 13:24-30. This has been a year of plenty in every respect and we should be very thankful to God for his blessings. May we use them to his glory and to the help and betterment of our fellowmen. COR.

Augusta Co., Va., Aug. 18, 1904.—Spring Dale congregation held its harvest meeting on the 14th. Sermon by Bro. E. C. Shank, who came from the West Virginia mountains to spend a few weeks with his family. Not only they were glad to see him again, but all the congregation, as he is much missed. He started back on his long, tiresome journey, Tuesday afternoon, but he will not arrive at the farthest point (which is in Tucker county, where there is an appointment) until Saturday evening, making it all on horseback. Let us remember these brethren in prayer, as they truly need help. It takes courage and zeal for them to leave their happy, comfortable homes and go and labor among those who are much less favorably situated, in order that souls may be won for Christ and that they may reach a happy home in heaven when this short life is over.

In a little over a month we have been called together at the above named place three times on funeral occasions, all out of one family. First, the mother and grandmother, then the infant, and last the daughter and mother. May this family be brought before God in prayer by many, as Bro. Eshleman is now sick with fever, taking his bed the day after his wife was buried. It is all for some good, as God is too wise to err or make mistakes. So let us ever trust him and praise his holy name. COR.

For the Herald of Truth.

HOW TO DO EFFECTIVE WORK.

By E. S.

This problem, I think, is best solved by looking at the lives and teachings of Christian workers.

The apostle Paul was an effective worker. He left an example and teachings which are still bringing about great results for Christ. His theme was, "Christ crucified"; his purpose, to bring the lost to Christ. He was willing to suffer all manner of hardships, and die for Christ. Chains did not hinder his work, but only opened a way for him to strengthen the believers.

Timothy, another effective worker, was one who received help from Paul. The letter to Timothy each Christian worker should read and study. Timothy was willing to be an example, and to study. Without these principles in our lives our work cannot be effective.

The dying world must be taught. How

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can they believe except they be taught? Christ left this command as his last charge to the disciples and it comes to us with as much meaning. But what is teaching without the teacher's example? "Be thou an example, in word, in conversation, in charity, in faith, in purity."

Again, although Timothy had had good instructors he must still learn more. Paul first pointed him to the word, without which he could not be a teacher. Next to himself. As an example he must know that he is living according to the teachings of the Lord. And lastly he points him to the work at hand. All these things must still be met and studied by the effective worker. No one who would make a success of any calling would try to do the work without a knowledge of the tools, the material and the director's pattern; neither can the Christian worker do good work without this knowledge.

In Christ we see the perfect example. The patience, meekness, love and endurance with which he taught and bore persecution, prove the underlying principle which controlled his life, which was "Sacrifice for others." This is the principle which must be found in every follower of Christ. We see it in the apostles, the early Christians, the martyrs and the earnest Christians to-day. Those who are doing the most for Christ are those who have given up all for his sake, and are shaping their lives according to the true pattern.

Effective work must begin with self. When self is once under control, others can be reached. If our own lives lack the close communion and fellowship with God, we cannot expect to be instrumental in bringing others to that standard.

Versailles, Mo.

For the Herald of Truth.

JONAH'S COMMISSION.

By Ruth E. Buckwalter.

"And he prayed unto the Lord and said, I pray thee, O Lord, was not this my saying when I was yet in my country? Therefore I fled before unto Tarshish; for I knew that thou art a gracious God and merciful, slow to anger, and of great kindness, and repentest thee of the evil" (Jonah 1:2). "The word of the Lord came unto Jonah, saying, Arise, go to Nineveh, that great city, and cry against it, for their wickedness is come up before me."

Nineveh was an exceedingly great city of three days' journey, wherein were more than 120,000 persons that could not discern between their right hand and their left hand, or in other words, who did not know right from wrong.

But just now Jonah desired a ship ride to Tarshish, in preference to obeying the command of the Lord. So away he went from the presence of the Lord, down to Joppa, where he found a ship going to Tarshish; so he paid the fare thereof and went down into it to go with them unto Tarshish. Why did Jonah not wish to obey this command of the Lord? Was it not for the reason he gives in the text?—"Because I knew that thou art a gracious God, and merciful, and slow to anger, and repentest thee of the evil, therefore I fled unto Tarshish."

The word of the Lord comes to us to-day through his Spirit. "Arise, go over to India and other heathen lands, wherein are many souls who have never heard the glad tidings of the gospel and of a Savior who died to save them." But will we make excuses like Jonah and try and persuade ourselves to believe that because God is merciful and

slow to anger, he will possibly save the heathen anyway if we do not go and teach them? Possibly he will, and possibly he will not. "What is that to thee? follow thou me." Did God accept Jonah's excuse? Let us see. We have Jonah calmly sailing away to Tarshish from the presence of the Lord, enjoying the cool sea breeze, possibly never thinking of the poor people of Nineveh whom God had called him to warn. So there are many to-day who in preference to obeying this command of the Lord, "Go ye and teach all nations," rather prefer a ship ride to some modern Tarshish by the sea side, spending ten or twenty dollars' fare to this or that place of worldly pleasure, while the same amount might be given to the mission cause with much greater profit.

But Jonah did not enjoy his voyage long, for "the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid, and cried every man unto his god, and lightened the ship. But Jonah was gone down into the sides of the ship, and he lay and was fast asleep." So they cast lots, and the lot fell upon Jonah. They asked Jonah what they should do, and he said, "Cast me forth into the sea, so shall the sea be calm unto you, for I know that for my sake this great tempest is come upon you."

So they took up Jonah and cast him forth into the sea, and the sea ceased from her raging. Now the Lord had prepared a great fish to swallow up Jonah, and Jonah was in the belly of the fish for three days and three nights. But a short time ago Jonah was fast asleep in the ship, now he prays unto God out of the fish's belly. What a great change! Now he cries unto God for mercy, from whom he had but recently fled. He said, "I cried by reason of my affliction unto the Lord." "When my soul fainted within me, I remembered the Lord."

So it is with every one who refuses to obey the voice of the Lord. Either in this life or in eternity we shall hear the voice we refuse to obey. God will no more accept our excuses in the day of judgment for disobedience than I did Jonah's.

But the Lord had mercy on Jonah, and spake unto the fish, and it vomited out Jonah upon dry land. "And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah went according to the word of the Lord." Jonah made no excuses. It was not a question to him now whether the people of Nineveh would be saved without his preaching to them, but the rather, what will become of me if I preach not the preaching I am bidden?

May God help us who may be fast asleep in the ship of indifference, regardless of the many souls who are perishing around us, to awake to a lively sense of our duty, and not refuse to obey the call of the Lord.

We may not all be called to preach like Jonah, but we are commanded to do as Mary of old, that it may be said of us when our journey is ended here, we have done what we could to save souls. May God help us to this end.

Palmira, Mo.

VISIT TO THE NORTHWEST.

By A. C. Kolb.

I left Elkhart Aug. 1st, spending several hours in Chicago, and boarded an evening train for Mountain Lake, Minn., arriving there next day at 2:02 p. m. I was met at the depot by Bro. H. P. Goertz, at whose

Lantz—Noah Lantz was born in Fairfield Co., Ohio, Dec. 23, 1842; died at his home in Noble Co., Ind., Aug. 17, 1904; aged 61 Y., 7 M., 24 D. He was married to Mary Ann Wayne, of Ohio. To this union were born eight children. He is survived by his wife, seven children and ten grandchildren. He was converted in early life and remained faithful until the end of his life. Funeral services were held at Noble Co. M. H. on the 19th, by J. Kurtz and A. J. Yantz.

Troyer.—Michael Troyer was born Oct. 4, 1838; died at his home near Garden City, Mo., Aug. 14, 1904; aged 65 Y., 10 M., 10 D. He was married to Tena Gerber, Dec. 17, 1863. He was the father of nine daughters and two sons, four of whom preceded him to the spirit world. He leaves his wife, one son, six daughters and eleven grandchildren, also three brothers and four sisters, and with children, to mourn his departure. He was a faithful member of the A. M. church and led a Christian life. We believe our loss is his eternal gain. Funeral was held Monday, Aug. 15th, at the Sycamore M. H. Services by Bish. John Hartzler in German and Benjamin Hartzler and Levi Miller in English. "Watch thou, for in such an hour as ye think not the Son of Man cometh."

Eshleman.—On the 13th of August 1904, Sister Elizabeth Maria, wife of Bro. A. W. Eshleman was called from time to eternity after a long illness of Bright's disease and lung trouble; aged 35 Y., 11 M., 3 D. She united with the Mennonite church in her youth and expressed a strong faith in her Savior and often requested prayer and song. A distressed husband, father, brother and six children, with many relatives and friends, are left to mourn their loss. Services were held on the 15th by the brethren A. P. Heatwole and E. C. Shank. Text, 1 Cor. 15:19.

Eshleman.—On Aug. 6, 1904, John Miller, little son of Sister Elizabeth and Bro. A. W. Eshleman, was called from this world to heaven; aged 5 M., 19 D. God doeth all things well. After his mother knew she could not get well, she said, "Who will care for the baby?" Then it was taken and cared for by her heavenly Father just one week before her death. Funeral services by Bro. A. P. Heatwole, at Spring Dale, on the 7th. One month to the day after his grandmother. Text, Job 1:21.

ITEMS.

Fest of a Daring Canadian.—Of all the startling voyages ever executed, that which Captain Vess recently achieved is undoubtedly the most marvelous. He has succeeded in making a journey of several thousand miles in an Alaskan canoe named the "Tilikum." It consists of a big cedar log hollowed out and the sides rounded into the shape of a boat. Any craft worse adapted for a long sea voyage could scarcely be imagined. The canoe is long and slender, and weighs in all about two and a half tons. Still, in this boat Captain Vess, who is a Canadian, braved the terrors of the Pacific, and made his way from British Columbia across to Australia, and thence to Cape Town. From that point he will start for South America and so on home again.

Cutting Trees by Electricity.—Electricity is being employed by the French in cutting down trees. A section of platinum wire is kept at white heat by the current, which eats its way through the trunk in one-fifth the time taken by a saw. This method is the more satisfactory because the charring of the log also prevents rotting and checking.

The International Bible Reading Association has now a membership of 820,000 and membership cards are printed in about thirty foreign languages. The Swiss Federal Council has authorized the President of Switzerland to open negotiations with the other nations of the world for the conclusion of general treaties of arbitration.

San Domingo has agreed to pay four per cent. interest on its obligation of \$4,500,000 to the San Domingo Improvement Company, a New York corporation owning a railroad in the island, which the government there confiscated. Judge Gray of Delaware was chosen umpire in the dispute. The agreement provides for monthly payments on the sliding scale, and Puerto Rico, Sancho, Samana and Monte Cristi are named as ports whose customs revenues are to be pledged as securities for the payments.

The strike of the United Garment Workers of New York has been declared off. The strikers have made individual agreements with employers, but all on the open-shop basis. Nearly \$2,000,000 in wages was lost during the nine weeks.

Facts about the Panama Canal.—Estimated cost of the canal, \$200,000,000. Amount paid the French company for the title, \$40,000,000. Amount paid Panama government for perpetual lease of canal

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lands, 10,000,000. Length of canal, forty-six miles. Canal width varies from 250 feet to 500 feet; the top, the bottom width being 150 feet. There will be five twin locks of concrete masonry, each lock 738 feet long and eighty-two feet wide, with a lifting capacity of thirty to thirty-two feet. Lake Alhajuela (artificial) covers thirty-one square miles. Alhajuela Lake (artificial) covers 5,900 acres, and will furnish motive power for opening the locks and lighting the canal from ocean to ocean. Distance from New York to San Francisco by old route, 13,714 miles; by the route through the canal, 5,299 miles. Distance from New York to Manila by present route via San Francisco and Yokohama, 15,630 miles. Distance from New York to Manila by Panama canal via San Francisco and Yokohama, 11,535 miles. Distance saved in a sailing trip around the world by the new route through the Panama Canal, 2,768 miles.—Woman's Home Companion.

WELSH MOUNTAIN INDUSTRIAL MISSION.

Financial Report for July, 1904.

RECEIPTS.

Contributions.—A Brother, \$2; Lizzie K. Brubaker, \$1; a Brother, \$1.15; a Brother, \$5; Anonymous, \$1.25; a Brother, \$1; a Sister, 70c; Friends, \$2.56; D. H. Mosemann, \$5; Slate Hill S. S. Meeting, \$33.88; Paradise S. S. Mission Meeting, \$118.70. Total, \$171.39.

Received for Mdee., \$213.87; for labor, \$41.10; money borrowed, \$100. Total, \$526.96.

Total receipts for July, \$526.96; previous receipts, \$4,340.52; total to date, \$4,867.48.

EXPENDITURES.

Paid for Mdee., \$284.60; for labor, \$137.97; for sundry expenses, \$13.33; for orders, \$3.75. Total for July, \$439.65; previous expenditures, \$4,327.54; total to date, \$4,767.19.

SUPERINTENDENT'S REPORT.

Goods Contributed.—John H. Eby, clothing, 75c; Paradise Sewing Circle, clothing, \$2.40; Jacob Mellinger and Ezra H. Mellinger, potatoes, \$13.50; John H. Mellinger, bacon, \$9; E. B. Landis, hay, \$1. Total, \$29.65.

Gratefully acknowledged,
New Holland, Pa. NOAH H. MACK.

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FIFTEEN-DAY TICKETS good returning within fifteen days, at \$11.30
COACH EXCURSION TICKETS, good returning within seven days, will be sold only for advertised coach excursion days, tickets to be good only in day coaches, whether on regular or special trains, every Tuesday and Thursday from May 17th to June 30th, inclusive, at \$7.55

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Published Weekly.

ELKHART, IND., THURSDAY, SEPTEMBER 8, 1904.

Vol. XLI. No. 37.

EDITORIAL NOTES.

The last two weeks have been conference weeks in at least three states of the Mennonite brotherhood, and they have left their impress on our church paper.

Seven persons came out on the Lord's side and confessed their Savior before men at the close of the Sunday school conference exercises held near West Liberty, O., two weeks ago.

Bro. Daniel Kauffman's "Points on Preaching," found on another page of this issue of the Herald, are timely and may be put to good use both by the preacher and by the congregation.

Bro. C. K. Hostetler gives some practical suggestions, opens the way for the development of thought and invites further discussion on the mission subject this week. Read his article on the second page under the caption, "Organizing the Forces."

At the last session of the Missouri conference, held at Garden City, Aug. 25th and 26th, it was decided to change the time of holding the conference from the last Thursday and Friday in August to the last Thursday and Friday in September. This will prevent conflict in the time of holding at least one other conference.

This week's Herald contains the reports of two Sunday school conferences. We have two more to publish and also a number of excellent essays which were read at these gatherings. We are glad to be able to give our readers, especially those who could not attend the meetings, the benefit of some of these helpful discussions.

Bro. Ed. Miller of Springs, Pa., preached the conference sermon at Masontown, Pa., on Aug. 25th, choosing for his text the admonition of the apostle Paul to the Corinthian brotherhood found in 1 Cor. 14:26. Bro. Miller had in these words a splendid foundation for at least two leading points which he made very practical and which are so essential to the success of every conference and of every body of Christian workers: 1. Unity in spirit and purpose. 2. The edification of all connected with the work. His sermon was helpful to bring about both these aims.

According to the secretary's report, the mission contributions of the S. S. Conference at Wakarusa, Ind., were as follows: For Chicago, \$800.00; for India, \$126.50; for Fort Wayne, \$36.00. Afterward a few brethren swelled the Chicago contribution to nearly \$1,000.00, one brother giving \$100.00. The Lord bless the gifts and the givers.

The S. S. Lesson Helps for the fourth quarter are off the press and ready for delivery. All orders will receive prompt attention. Send your orders early and thus avoid a possible disappointment from mail delays. We continue the Old Testament study during the quarter, concluding with a Christmas lesson on Christmas Day, which is not included in the Review.

Bro. S. G. Shetler expected to leave his home at Johnstown, Pa., on Sept. 8th for Missouri, where he is engaged to do evangelistic work among the various congregations in that state. His first series of meetings will be held with the Zion congregation in Morgan county. Garden City and other places will have his services later. Bro. Shetler will likely spend six or more weeks in this field. That the grace of God may attend our brother on his journey and the Holy Spirit's power be manifested in the meetings, is the wish and prayer of the editor and of the church.

The Mission Spirit.—According to the reports that have come to our office, a dominant feature of the conferences recently held in Pennsylvania, Ohio, Indiana and Missouri was the mission spirit that pervaded the meetings. In each of these conferences active measures were taken to further the mission cause, both at home and in the foreign field. More than a thousand dollars was voluntarily given for mission purposes; mission committees were appointed and a number of local missions are about to be opened. In Ohio a number of young people volunteered their services for mission work, both home and foreign. In Pennsylvania the work was carried still farther; our young ministering brother, J. N. Kaufman, of Rockton, Clearfield county, having labored under the conviction for some time that the Lord had laid it upon him to labor in the mission cause in India, became willing to make the sacrifice and surrender himself to the work. After due consideration, the conference, by a unanimous vote, recommended

Bro. Kaufman to the Mission Board as a missionary for India.

If the Lord continues so to direct, Bro. Kaufman, with possibly one or two others, will sail for Bombay early in the coming year.

We feel certain this will be welcome news to our overworked missionaries at Dhamtari and Rudri. We are sorry we are unable at this time to promise recruits sooner.

The prayers of the church are solicited in behalf of the mission cause.

A Complete Mennonite History.—Bro. C. H. Smith of Metamora, Ill., a member of the faculty of Goshen College, has undertaken to write a complete history of the Mennonite people. He is at present spending a few weeks at Elkhart, searching through the rather elaborate library of Bro. J. F. Funk and examining the books to be found on the shelves of the Mennonite Publishing Co., treating on this subject. He expects to continue his research while teaching during the present year, accumulating what material he can in a general way. Next year he will visit the extensive libraries of Cassel, Pennypacker and of the State Historical Society of Pennsylvania. After having procured what information he can in America, he will go to Europe, spending a few years in Holland, Germany and Switzerland, the homes of the Waldenses and early Mennonites, gathering all the material available for his project, both from books and by observation, making the work as thorough as possible. It will likely contain a half dozen volumes or more and require from five to ten years in its production.

Bro. Smith appears to be especially fitted for this work; history always was his favorite study and during his student life in several colleges, searching through the various libraries on historical subjects, he discovered that the Mennonite people had a great unwritten history; a desire to learn all about the history of our people for himself and give to the church, and to the public in general, the benefit of his researches, led him to undertake what may prove to be his life work. The Mennonite church already has a number of histories, all of which are good as far as they go, we could use more of them, but we do not have a complete history. Such a work as Bro. Smith has under contemplation cannot help but fill an important place in our schools and libraries and serve as a boon and a monument to the church.

PAYD OCT. 3, 1899

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PERSONAL MENTION.

Change of Address.—Pre. S. G. Shetler from Davisville, Pa., to Johnstown, Pa., R. F. D. No. 4.

Bro. Hillary conducted the services at the Bethel M. H. Cuss Co., Mo., on the evening of Aug. 26th.

Bro. John Blosser, wife and daughter spent Sunday, Aug. 28th, with the brotherhood near Lima, O.

Bro. A. H. Leaman of the Chicago Mission attended the conference at Wakarusa, Ind., Aug. 25th and 26th.

Bro. J. F. Bressler of the Fort Wayne Mission attended and took an active part in the proceedings of the Ohio S. S. Conference.

The brethren Peter Brannenman and Gideon Yoder of Johnson Co., Iowa, are spending some time with the Amish Mennonite brotherhood near Springs, Pa., and Grantsville, Md., preaching in the five different meeting houses in that section.

Bro. P. E. Whitmer of Columbiana, O., attended the S. S. Conference near Wakarusa, Ind., Aug. 25th and 26th. At the close of the conference he left for a trip through Illinois. Among the congregations he expected to visit are Chicago, Cullom, Flanagan, Bloomington, Fremont, Metamora and Washington.

The brethren Jacob A. Heatwole and Samuel A. Rhodes, accompanied by several lay members, all of Harrisonburg, Va., returned to their homes from a trip to eastern Pennsylvania on Aug. 26th. They report an enjoyable and profitable sojourn among the pioneer congregations of the old Keystone State. They also spent some time at our mission at the corner of Amber and Dauphin streets, Philadelphia. We are promised a fuller report later.

Bro. Peter L. Landis of Hiawatha, Brown Co., Kan., enroute to Pennsylvania and Virginia, stopped off in Elkhart Co., Ind., for a few days, visiting friends in Nappanee and attending the Sunday School Conference on Aug. 25th and 26th. He also gave the Publishing House a very pleasant call on the 30th, taking with him a small order of our church literature. Bro. Landis is one of the oldest friends of the Herald, having been a reader of its columns since the first issue.

Bish. J. N. Durr and wife of Martinsburg, Pa., spent the two Sundays, August 21st and 28th, and the week intervening, with the Mennonite brotherhood at Masontown, Pa. This is the congregation in which Bro. Durr was raised and ordained to the ministry at the age of eighteen, and a few years

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later to the office of bishop. Bro. Durr labored with this congregation until a few years ago when he moved to Martinsburg. His visit and preaching was much appreciated by his many friends.

For the Herald of Truth.
"HE LEADETH ME."
Sel. by a Sister.

In pastures green? No, not always; but He Who knows best, sometimes kindly leadeth me In weary ways, where heavy shadows be.

Out of the sunshine warm and soft and bright— Out of the sunshine into darkest night— I oft would faint with sorrow and fright.

Only for this: I know he holds my hand; So whether in the green or desert land, I trust, although I may not understand.

And by still waters? No, not always so; Ofttimes the heavy tempests round me blow, And o'er my soul the waves and billows go.

And above the tempest wild I hear Him say: Beyond this darkness is the perfect day; In every path of thine I lead the way.

So, whether on the hilltops fair and high, Or in sunless valleys where shadows lie, We shall be blessed, where'er the place, if He is high.

And more than this—where'er the pathway lead He gives to me no broken, helpless need, But his own hand, sufficient for my soul.

So, where He leads me I can safely go; And in the light hereafter I shall know Why in his wisdom he has led me so.
Harper, Kansas.

For the Herald of Truth.
ORGANIZING THE FORCES.

By C. K. Hostetler.

The mission forces of our church are not well organized. A discussion in a recent number of the Herald of Truth contained much food for thought and many good suggestions, but no practical solution of the problem. The Mennonite church in America has no recognized "head." Each conference deals with its own local affairs in its own way. The mission work of the church is not a local affair, but the church has for so many years harnessed its forces to local affairs that the harness will not fit a larger body without a readjustment that might destroy the identity of local interests.

Some conference districts and congregations are ready for such an adjustment. Many are not. No plan that could be adopted by a small number of congregations or districts would be generally accepted by all the congregations or conference districts both east and west. This statement is proven by the experience of the Mennonite Evangelizing and Benevolent Board. The general plan by which this Board was organized was ideal. Field members all over the church were to look after the local part of the work. A board of nine directors was made responsible for the general supervision of the work. An executive board, consisting of the president, secretary and treasurer, transacted the business, under the direction of the board of directors. This board has done much to unite the mission forces in the West. Its annual or biennial meetings have helped the workers to get acquainted with each other and to understand each other's motives better than ever before. It has also made its errors and blunders and does not in any sense consider itself infallible. It recognizes the other organizations in the church that are engaged in benevolent and mission work

and stands ready to co-operate with them in any feasible plan that will be a help to the cause. We do not believe, however, that the church, both east and west, is ready for a general organization, or that there is a man in the Mennonite church into whose hands all sections would be willing to commit their mission interests. A general secretary, with a salary large enough to afford his sole source of livelihood, would get a cool reception in many localities, and the "new thing" he would represent would need years to win its way into general recognition. We are not pessimistic, nor do we believe in cold water pouring, but from our standpoint we believe that this view of the situation is not far from being correct.

But we are hopeful. Within the past month we have been much encouraged. Volunteers for mission work are coming to the front in Ohio and Pennsylvania. The steps taken in the recent conference in southwestern Pennsylvania are prophetic of better days to come. The mission spirit in this conference came to a head and a young ministering brother who volunteered for service in India was set apart for that work. A mission committee was appointed to look after the mission interests of the church in that conference district. In meditating on the situation the following questions present themselves:

Why could not every conference district have a mission committee?

Why could not this committee see that quarterly or semi-annual collections are taken at each congregation and forward the same to India?

Why could not this committee look after volunteers who want to do mission work, and report the same to conference, and look after endowments, bequests, legacies and large donations for the cause?

Then why could not one member from each committee from each conference district meet with the Mennonite Evangelizing and Benevolent Board in its annual or biennial meetings or at any other convenient time and place, and plan for general co-operation in directing the work, leaving the local part of it where it belongs, in the different conference districts? Why not?

We would be glad to see a further discussion of these questions in the columns of the Herald and continue to pray that there may be no East and no West, but that all may be one common brotherhood, and that whether the forces are well organized or not, all may co-operate in carrying the blessed gospel to the uttermost parts of the earth that the name of Jesus may be magnified and that all may be done to the honor and glory of our God.

Goshen, Ind.

For the Herald of Truth.
POINTS ON PREACHING.

By Daniel Kauffman.

Faithful preparation is a good forerunner to effective preaching. Big words, much noise, and little thought usually go together.

As a rule, a heart-to-heart talk is more effective than a learned discourse.

It is hard for a minister with his head full of business or pleasure or society to enter heart and soul into a real spiritual service.

A congregation may help a minister to preach by being regular and prompt in attendance, praying for him before and during service, listening to him while he is preaching, and occasionally giving him a word of encouragement.

There are several things which should be considered in connection with the truth. It should be carefully studied so that it may be told accurately, and in whole, at the right time and in the right way.

A minister who lives in the Spirit usually preaches spiritual sermons. As a rule, such a minister avoids hobbly-riding, sensationalism, clubbing, or anything which leads the congregation to discuss the preacher rather than the preaching.

The Bible presents an unlimited number of themes which are rich in food for mind and soul. Let ministers leave to the world the care of worldly themes, while they content themselves with the ministry of the word. Many have lost their real power because they imagine that they have risen above the humble standard maintained by Paul who "knew nothing but Christ and him crucified."

Versailles, Mo.

For the Herald of Truth.
A PECULIAR PEOPLE.

By Oliver H. Zook.

V.

THE CONCLUSION.

Now, as we bring this series of articles to a close, we desire to prove with the aid of the Holy Spirit and the use of God's word, some things about this subject.

1st. If we are the true children of God we are a "peculiar people" (Tit. 2:13, 14; 1 Pet. 2:9).

2. What makes us peculiar? (a) Faith in God (Mark 11:12; Heb. 11:6). (b) Obedience (Jer. 7:23; John 14:15). (c) Regeneration (John 1:12, 13; Tit. 3:5). (d) God's love—1st, it reconciles us to him (1 John 4:5). 2d, it helps us to love the brethren (1 Pet. 1:22). 3d, it helps us to love our enemies (Matt. 5:43-48).

3d. What keeps us peculiar? (a) The Holy Spirit (John 16:13-16). (b) Obeying his word (Jas. 1:22-25).

4th. In what we are peculiar. (a) In dress (1 Tim. 2:9; 1 Pet. 3:3, 4). (b) In conversation (Phil. 1:27). (c) In business (Phil. 2:14, 15; Luke 19:8). (d) In our bodies (Phil. 1:20; 2 Cor. 6:16). (e) In our work (2 Cor. 6:14; 1 Cor. 5:9-13). (f) In manners (1 Pet. 2:11-16; Tit. 2:7, 8). (g) in life (Rom. 12:18). (h) In death (Prov. 14:32).

The result of our being peculiar. "Be thou faithful unto death and I will give thee a crown of life" (Rev. 2:10). "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

These are only a few of the many verses in God's word that are so full of comfort to his children. They are also a few of the many reasons and promises that give the child of God courage and encouragement to "press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14). By having a willing heart and an earnest desire to do God's whole will and then follow the leadings of the Spirit as we study our Bibles, we can see many ways, no doubt, in which we can let our light shine brighter.

To do and be the very best we can under all circumstances is only our reasonable duty. We sometimes hear people say after they have done certain deeds of kindness something like this, "I think I have done my part, let someone else do the rest." But, dear reader, you can never do too much for

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God or your fellowmen; only remember that the prompting spirit in your heart should be love, for "though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing" (1 Cor. 13:3). Humility, missiveness, and true obedience in all things, bring the blessings of God upon us, while pride drives them all away. God cannot dwell in a proud heart. Unless we make an unconditional surrender of our all to God, we cannot be his true disciples, for the blessed Holy Spirit can only dwell in a heart where the will is surrendered to him.

The fact of God's everlasting power to save or destroy, and our inability to do anything without his help, ought to be enough to melt us to the earth, and yet for all this we see people sometimes who seem to have no respect for man nor fear of God in their hearts. Ah! proud heart, remember that "pride goeth before destruction and a haughty spirit before a fall" (Prov. 16:8). Beware, lest the destruction which shall come upon Capernaum (Luke 10:15), shall come upon thee.

Now in conclusion we will yet say, God loves us, God gave his Son to die for us, he is above all others and in the great work of saving lost souls from eternal death he needs our service. Let us obey him and serve him with a willing heart while we have yet opportunity. Let us own him and acknowledge him before a dying world and hold him up as the only hope of escape from the wrath to come. Do not let anything mentioned in any of the previous articles stand in your way.

Remember that Jesus says, "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark 8:38). "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. 10:32). May God help us to be true to him unto a blessed end, is our earnest prayer.

Allensville, Pa.

For the Herald of Truth.
"T SURRENDER ALL."

By A. K. Kurtz.

We often hear this short sentence expressed in sacred song, and we may use it and not fully realize its meaning when we mingle our voices together in song. Yet it is a promise made to our God all the same as if we told him of it on our knees. He hears it and expects us to keep our promise. He has a right to do so, and will hold us responsible for it, because he has given us a will of our own and we have become willing that these words should pass over our lips so that all in hearing distance are witnesses of what we have promised to our God. But it seems that people somehow do not attach the same importance to what is expressed in song as they do to what has been said in a meeting. When we hear a person express himself in a meeting as willing to "surrender all," we are very likely to switch that person's life to see whether the life will bear witness to his words, and if any deviations from the Bible standard are detected, that person is considered untrue to his profession; but when the same thing is expressed in song, it is not considered of so much importance by those present. Yet we are "to sing with the spirit and with the understanding also." When we sing in this way we mean what we sing.

To "surrender all" is a command as binding as any other in the Bible. Christ himself says (Luke 14:33), "Whosoever he be of you that forsaketh not all that he hath he cannot be my disciple." Here is a positive "Thus saith the Lord" test of discipleship, which, if strictly applied to us to-day, would find many of us. I fear, not full members of the church of Christ, even though we be members in the visible church. Therefore it becomes us "to take heed to our ways," to examine ourselves in the light of God's word in order to ascertain to a certainty whether we have or have not met the condition of discipleship given here by the Savior himself.

It matters little what we sing in song or tell in a meeting, if the life does not correspond and prove up to the Bible standard; it only serves to lower the standard of true Christian piety, and is a most fruitful source of producing yet greater indifference in the minds of the unsaved as to their salvation.

A full surrender of all would most wonderfully transform the lives of nine-tenths of the Christian professing men and women of to-day. God would then be recognized as sole owner of all his creation, both the living and the inanimate creatures, and the result would be that men would consider God's interests their interests and God's business their business in place of making their own business the sole concern of their lives. The Savior's admonition to "seek first the kingdom of heaven," and "not lay up treasures on earth," would receive proper recognition; there would be evidence that God's interests were not wholly neglected. Let us just for a moment imagine the contrast if all cared more to please God than themselves:—All selfishness taken away, the hearts filled with love to God and our fellowmen and the salvation of souls the one great concern of our lives. Instead of our missionaries praying, pleading and begging in vain for help, mission boards would be crowded with recruits, ready for the field; neither would there be a lack of means to send them, because members of the different branches of the Mennonite church have wealth enough if surrendered to the Lord, to send missionaries to every heathen country on earth. A surrendered life is a happy life, and we cannot understand why money locked up in bank vaults can bring much happiness to its owners when God promises better interest (see Mark 10:30) than any banking house in the country, besides a home in glory.

Let us "surrender all," not only in word or song, but from the heart, and practically carry it out and we will be a happier people here, and in eternity yet more so.

Smithville, O.

For the Herald of Truth.
TEMPTATIONS.
By D. W. Bixler.

A bitter, crafty foe is waiting
For a chance to enter in;
His bright pleasures he is baiting
To lure us on the paths of sin.

Put on your sturdy iron armor,
And guard your weakest places,
Since he will tempt with little harmers
Which prove the saddest cases.

When in society you're placed
Where rum is flowing free;
And by drinking men are faced,
Who ask to join their glee,

O tempted soul! be then on guard,
Lest you should thoughtlessly get,<
For God will have a rich reward
For those who trust him yet.

Dalton, O.

HERALD OF TRUTH.

Thursday, September 8, 1904.

D. H. BENDER, EDITOR.

Entered March 8, 1892, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau und Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Kansas and Nebraska.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

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CORRESPONDENCE.

Woodside, Pa., Aug. 29, 1904.—The church and Sunday school conferences closed on Friday, the 26th. During these conferences the weather was favorable; old friends and acquaintances met again and all enjoyed a good spiritual time. The attendance was not so large as it has been at times, but very harmonious, good feeling existed throughout. Bro. John N. Durr and wife remained with us over Sunday and preached Saturday night, Sunday and Sunday night.

JUSTUS B. BARE.

Farmersville, Pa., Aug. 28, 1904.—Delivered in the Lord, Greeting.—Bro. Mack's text today was from Heb. 3:13—"Exhort one another daily." Deacon Hess was with us in the service to-day. Our harvest meeting was held yesterday and was well attended; Bish. Benjamin Weaver, Bish. Jacob N. Brubaker, Pre. John Sander, Pre. Joseph Wenger, Pre. Isaiah Witmer and Pre. Longenecker were present at the meeting. The Lord willing, our church counsel will be held on Sept. 11th; at the same time instruction meeting will be held for those who expect to be received into the church. The baptismal service will take place on Sept. 25th. Bro. Samuel Witmer of Weaverland preached at Gröfale Aug. 14th. Bro. John Landis preached at Metzler's Aug. 21st. Bro. A. D. Wenger of Millersville filled an appointment in the Farmersville school-house on Aug. 21st. The church counsel, at Metzler's, will be held on the 18th.

LIZZIE M. WENGER.

Fairview, Mich., Aug. 28, 1904.—Dear Herald Readers:—Our congregation has recently enjoyed special blessings. On the 26th of August Bro. S. H. Miller of West Liberty, Ohio, came to this place to see the country and during his stay he is preaching the word of God to us. Many strangers are

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coming in each week to see the country. Our Sunday school is progressing nicely; the average attendance is about one hundred. E. A. BONTRAGER.

From Kenmare, N. Dak.—Greeting to the editor and Herald readers. We feel grateful to the Giver of all good and perfect gifts for his bountiful blessings. Bro. George Lapp was with us from Aug. 10th to 16th, preaching every evening and twice on Sunday. On the 13th Bro. I. J. Mast came also, remaining till the 15th. The sermons were edifying and instructive. God's Spirit accompanied the word. Eight souls confessed their willingness to forsake sin and live for Christ. We look out upon the fields to-day and we see they are white to harvest; true, some of the golden grain is being gathered in, but what of the precious sheaves that remain out for want of reapers? Surely, the Lord will find laborers who will be willing to go into his harvest field. Is there not some one in some of the larger congregations who could be sent to North Dakota where the Lord has children who need to be helped and encouraged and where lost souls should be brought to the Savior?

D. B. KAUFFMAN.

QUERY DEPARTMENT.

Will some one explain 1 Cor. 14:34, 35, and 1 Tim. 2:11, 12?

What was the "handwriting" mentioned in Col. 2:14? How was it "contrary to us" and how was it blotted out? C. D. E.

REPORT

Of the Tenth Annual Mennonite S. S. Conference of the Southwestern Pennsylvania District, Held in the Mason-town M. H., Fayette Co., Pa.

The session was opened by scripture reading and prayer, after which the organization committee named J. S. Shoemaker as moderator; L. A. Blough, assistant moderator; M. S. Steiner and S. D. Yoder, secretaries; Chauncey Deffenbaugh, treasurer; Ed. Miller and C. K. Hostetler, choristers; Abram Metzler, query manager. As Bro. Yoder could not be present, J. N. Kaufman was chosen to take his place.

The subject for the evening was, "The Mission of the Sunday School Conference," which was opened by D. H. Bender, followed by a number of brethren who pointed out what a Sunday school conference should be and what it may be. Both positive and negative truths were presented. One speaker emphasized "sanctified sociability." Another said it made the Sunday school workers more apt to speak and drew out their special ability. Closing prayer by Abr. Metzler.

The meeting on Wednesday morning was opened with scripture reading and prayer by Samuel Burkholder. After the singing of several songs the subject, "The Sunday School, its Opportunities," was taken under consideration, Jacob Snyder leading in the discussion, followed by Abram Metzler on "Its Responsibilities," and Sallie Miller on "Its Results." Among other things, the speakers said: We must hold up Jesus Christ; make things practical; the Sunday school is responsible for the suppression of evil and development of good in children; the same spirit that wins boys and girls into the Sunday school will hold them.

The subject, "Prayer in the Sunday School," was taken up in an essay by Bertha Metzler, followed by J. N. Kaufman, who illustrated the value of prayer by calling at-

tention to a prayerless Sunday school, and in contrast emphasizing "dependent" prayer for each individual member of the Sunday school. We should pray to become more spiritual.

"Singing in the Sunday School," was treated by Frank Baumgardner, who reviewed the art of singing through the ages. United effort in devotional exercises is essential to effective, soul-stirring work. Music is the muse of the soul. C. K. Hostetler said: We must adapt the singing to the Sunday school. Ed. Miller: Singing should be more simple.

The subject, "The Sunday School Library," was opened by J. N. Durr, followed by N. E. Miller. They said: A well-selected library would be an incentive to more reading; a library should be of a religious nature.

Song service at 1 p. m. was conducted by C. K. Hostetler.

"The Pupil's Preparation—What It Is," was discussed by A. J. Steiner. He advised the committing to memory of the golden texts, the drawing out of the principal points of the lesson in a mood of prayer.

"The Pupil's Preparation—How Secured," was treated by A. D. Martin. Our carnal nature is an obstacle to the preparation of the lesson. Assign home work. A. J. Steiner: Get the pupil's confidence. G. D. Miller: Notice the children. D. H. Bender: Read the daily readings in the home.

"Memorizing Scripture," was discussed by C. K. Hostetler. He believes stimulants as prizes and rewards are like crutches, good when needed, but to be thrown away as soon as possible. Be prepared to reproduce the Bible. J. S. Shoemaker: Treasure up the word of God in your heart. M. S. Steiner: Get all the scripture into the child that you can.

"The Temperance Lesson," was discussed by Ed. Miller. He said: Temperance, like doctrine, should be taught in the Sunday school; do not dodge the issue, whether temperance, doctrine, or anything else.

"The Children's Offering," was encouraged by Herman Snyder. Encourage the children to give their offerings to the Lord. J. S. Shoemaker: Give "Sunday eggs" to the Lord.

There was some time devoted to "short talks," after which the reports of the various Sunday schools were read. The afternoon session was closed with prayer by L. A. Blough.

The evening session was opened with a prayer and praise service. Some time was devoted to adopting resolutions, answering queries, etc., after which M. S. Steiner addressed the meeting on the last subject: "How can we do more effective work for Christ?" We must come in direct touch with God and with one another. Do not work in a place you do not fit. Be yourself. We must approach the sinner in order to reach him. The closing prayer was offered by J. N. Durr. THE SECRETARIES.

REPORT

Of the Tenth Annual Mennonite S. S. Conference of Ohio, Held near West Liberty, Aug. 17-19, 1904.

Tuesday evening the delegations began to arrive, and from that time on until Thursday noon visitors came in from many counties in Ohio, Pennsylvania, Virginia, Maryland, Tennessee, Missouri, Illinois, Indiana and Michigan, to enjoy a feast of spiritual blessing.

The greetings of these warm-hearted workers was an occasion of much rejoicing

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and well worth the time and expense incurred for attending this conference of Christian workers.

At 7:30 Wednesday evening, the large tent owned by the churches of Ohio and Indiana, was well filled. Devotional exercises were conducted by Paul E. Whitmer of North Lima, J. J. Werye conducting the meeting. The address of welcome was delivered by S. E. Allgier, who assured every visitor that as long as they pleased to please God, there were no restrictions placed upon them; that all doors were open to them; and that the work of preparation for the meeting was gladly done. I. W. Royer of Smithville gave the response in well-chosen and carefully directed words. The central theme for the remainder of the evening was, "The Helping Hand," introduced by J. S. Gerig, Smithville.

Thursday morning devotional exercises were conducted by S. H. Miller, Walnut Creek, after which the following officers were elected: Moderators—John Blosser, J. S. Gerig; secretaries—S. H. Miller, M. S. Steiner; treasurer—B. F. Umble; choristers—B. F. Thut, Niles Slabach.

After a suitable and stirring address by the moderator, the subjects of the program were taken up.

"What effect has the absence of teachers on the Sunday school?" was discussed by Berger and M. S. Steiner were elected as members of the program and executive committee. J. S. Shoemaker, D. J. Johns and J. B. Smith, committee on resolutions. C. Z. Yoder was elected permanent secretary for three years.

Friday Evening.—Open conference was held in which quite a number took an active part by giving short, spicy talks. The topic was, "An Appeal to the Lost." At the close, D. J. Johns made a special appeal to the lost, and seven souls came forth to confess Christ as their Savior, and thus closed one of the most edifying conferences held in recent years.

RESOLUTIONS.

Resolved, That this report be published in our church paper.

Resolved, That the conference extend a vote of thanks to E. Dodson of West Liberty for the use of lumber for seats and tables, and to the Salvation Army of Urbana, for the use of their tent and chairs.

Whereas, We consider a higher education (when coupled with godliness) to be helpful in qualifying the individual for more efficient work in the Master's service, therefore he resolved, That we encourage the acquiring of such education and training of the mind that would lead to a deeper consecration and better qualification for true Christian service, but would discourage and condemn any education that would puff up and lead in opposition to the truth.

Resolved, That in view of the present urgent needs of the mission fields, both home and foreign, that we pray earnestly to God that he send forth laborers into his harvest, and that he burden those of us who are not in a position to go, to help others to go and support and encourage them and those already in the field with our prayers and our means.

Whereas, A number have this day expressed a willingness to be used in the mission cause, and since some of them have no definite convictions as to their field of labor, therefore be it resolved, That we pray that God's grace may so sustain them, and the Holy Spirit so direct, that in his own appointed time they may be directed to the work whereunto God has called them.

SECRETARIES.

HERALD OF TRUTH.

For the Herald of Truth.

HOW MAY THE CHRIST-LIFE BE EXEMPLIFIED BY SELF-DENIAL?

By J. A. Liechty.

There is a great need for more consecrated workers in the vineyard of the Lord everywhere. It is too often the case that we have officers in the church and Sunday school who, either through a lack of consecration or from a spirit of indifference, care but little for the best interests of the church, and the result is a hindrance to the work. As the superintendent and teachers in our Sunday schools are, so will the school be, and it seems to me that if anything is displeasing in the sight of God it must be this class of indifferent Christians pretending to do his work.

When we once come to a full realization of the meaning of John 3:16, and when we know that the Savior said if we would follow after him we must deny ourselves and take up our cross and follow him, it will not be difficult for us to consecrate ourselves fully to God, and having done this, self-denial becomes easier, and the Christ-life is thus exemplified in us.

It might be well to illustrate the meaning of the terms "consecration" and "self-denial." General Booth upon one occasion gave this striking illustration of what consecration really means: "A long time back in this country (England), there was a war between the king and parliament, and the greater part of the nation took the side of parliament, and the king was sorely pressed. It was then no uncommon thing for some nobleman or rich person to come to the king and say, 'I am sorry and ashamed that your Majesty should be driven from your throne and be suffering all this indignity and disgrace, and I want your majesty to get your rights again. I have come with sons and my servants to place our swords and our lives at your disposal. I have also mortgaged my estate and sold my place, and brought the proceeds to help your Majesty to carry on the war.'" This was a complete surrender to an earthly king, of time, wealth and life.

God wants a similar surrender from you and me. He has been dethroned in the hearts of men and women everywhere, and he wants our time, our talents, our money and our lives everywhere in his interests.

The term "self-denial" scarcely needs an explanation and yet there are so few people, seemingly, who practice self-denial in a way that is pleasing to God.

Here are some notions of self-denial: Some people deny themselves things to eat and things to wear that they might hoard up wealth in order to make unto themselves a name; others deny themselves of character for fame and honor among their ranks; and others will deprive or deny themselves comfort and health of body to appear among the foremost in society, and thus we might go on and on enumerating various notions of so-called self-denial.

Here are some instances where we as Christian professors might deny ourselves and thereby exemplify Christ, thus glorifying God: For instance, there are thousands of dollars spent annually for picnic excursions, festivals and vain pleasures of various kinds, and we must say that our people too often number among those of the world from whom we on our hended knees promised God to separate ourselves. When Jesus wanted recreation, he sought a place where he could commune alone with God and enjoy a season of rest.

Again we see too often wherever we go that many of our brethren and sisters cannot bear a little ridicule from a thoughtless world concerning their attire, and they begin aping the ways and manners of society, making their garments according to the latest styles and display gold rings and chains, regardless of what Peter writes in his first epistle (1 Peter 3:3).

And again I see others whose chief delight is found in the cigar or pipe, or in a quid of tobacco, or both, while others seek the social glass, and thus we might go on and write page after page and yet not touch all.

But these things all have a start and they grow on us little by little, and finally we find ourselves chained. Bad habits are strong things and can only be overcome by persistent, prayerful effort from day to day, ever remembering that

"Little duties still put off
Will end in never done;
By and by is soon enough,
Has ruined many a one."

There are nearly \$3,000,000,000 spent annually to gratify selfish desires, and less than one-fourth of one per cent. of that amount for mission work. Oh, that we could all study this subject of self-denial more, and as we learn more of it practice it! Paul says, "For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8:13); and the same Paul says, "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the appearing of the great God and our Savior, Jesus Christ; who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works" (Titus 2:11-14).

When these natural bodies of ours are sick and racked with pain we send for a physician who is competent to diagnose our case and prescribe a remedy. Having done this he gives directions for taking the doses and also as to our diet. We in turn follow his directions, exactly to the letter, denying ourselves everything that may be a hindrance to restoring our health. Now, my dear friends, we have a far more important case. We are all more or less sin-sick, and with this loathsome disease we can never enter heaven; we must therefore get rid of it some way or other, but how? All human aid availeth nothing. Have you ever heard of the great Physician? Of Him who is able to cleanse us from all sin? It is Jesus who is the great Physician. He has diagnosed my case and your case long ago and prescribed a remedy. His doses are not composed of bitter drugs, but are pleasant to take when we give ourselves up to his conditions with the same earnest desire for getting rid of our sins as we do to recover from bodily afflictions. We have no reason to doubt him, for he is unlike all other physicians. He never makes a mistake, either in the diagnosis of our case or in prescribing a cure, which if followed closely always proves successful.

Self-denial is one of his doses, and the writer knows that the first time or two we try to deny ourselves of something which hitherto gratified our carnal natures, it is perhaps an unpleasant dose, but if we do not give up and persevere it becomes more pleasant.

To deny self is to be Christ-like; and to be a Christian is to be Christ-like; therefore, to be a Christian we must deny self. We can measure our Christianity to a great de-

gree by the amount of self-denial we practice, together with the motive which prompts it.

Canton, O.

For the Herald of Truth.
JOY.

By Melinda Mann.

We cannot bear the fruit of joy unless we abide in the vine, Christ. As we are only the branches and the branch of itself is nothing (it is as dead and of no account but to be burned), if we abide in Christ and he in us, we will bring forth much fruit.

We can do nothing well without joy, and a good conscience toward God is the foundation of joy. There is a kind of joy in the world that is not true joy, that kind of joy ends in sorrow; but the true joy of a Christian is the joy after sorrow. If we have godly sorrow for our sins, forsake sin in all its forms, then we will have true joy, the joy that the world knows nothing of.

When we speak of joy, it is not something we seek, but something that will come to us when we seek God and do our duty.

To pursue joy is to lose it. The only way to get joy is to follow steadily the path of duty without thinking of joy, and then, like sleep, it comes most surely, and we, "being in the way," are sure to meet the angel of God with bright joy.

When you meet people who have been doing their duty as far as they know, how bright and full of joy they are! You will soon feel some of the joy in their souls. They cannot keep it hid very long. Their very looks will show it. Their actions and lips will also speak it.

The very society of joy redoubles it, so that while it lights upon our friends, it rebounds upon ourselves; the brighter your candle burns, the more easily will it light mine.

If we are true Christians and have the true joy, those around us will soon see the fruits and feel the effect of it.

A. McLaren once said: "The highest joy of the Christian almost always comes through suffering. No flower can bloom in paradise which is not transplanted from Getsemane. No one can taste of the fruit of the tree of life who has not tasted of the fruits of the tree of Calvary. The crown is after the cross."

It is not sad because we have some sorrows and temptations that we have not the true joy, but rather greater joy if we through Christ overcome them. There is a sweet joy that comes to us through sorrow. Joy is our wings, sorrows our spurs. Sorrow is a medicine unto us, joy is bread. Let us then feed upon the Vine, get strength from Christ; then live and bring forth much fruit.

1 Peter 1:8.—"Whom, having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."

1 Peter 4:13.—"But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

1 John 1:3, 4.—"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son, Jesus Christ. And these things write we unto you that your joy may be full."

"How the heart its toils forgets
In the joy it there beholds,
In the fulness of his love
It is better felt than told."

Elkhart, Ind.

MISSIONS.

WRITING FOR THE HERALD.

By J. A. Ressler.

"Why don't you write more for the Herald?" is a question that has been asked of us in several letters within the past few weeks. Perhaps the answer to this question would be as satisfactory a "thing to write" as we could find just on the spur of the moment, for it will give a glimpse of the conditions here just now as well as reasons in general for refraining from writing at some special times.

There were times when, owing to threatened famine, or sickness among the workers, or the presence of an epidemic, or some other circumstance, the way seemed so dark before us that we felt that we must enlist the sympathy of our friends in America and the mails seemed all too slow for our use and we would have telegraphed if the cost would not have been so great. At such times we used the "wireless system overhead" to good effect. But then by the time the letters from America came back in answer to our representations the rain from heaven had removed the fear of famine, the workers had recovered from the attack of fever, a good-sized draft came in unexpectedly, relieving the financial distress, or the epidemic had passed away. Then we would write explanations that the situation was not so bad as we had thought, help was nearer than we had known, and God remembers us even when we forget his nearness.

At the time when we bought this land at Rudri we refrained from writing even to the Board for several weeks, because negotiations were going on daily and each day changed the situation so that we might have to write something different from what we had written the week before. When the matter was finally settled we wrote all about it. At that time we could not have written for instructions from the Board, for the matter had to be decided on the spur of the moment.

We have been passing through such a time of uncertainty and trial during the past few months. At first Sister Detweiler's sickness was such that we were afraid to write about it even to the Board for fear news of it would spread and come back, making her worse. Then it could no longer be kept quiet. The situation kept changing. We hoped for improvement, so that they would not need to leave the country. This sickness so affected the work in general that it was the thought uppermost in the minds of the other workers, and we could not write anything definite as to the outlook and prospects until we knew definitely how her case would turn out. To have sent anything home in the way of news of our circumstances and omit the circumstance which concerned us most would have been untrue. To tell "all about it" would have meant a long explanation a little later when conditions changed for all we knew. So we said little at all.

Last year's Report had these words, "The development in the right direction has nowhere been more noticeable than in the work of the schools." Development in the right direction does not come of itself. It is the result of work. When Bro. Detweiler left, the responsibility for keeping up this development fell on other shoulders and the already overworked workers have been more than usually busy. What time there was for writing has been mostly spent in answering letters and in trying to keep the Board posted in regard to the progress of events. And again, every one of the workers here

now has had more or less of sickness to deal with within the past two months, and "close application" is the cause assigned in each case. Such is the reason up to now. Next week there may be additional reason for writing or not writing as the case may be.

If you have read thus far you have thought of more workers. We were asked in a recent letter whether we knew of any patent process for making people willing to go to the foreign field. We do not. That is a matter between the individual and God. But the matter has to be presented to the people. God uses human instruments for such presentation. He sent Ananias to Saul, later Barnabas to Saul, Paul to Timothy, and Andrew to Simon. There are a number of volunteers for the field. Has God's messenger gone to them with the question, "Are you willing to go now?" But let us again urge the absolute necessity of the proper qualifications. There are plenty of people who would be willing to come to India if their fare were paid, and some who would even pay their own fare for the opportunity of seeing India, but they would not be God-sent, Spirit-filled. Let such come. There is plenty to do for such.

Dhantari, C. P., India, Aug. 4, 1904.

For the Herald of Truth.

GLIMPSES ALONG THE WAY.

By I. R. Detweiler.

The first place we stopped, after leaving Bombay, was Aden. It is under the control of the British government. The barren hills are decorated with very little vegetation.

The wind usually blows from the south as you leave Aden, and when you get about half way to Suez a strong north wind generally prevails. The town of Suez is about three miles from the canal anchorage, but the railway station is close to the wharf. While in the Gulf of Suez the Sinai Range is seen to the east, but Suez is hidden by intervening ranges. After being on the sea for several days it is very restful to the eye to look upon something that is not moving.

It usually takes about fifteen hours to pass through the canal. One sees green trees and other vegetation here and there in the barren desert.

The idea of joining the Red Sea and the Mediterranean, originated at the close of the eighteenth century by Napoleon Bonaparte, was first put into a practical shape by M. de Lesseps in 1854, when he obtained from the then viceroy an act of concession, giving him authority to construct the canal. In April 1859, excavation was commenced. In November 1869, the canal was completed and the two seas united. In 1880 no less than 3,425 vessels, amounting to 6,783,187 tons net, passed through the canal. Of this tonnage, 77 per cent. were British, 5 per cent. French, and 53 per cent. German. About thirty miles from the entrance of the canal from the north, it intersects the canal trail between Egypt and Syria. Where they cut through high land the width between the banks is 195 feet, the width of channel 71 feet, and depth 26 feet. The total length of the canal is 164 miles.

Port Said is a great coal station for steamers. The coal is carried on board in baskets at the rate of about 100 tons an hour. The harbor is formed by two huge breakwaters built of concrete, the eastern one being more than a mile in length. Port Said light-house stands at the shore end of the western waterbreak and shows an electric light flashing every three seconds. Marseilles is the most flourishing commercial port of France, with a population of

495,000. Here one soon feels that he is in a foreign city. The English language is not understood, except by a very few. You see very few four-wheeled wagons. Heavy teaming is done on two-wheeled carts and the large horses are hitched one in front of the other.

We see land for more than 150 miles before reaching Gibraltar. On approaching the strait we see the Spanish fortress of Ceuta perched on the top of the hill on the African coast. The "Rock" itself is a great rocky promontory, rising at its northern end to a height of 1,396 feet. Its length from north to south is about three miles, with a circumference of six miles, and an area of 1,266 acres. The town itself is not particularly interesting, but there are many attractions, such as the fortifications and the Rock Galleries, the Moorish Castle, one of the oldest buildings in Spain.

During the war of Succession Gibraltar was taken (1704) by Sir George Rooke. Since that time England has held it against all assaults and has expended upon its defenses alone, more than two hundred and fifty million dollars.

After a stop of two days in England, we took the steamer for New York. That ended our journey of thirty-two days, and we are again in the homeland.

Topeka, Ind.

For the Herald of Truth.

GOD ANSWERS PRAYER.

By S. E. Roth.

When the tempter doth assail thee
And would draw thee in his snare;
Fly to God and he will help thee,
For God doth answer prayer.

When thy courage doth forsake thee,
And there's danger everywhere;
Fly to God and trust his mercy,
For God doth answer prayer.

When dark clouds around thee hover
And fierce tempests fill the air;
If thou'rt pray, "will soon be over,
For God doth answer prayer."
Rittman, O.

Better than wealth, better than applause,
Better than the world's honor, is the reign
Of Jesus Christ in a young man's heart—
"Christian Cynosure."

CONFERENCE NOTICE.

The Lord willing, the Amish Mennonite Conference for the Western District will be held at the A. M. church near Hopefield, Ill., on the 21st and 22d of September 1904. Sunday School Conference at the same place, Sept. 23d. A special invitation is extended to the brotherhood to be with us at that time. Visitors will be met at Hopefield, Sept. 20th and on the morning of the 21st. Those coming via the Vandalia railroad will be met at Milner Sept. 20th. JOHN C. BIRKY.

DEATHS.

Blosser.—On Aug. 24, 1904, in Mahoning Co., Ohio, of paralysis, Daniel Blosser, aged 72 Y., 9 M., 14 D. Bro. Blosser was the son of Pre. John Blosser who died some thirty-five years ago. When a young man he was married to Lydia Sluter, who died less than one year after their marriage. Thus he was early left alone. In later years his mind was very feeble at times and he spent a number of years in the Newburgh Asylum, but had so far improved that he spent his last year at the old homestead with his niece and her husband, Samuel Good. He was unable to do about 140 the 21st, when he was seized with paralysis, from the effect of which he died. Bro. Blosser was a member of the Mennonite church. The funeral was held on Tuesday at the Midway M. H. and the services conducted by Bish. John Burkholder and Allen Rieckert. Text: John 5:25. Buried in the adjoining graveyard.

Stutzman.—On Aug. 25, 1904, Sister — Stutzman, wife of John Stutzman, aged 68 Y., 4 M., 22 D. She united with the Mennonite church at the

age of 18 years and was a faithful member to the end of her days. She was married to John Stutzman in 1855. To them were born ten children, eight of whom survive. The funeral service was conducted by Bish. A. Bontager and H. Detweiler of West Liberty, Ohio. Text, 1 Cor. 15:19. The body was laid to rest in the Fairview graveyard.

Martin.—On Aug. 12, 1904, near Orrstown, Franklin Co., Pa., of diabetes, Bro. David H. Martin, aged 45 Y., 7 M., 22 D. Bro. Martin has been a member of the Mennonite church for many years, and is survived by his companion and four children—John of Oklahoma and Annie and two sons who are at home. Funeral was conducted on the 14th in the Row M. H. by George Keener of Maryland and J. S. Burkholder of Letkorsky, Pa., from the words: "Set thine house in order, for thou must die and not live." Interment in the Horst burying ground. Peace to his ashes.

Frey.—On the 11th of August, 1904, near Chambersburg, Lancaster Co., Pa., of the infirmities of old age, Sister Elizabeth Frey (nee Ebersole), aged 82 Y., 7 M., 13 D. Sister Frey was a consistent member of the Mennonite church for many years. Her husband, Bro. John Frey, preceded her to the spirit world about six years ago. She is survived by three children—John E. of Chambersburg, Elizabeth Diller, of New York, and John Frey, her home, and Benjamin of Hamilton township. The funeral took place at the home and was conducted by Philip Parret of Chambersburg and George Keener of Maryland, from 1 Thess. 4:15. Buried in the Frey burying ground.

Hershberger.—Elizabeth Hershberger (nee Miller), wife of Dea. Elias Hershberger, died at her home near Springs, Somerset Co., Pa., of dropsy, on Aug. 17, 1904, aged 62 Y., 11 M., 29 D. She was a sister of Bish. Joel J. Miller of Grantsville, Md. She leaves to mourn her departure, a husband, 3 sons, 5 daughters and many relatives and friends. But they do not mourn as those who have no hope. She was a faithful member of the Amish Mennonite church for many years. Funeral services were conducted on Aug. 19th by Peter Brenne-man and Gideon Yoder of Iowa.

Hoschettler.—On Aug. 26, 1904, at Walnut Creek, Holmes Co., O., very suddenly, Benjamin C. Hoschettler, aged 37 Y., 1 M., 22 D. He lived in matrimony over 15 years and is survived by a wife, 3 sons, 5 daughters and a host of friends. Funeral services were conducted by Jont J. Troyer of Emma, Ind. J. was married a second time to Mary C. Swartzendruber, Dec. 20, 1902. They lived together 8 months and 6 days. Funeral services were held at the Lower Deer Creek M. H. on Sunday, Aug. 28th, conducted by J. P. Swartzendruber, assisted by C. J. Miller and Jos. Gingerich. Text, Rom. 8:19-23. It is supposed that about 1,500 people were present. Burial took place in the Lower Deer Creek cemetery near the meeting house.

Swartzendruber.—Noah Swartzendruber was born in Johnson Co., Iowa, Aug. 27, 1864; died Aug. 26, 1904; aged 39 Y., less one day. He was first united in marriage to Lena Swartzendruber, Dec. 25, 1888; lived with her 12 years and 15 days, when she died. He was married a second time to Mary C. Swartzendruber, Dec. 20, 1902. They lived together 8 months and 6 days. Funeral services were held at the Lower Deer Creek M. H. on Sunday, Aug. 28th, conducted by J. P. Swartzendruber, assisted by C. J. Miller and Jos. Gingerich. Text, Rom. 8:19-23. It is supposed that about 1,500 people were present. Burial took place in the Lower Deer Creek cemetery near the meeting house.

Hunsberger.—On Aug. 19, 1904, in Waterloo Twp., Waterloo Co., Ont., Bro. Ira Hunsberger, son of Abraham and Elizabeth Hunsberger, of apprenticeship, aged 21 Y., 10 M., 3 D. He was sick at the R. & W. Hoschettler only a few days, when the death messenger came and thus ended the life-work of a faithful young brother in the Mennonite church. May the Lord comfort the sorrowful family who mourn, but not as those who have no hope. Ira is at rest. Funeral services were conducted by Bish. Daniel Wismer at the house and at the Waterloo Mennonite Ch. H. by John S. and R. S. Hoffman. Texts: John 11:28; 1 Cor. 13:12.

ITEMS.

Cleveland, O., voted out in one day recently, sixty saloons under the Brannock Local Option Law.

It is reported that seventy-one per cent. of the men in the Russian army can neither read nor write.

Five United States philanthropists who gave most liberally during the past year are Andrew

Carnegie, John D. Rockefeller, Jacob H. Schiff, James Speyer and Morris Joseph. All told, more than eighty million dollars were given during the year to philanthropic and charitable purposes. Carnegie has given away more than ninety million dollars, principally to libraries. Rockefeller has given thirty-five millions, chiefly to schools, the Chicago University receiving thirteen millions. Schiff is termed the model philanthropist, because of the careful manner in which he gives, his purpose being to give to the needy and suffering.

The submarine boat Porpoise came near being the tomb of eight sailors at the bottom of the sea near Newport, R. I., recently. The men had expected to sink their boat to the depth of twenty feet and move along at that distance from the surface, but for some reason the boat did not stop until it reached the bottom at a depth of one hundred and twenty feet. The pressure was greater than the boat would stand and water began coming in. After working for forty-five minutes the crew succeeded in causing the boat to rise and all were saved. Only the coolness and presence of mind of the men saved them from death.

Dr. J. Edgar Banks, of the University of Chicago, has, with his force of 140 men, unearthed at Blisney, near the Euphrates, the remains of four temples, the lowest of which dates back to the year 5000 B. C. Bricks which have been found in this lowest ruin have inscriptions which show the temple to have been a part of the ancient city of Adah, now accounted to be in the world. Commander Booth-Tucker, of the Salvation Army, has been recalled from the United States, and will sail for England in November. He will hold a series of farwell meetings in the large cities. His successor has not been named, nor the reason given for his recall. He has also declined to state the nature of the work that will be assigned.

The Czar of Russia has been credited with more liberal ideas than he could put into execution. But now that he has a son and heir whom he can train to follow in his steps he has issued a manifesto which shows his desire to advance the welfare of his people. He grants a general amnesty in the case of all political offenders except those charged with murder; abolishes corporal punishment among rural classes and for the first offenses among the sea and land forces; remits arrears owing to the state for the purchases of land and other direct imposts; sets apart \$1,500,000 from the state funds for the purpose of forming an alienable fund for the benefit of landless people of Finland; grants amnesty to those Finlanders who have emigrated without authorization; remits the fines imposed upon the rural and urban population of Finland which refused to submit to military conscription in 1902 and 1903; remits the fines imposed upon the Jewish communities in the cases of Jews avoiding military service; the manifesto further provides for a general reduction in sentences for common law offenses.

In a Presbyterian Mission in China a woman recently baptized and received into the church was asked by the missionary previous to her baptism if she really loved Jesus. She replied, "For three years I have come here every Sabbath; if I failed, I came; if the sun shone hot, I came. When I could get a boat to row the three miles, I came in that. When I was not able to do this, I walked. Had it not been that I love Jesus do you think I would have come?"

Standard and Russian oil tanks, at Antwerp, Belgium, containing about 25,000 gallons of petroleum, burned, together with all the sheds, wagons and paraphernalia. Seven workmen perished. Only two out of forty tanks escaped. The loss is estimated at \$1,250,000.

Since the Boxer uprising in China nearly four hundred new missionaries have entered that great field.

The Galveston Wall Completed.—Aug. 22d the people of Galveston, Texas, and vicinity celebrated the completion of a sea wall which is the greatest structure of its kind in the world. It will be remembered that a few years ago the city was submerged and hundreds of her people drowned by a tidal wave from the Gulf of Mexico sweeping over it. This wall has since been built to prevent the recurrence of such a disaster. The wall is 17,592 feet long, sixteen feet wide at the base, five feet wide at the top and stands seventeen feet high at mean low tide, with a granite riprap apron extending twenty-seven feet out on the Gulf side. The cost of this wall exceeds \$1,500,000.

MENNONITE ORPHANS' HOME.

Received during August, 1904.

Lylla Martin, Baden, Neb., \$2.50; Flora Dunlap, Springfield, O., \$4; E. Miranda, Lippincott, O., \$4 Stella Kemp, Frankfort, Ky., \$3; Lydia Weaver,

N. Lima, O., \$2; J. Hartzler, Huntsville, O., \$1; Hannah Durr, Mazonia, Pa., 25c; Rhoda Hilly, Rawson, O., \$1; Children's Meeting, Ohio S. S. Conf., \$1.60; Brother, Shipbawana, Ind., \$1; Young Friends, Allen Co., O., \$2.45; Frank Stouffer, Edgemont, Md., \$1; Sisters, Ohio, 95c; Nora Blough, Middlebury, Ind., 50c; Anna and Mary Goldsmith, Col. Grove, O., 50c; Gusta Beachy, Wootter, O., \$1; Emma Zook, Goshen, Ind., 25c; Anna V. Yoder, Wellersville, O., \$1; J. W. Newhouse, Bird-in-Hand, Pa., \$2; John Rbel, Leontia, O., \$5; Children's Friend, Pittman, O., \$2; Martin Creek (O.) S. S., \$6.70; Susie Gilmore, Bloomington, Kan., \$6; Sarah Swartz, Dalton, O., \$1; Walnut Creek (O.) Y. P. Meeting, \$4.50; C. D. Breneman, Lima, O., \$1; Margie Rickert and Alma Lehman, Columbiana, O., \$1; Sisters' Helping Circle, W. Liberty, O., \$6; Grace Kreinbuhl, W. Liberty, \$5; J. Frey, W. Liberty, O., 50c; Perry Brunk, Eldia, O., \$5; Lizzie Kulp, Eldia, O., 20c; Mrs. S. K. Plank, Orrville, O., 45c; Mrs. Schrock, Orrville, O., 25c; Fannie Augsburg and Minnie Greider, New Carlisle, O., \$1; Emma Baker, Wadsworth, O., 50c; 1 Cor. 1:13, Wadsworth, O., 50c; Mary Leatherman, Wadsworth, O., \$1; Katie Newcomer, Wadsworth, O., \$1; Men. S. S., Nappanee, Ind., \$7.20; Aaron Hunsberger, Nappanee, Ind., \$1; Brother, Archbold, O., \$1; Joel Wyse, Archbold, O., \$1; A. Hostetter, Garden City, Mo., \$1; Nancy Hartzler, Garden City, Mo., \$1.50; J. W. Golder, Bluffton, O., \$1; P. D. Steiner, Bluffton, O., \$1; John Thut, Bluffton, O., \$1.50; Mary Shenk, Bluffton, O., 20c; Louisa Geiger, Bluffton, O., 50c; Clara Barkholder, Bluffton, O., 50c; Friele, Bluffton, O., 50c; sale of produce, \$4.55. Total, \$105.90.

J. R. Yoder, Urbana, O., bushel plums; Anna Ferguson, Wakarusa, Ind., quince; Elmer, Col. Grove, O., pears; P. D. Steiner, Bluffton, O., honey; Benedict Roth, Dograff, O., two bushels potatoes.

Belleville, O.—Mrs. A. A. Geiger, 14 yards lawn; Mrs. D. S. Yoder, dress, dry goods; Mrs. C. E. Yoder, clothing; Crist King, flour, lard, apple-butter, potatoes, pears, etc.; John Bysler, flour, plums, tomatoes.

West Liberty, O.—S. W. Wray, pickles; Lizzie Yoder, vinegar; B. F. Umbler, 100 pounds flour; Mrs. D. Yoder, apple-butter, three bonnets; Mrs. D. Yoder, clothing; Mrs. King, vinegar, pears; J. D. Yoder, beef; A. Y. Hartzler, flour, apple-butter, potatoes, meat, etc.; Mrs. Augsburg, flour, oatmeal; Mrs. Smucker, bread, honey; Mrs. C. Zook and Mrs. J. Smucker, bread; Mrs. Lichy, cabbage, potatoes; Jac. Plank, barrel crackers, apples, clothing, etc.; J. B. Hartzler, potatoes, apples; L. Yoder, tomatoes, osh; John Pot, four bushels plums; M. Stutzman, apples; C. Hartzler, meat; Ohio S. S. Conf., cookies, bread; O. C. Yoder, meat, apples; J. Hartzler, lard, potatoes; Hite & Son, sixteen hats.

Gratefully acknowledged,
West Liberty, O. A. METZLER, Supt.

The Bible Looking Glass

(New Edition). By Samuel Paltow.

Illustrated by Frank Heard.

IS A MIRROR OF HUMAN CHARACTER AND OF THE HUMAN HEART
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Published Weekly.

ELKHART, IND., THURSDAY, SEPTEMBER 15, 1904.

Vol. XLI. No. 38.

EDITORIAL NOTES.

Assisting the bad injures the good.

Frequent prayer begets fervent prayer.

True godly praise never makes discordant church music.

Fifteen persons publicly confessed their Savior during the meetings recently held at Garden City, Mo.

"Where no counsel is the people fall, but in the multitude of counsellors there is safety."—Solomon.

After a silence of six months, "Cephas" again favors the readers of the Herald with a list of Notes and Comments. They are instructive.

At the Missouri Conference recently held at Garden City, steps were taken toward opening a mission in Kansas City in the near future.

Editor H. G. Allebach of the "Mennonite," who is in Philadelphia taking treatment, has so far recovered that he was able to preach in that city in the absence of the regular pastor, N. B. Grubb.

The bar-room may seem to some men a proper place to meet their friends, but there are three meetings they are assiduously averse to in such a place: with a wife, with a daughter, with death.

Quite a number of good articles and essays have come to our office during the past two weeks, for which we thank the contributors very much. The Herald will largely be what its friends make it.

The man who loans his conscience to the devil in order that he may assist him to successfully manipulate a business trick, will find it sadly impaired and unfit as a guide in his religious activities.

The Sunday school workers of Eldia, Bluffton and Newstark (Ohio) have arranged to hold a union meeting, including their respective schools, at the M. H. near Newstark on Sunday, Sept. 18th. An appropriate program has been arranged for the occasion.

Bro. J. F. Funk unexpectedly dropped into the meeting on Sunday evening and brought the Elkhart congregation greetings from the Russian brotherhood in Kansas and the West with whom he had a pleasant sojourn of seven weeks.

Bro. Fretz's article on "Is it Right?" found on another page of this issue of the Herald, is brimful of practical suggestions that the reader is allowed to gather for himself directly from God's word—an absolutely reliable source. Read the article, consider its truths and act accordingly.

Ordination in the West.—On Sunday, Sept. 4th, Bro. John E. Hartzler was ordained to the ministry at the Bethel M. H., Cass Co., Mo., Bish. Andrew Shenk officiating. The Lord ended our young brother with wisdom and power from above to faithfully and effectually preach the Word.

The congregation at Alpha, Jackson Co., Minn., has been made a part of the Missouri Conference. The brotherhood at Surrey, N. D., have also made application to this conference for membership, and Bish. S. G. Lapp of South English, Iowa, has been delegated to visit them with a view to admit them into the conference.

Word comes that since our mission has been opened in Canton, Ohio, full title has been secured for the ground on which the old Mennonite M. H. is erected. Steps have also been taken to repair and remodel the building and use it as a permanent place of worship again. The little meeting house on Rowland Hill, around which the city of Canton is now built, has been a spot dear to the Mennonite brotherhood for three-fourths of a century, and the fact that it has again become a place of worship for our people will be glad news to many.

Missionary Alice Yoder of Pennsylvania, who has been laboring in the foreign field for the past eight or ten years under the auspices of the Christian Missionary Alliance, spent a few days in Elkhart last week and on Wednesday evening gave a lecture in the Mennonite church on India and its needs, which was eagerly listened to by an appreciative audience. She certainly has the needs of India at heart and we believe her earnest appeals in behalf of its benighted millions will not be lost. She is in charge of an orphanage in Berar, India,

and also gave a description of our mission at Dhamtari, which she visited some time ago. She left the following day for Berne, Ind. After attending a number of missionary meetings in this country, she expects to sail for India again in November, via the Pacific. While in Elkhart she was the guest of Bro. Geo. Lambert, who had visited her in India during the famine of 1867-67.

Ordination in Lancaster County.—Votes were taken at the Byerland M. H. on Sunday, Aug. 28th, for a minister and for a deacon. Seven brethren were taken into the lot for minister and thirteen for deacon. The lot for minister falling on Bro. Aaron B. Harnish and for deacon on Bro. Jacob Charles, they were accordingly ordained to their respective offices at the Stone M. H. on Thursday, Sept. 1st, a large concourse of people witnessing the sacred ceremonies. Bish. Jacob N. Brubacher and Abram B. Herr officiated. These newly ordained brethren are to serve three congregations, viz., Byerland, Stone and River Corner. May God's grace and blessing attend them in their important calling.

The Results.—That Bishop Potter's so-called "respectable" saloon in New York is the devil's hotbed to start respectable men and women on the downward course to ruin, is demonstrated almost daily in the vicinity of the "Subway." A striking example of the debauching power of this bishop-sanctioned device is cited in a Baltimore (Md.) paper. Three girls of twenty years belonging to the better class and who had never tasted intoxicants, were on their way for a boat-ride when, in passing the "Subway," they decided to take a look at the bishop's saloon. At first they only drank sodas, but seeing many women drink beer, they concluded to try it also, "just for fun." Somehow the girls became separated and one realizing that she was dizzy and bewildered, decided to walk home rather than make a scene of herself on the car. Soon she lost her way and became maudlin. She was found by an officer and taken to the police station. She was only saved from utter ruin by being found by an officer instead of one of the many fiends in human form who lay in wait for such helpless victims; as it was, a young life has been darkened, a character smirched and a family disgraced. But then this is only one of the many instances recorded of the debauchery of young men and women of the better classes who visit this

place because it has been sanctioned and sanctified (?) by a bishop. They are legion. It is impossible to make any form of sin and evil respectable, it matters not how respectable the person or plausible the means employed; it is Satan's work still and can be productive only of evil, ultimately. The more nearly it is made respectable the greater its scope for harmfulness. "Of two evils choose the lesser," is advice not to be countenanced by godly people. What right has a Christian to make choice of evil in any form? We are to "resist the devil." Compromise with wrong always results in the defeat of the right. Our only safe position is, entire separation from and eternal antagonism to Satan and all his evil works. How many would like to bear Bishop Potter's responsibility? Dreadful.

PERSONAL MENTION.

Bro. J. S. Lehman left Elkhart for Austell, Ga., on Sept. 6th.

Bro. N. O. Blosser of Newstark, Ohio, preached at Fort Wayne (Ind.) mission on Sunday, Sept. 4th.

Bro. A. C. Kolb of the Memnonite Publishing Company, returned from the Northwest on Sept. 3d.

Bro. Samuel Good of Sterling, Ill., who has just recently been ordained to the ministry, is at present visiting among the congregations of his boyhood home in the Shenandoah Valley, Va.

Bro. J. S. Shoemaker of Freeport, Ill., began a series of meetings at Springs, Somerset Co., Pa., on Sept. 3d. As this is our home congregation, the editor feels more than an ordinary interest in these meetings. May God richly bless the work.

On Aug. 16th the barn of Bro. Abraham Honderich, near the Clinton Brick M. H., Elkhart Co., Ind., was struck by lightning and burned to the ground with practically all its contents. As the harvest had just been gathered in, our brother's loss is very heavy.

Bro. F. S. Ebersole, who had served as leader of the Young People's meeting in Elkhart during the past quarter, having been elected as principal of the Millersburg (Ind.) schools, entered upon his duties at that place on Sept. 5th. May success attend his labors.

Pre. Jacob Shenk of the Olive congregation, Elkhart, Ind., accompanied by his wife, left Elkhart on Sept. 8th for a trip to northern Michigan. Their first stop was in Manistee county. They expected to go as far north as Brutus in Emmet county and possibly stop in Oscoda county on their way home.

Bro. Isaiah Hoover and wife of Shellsburg, Bedford Co., Pa., called on us at our office on Sept. 5th. They were accompanied by Bro. and Sister J. R. Lehman of this city and Sister Yoder of Shipshewana, Ind. Bro. and Sister Hoover left for their home in Pennsylvania the following day.

THE CHRISTIAN WOMAN'S VEIL.

By S. F. Coffman.

IV.

In the ceremonies and customs of the Hebrew people we have reflected the great truth of Christ and his church in symbols, which in their interpretation are perfectly clear.

We have before noted the customs of Jewish women, in that they were always veiled when in public. It is often said by many that the veiling was a sign of harlotry, as was the close veiling of Tamar by which Judah supposed her to be a harlot (Gen. 38:14). The veil which Tamar wore was the same as that worn by Rebekah, except it may have been worn so as to completely conceal the features so as not to reveal her identity. It was not the veil that denoted harlotry, but the manner of wearing it. Her sitting in a public place was not the custom of virtuous women.

That a woman should be faithful to her station, whether virgin or wife, was one of the strictest laws of God. Any violation of this law was punishable by death. The virgin, however, was permitted to marry.

As another instance showing that the veiling of the woman was still customary under the law, note the law concerning jealousy (Num. 5:18). Now this uncovering of the head was not the cutting off of the hair, or shaving the head. This practice was observed only in the case of gentle women being brought into Judaism (see Deut. 21:12). God does not violate the laws which he has established, except under special permission or condition. The meaning of the Hebrew word used in Num. 5:18 is "to loosen." Hence, the woman's covering was taken off and her hair left loose, uncovered, before the Lord. In this was the token of her unfaithfulness to her husband which was now to be tried.

Men under the law did not wear long hair as women did. Even the haughty Absalom polled his hair frequently, although such hair as his was not found anywhere else in Israel. The men who took the vow of the Nazirites did not touch the fruit of the vine nor did they poll (cut) their hair. They did not touch a razor to their heads. They were especially separated unto the Lord. In this their separation unto God they too were a type of the church in her separation from the world unto Christ. Samson was a Nazirite from his birth. In his affection for Delilah he lost his loyalty to God and the sign of his separation was also taken from him.

However, there is in the Mosaic law of the sanctuary a symbol which is unmistakable in its meaning. All of those who served God in the sanctuary were Levites. Moses and Aaron, his brother (the deliverer and high priest), were Levites (Ex. 2:1). The sons of Aaron were afterwards set apart for the priesthood (Ex. 40:15) and only Aaron and his sons could minister in the sanctuary. While all the sons of Levi were set apart for the service of God and represented the twelve tribes in serving for the sanctuary (see Num. 8), it was only the children of

Aaron who could serve in the sanctuary as priests. Others of the Levites were appointed to carry the different parts of the tabernacle, but none dared ever go in and look upon the vessels and altars, etc., in the sanctuary while the priests were preparing them for removal. The sanctuary within belonged to the priests (see Num. 4). The Levites assisted in the ministry in the tabernacle as servants, being specially consecrated and purified for it (Num. 8). In the consecration and separation of the priests and their apparel is the figure which so plainly points to the church. No priest could minister or even enter into the sanctuary without having his head covered. The coverings they were to wear were bonnets of fine linen (Ex. 39:28). The design was given by Jehovah to Moses on Mount Sinai, patterned after a heavenly design, and having in it spiritual significance (Ex. 25:8, 9; 39:42, 43).

The necessity of this covering in the priesthood is emphatically shown in Lev. 10:6 and 21:10. Now the word "uncover" is identical with that used in Num. 5:18—loosing or unbinding—the hair being unbound. That the priests wore bonnets and wore their hair polled, see Ezek. 44:17-20. In Ezek. 24:17 the priest is told to bind the tire of his head upon him, his linen head-tire or bonnet. He should make no mourning for the dead. Compare this with Lev. 21:10, and we see at once that the covering of the priest was bound upon his head as a turban and when in the sanctuary he should in no case take it off (unbind it) lest he die.

In 1 Cor. 11 the Word says, that a man indeed ought not to cover his head when he prays or prophesies. In the old dispensation he must cover his head when he prays unto God in the tabernacle. The significance is this: Those who ministered in the temple were the representatives of the church. The high priest wore the bonnet and besides a golden plate upon his forehead with "Holiness unto the Lord" inscribed upon it. He alone was the type of Christ. The golden plate and glorious garments distinguished him as such. But the other priests were under him and represented the church in her daily ministering of sacrifice and prayers. They never entered behind the veil. We, too, are priests—"a royal priesthood"—and minister daily our sacrifices. So the priests were covered, wearing the tokens of submission and subjection of the church to Christ, as the woman wore the veil in token of her submission to her head. The priests did not wear long hair, because they took the symbolical place of the woman, it was forbidden them. They did not wear the woman's veil, that was forbidden them (Deut. 22:5). But a special covering was commanded them, because this was a special case, where man was used to represent in spiritual symbol that which was not in reality, a bride, a woman. Note that God was and is very particular to convey to man, under all circumstances, the spiritual truths which he desires to eternally maintain.

Vineland, Ont.

(To be continued.)

For the Herald of Truth.

IS IT RIGHT?

By Wm. D. Fretz.

Is it right to say on funeral occasions, "We have come together to show our last tokens of respect and love to our departed friend"? If we are trying to show to the public that we loved and respected our departed friend, then we must really be seeking honor for ourselves from the world.

For the Herald of Truth.

OPPORTUNITY.

By Daniel Kauffman.

"Whatsoever is highly esteemed among men is an abomination in the sight of God" (Luke 16:15). If this is not our object then the statement is a falsehood, for we cannot show anything to one who has departed and is absent. "Speak every one the truth to his neighbor" (Eph. 4:25).

Is it right to sing popular songs and play instrumental music simply to entertain each other? "Whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord" (Eph. 5:19).

Is it right to engage in jesting, joking and foolish conversation? "The thought of foolishness is sin" (Prov. 24:9). "Every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36). "Neither filthiness, nor foolish talking, nor jesting, which are not convenient, but rather giving of thanks" (Eph. 5:4).

Is it right to make promises in business or elsewhere and afterwards break them because we change our minds? "Let no man seek his own, but every man his neighbor's wealth," or good (1 Cor. 10:24).

Is it right to love or show greater favors to relatives and friends than to any other child of God? "If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors" (James 2:8, 9). "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me" (Matt. 10:37).

Is it right to say, we love one another if we do not prove it by our works? "Let us not love in word, neither in tongue; but in deed and in truth" (1 John 3:18).

Is it right to keep to ourselves some important Bible truth which we have learned or experienced? "Let him that is taught in the word communicate to him that teacheth in all good things" (Gal. 6:6).

If we see any fellow Christian doing something which we believe to be contrary to the word of God, is it right for us to let him go on in error? "If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1).

Is it right to wear a fashionable garment merely because others do so, or because it happens to be comfortable? "Be not conformed to the world" (Rom. 12:2). "Abstain from all appearance of evil" (1 Thess. 5:22).

NOTE.—In regard to the first question I wish to say that it is right (1) to come together on funeral occasions to comfort and sympathize with the bereaved in their affliction. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction" (James 1:27). "Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (2 Cor. 1:4). (2) Also to learn the uncertainty of life and our need of watchfulness. "It is better to go to the house of mourning, than to go to the house of feasting; for that is the end of all men; and the living will lay it to his heart" (Ecc. 7:2). But when this is our object, let us also say so.

Perkasie, Pa.

Beware that you never allow any bitterness or any combativeness in your prayers.

A TRIP TO PENNSYLVANIA.

By P. S. Hartman.

When Paul said, "As we have therefore opportunity," he struck the keynote of usefulness and success. Opportunities are gems which are borne on the wings of moments which may be plucked in time or lost forever. Many people excuse their sinfulness on the ground of ignorance, when they have wasted enough hours to read the Bible through twenty times. Fortunes are lost because opportunities are allowed to go by unimproved. Souls are lost because opportunities to do something for their salvation are not noticed. Every moment brings to us golden opportunities, if we would only open our eyes to see, our minds to comprehend, our hearts to understand, and stretch forth our hands to handle. "As we have therefore opportunity, let us do good." Versailles, Mo.

For the Herald of Truth.

NOTES AND COMMENTS.

By Cephas.

XVII

Dearest friends sometimes misjudge me,
Sometimes fail to help afford
Just when all my heart is longing
For a helpful, cheering word.
But there's One who never ceases,
Falls to meet my heart's demands,
Though its needs be all unspoken—
Jesus knows and understands.
—Carrie Hayward.

It is better to meditate on the goodness of God than to brood over the badness of men. If we "in everything give thanks," what will there be left about which to murmur or complain?

There can be no real happiness for the Christian who stops short of a complete resignation to the will of God in all things. To speak of others as "so-called Christians" because they do not "follow with us" or belong to our denomination, shows a narrow, pharisaical spirit, altogether foreign to the spirit and teaching of Christ.

If we closely follow the teachings of the Bible in the spirit of the gospel, we will have no disposition to engage in controversy with others in regard to certain modes, forms or customs concerning which we have no direct command in the Bible.

Christian love is not manufactured by the machinery of formal obedience to law. True obedience to the will of God is the production of the love of God which is "shed abroad in our hearts through the Holy Ghost." Jesus says, "He that loveth me keepeth my words."

"No man can serve two masters." A genuine separation from the world is the only legitimate and natural result of a real spiritual connection with Christ. To expect a heart separation from the world before there is a vital union with Christ would be like trying to gather "figs of thorns or grapes of a bramble bush."

Peace with God means war against the evil one. The Bible does not picture the Christian as a tender hot-house plant simply blooming here in the sunlight of God's smiles for a season and then to be carried to heaven on "flowery beds of ease," but rather as a good soldier who endures hardness, sacrificing his own ease and comfort for the good of others, ever ready and fully equipped with the whole armor of God to carry on an aggressive warfare against the powers of evil under the leadership of the Captain of his salvation.

Virginia.

On Aug. 11th Pre. Jacob A. Heatwole, Pre. Samuel Rhodes, Bro. David Detweiler and the writer left our homes for a trip to Pennsylvania. We arrived at Philadelphia the same evening; visited some of the dear brethren and sisters in the city and also the Menmonite Mission, and then went to Doylestown. The brethren having previously arranged for preaching for the ministering brethren they filled the appointments, seventeen in all, in Bucks, Montgomery and Chester counties. On Monday, the 22d, we bade good-bye to many of the brethren and sisters and came to Kinzer, Lancaster county, and were met by Bish. Isaac Eby. We visited the Welsh Mountain Mission and had a very pleasant and profitable visit. The ministering brethren filled six appointments in Lancaster county and visited many of the dear brethren and sisters. We were especially glad to meet our Bro. and Sister A. D. Wenger, with whom it was our privilege to visit. Staying in Lancaster county until Aug. 25th, we came to Harrisburg, Pa. Here Pre. Heatwole and Pre. Rhodes started for home. Bro. Detweiler having left us in Bucks county, I then went alone to Cumberland and Franklin counties to visit the brethren and sisters I had learned to know and love when the war of the Sixties was raging. I was glad indeed to meet these dear people who were so very kind to us and gave us homes when we were driven away from our own homes. We often think we can never thank them enough for their kindness to us. It has now been forty years since that time and many of those we knew have gone to their reward, but still we found many dear warm brethren and sisters whom we yet knew.

On the 27th I came to Washington Co., Md.; attended church and Sunday school at the Paradise M. H. Here I for the first time witnessed the rite of matrimony performed in the meeting house. The sermon was preached by Bish. Keener from the text, "What therefore God hath joined together, let not man put asunder." He said that marriage is as solemn as baptism or death itself. The sermon was very impressive, after which the marriage ceremony, which was also impressive, was performed. We see no reason why this should not be more generally practiced by our people. I feel sure the services were as unbuilding as a baptismal service could have been.

On the 29th I came home, and found all well, for which we praise God. To the many dear brethren and sisters we met we would say, we are truly thankful to you for the love and kindness we received from you. We often felt unworthy of the love shown to us. We can indeed say that we have been much encouraged and built up while with you. We often think of the pleasant associations, the songs of praise to God and the talks of heaven and heavenly things, and we will remember seeing tears of joy and tears of sorrow flow from the eyes of those we loved but let us all be faithful until death and then we can go home where all tears will be wiped from our eyes and we will part no more, there to sing with more perfect tongues the praise of God and the Lamb; there ever to live with all the redeemed and glorified and the Redeemer Jesus, blessed Jesus.

Harrisburg, Va.

If we accustom ourselves to self-denial, we break the force of most temptations.

HERALD OF TRUTH.

Thursday, September 15, 1904.

D. H. BENDER, EDITOR.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau und Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

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13. Missouri and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

CORRESPONDENCE.

Locust Hill, Ont., Sept. 6, 1904.—Dear Herald Readers, Greeting:—On Sunday, Aug. 28, Bro. S. R. Hoover of Markham preached for the congregation at Cedar Grove. He chose for his theme, "The Love of God" (1 John 3). We were also favored on the same evening with a talk by Lodema High, deaconess of the Evangelical Society, who gave us an interesting description of city mission work. How sad indeed for those poor, forsaken children who have no one to love them. On Sunday, Sept. 4th, Bish. Samuel Wideman of Almirra was in our midst and spoke from the words, "The harvest is past, the summer is ended, and we are not saved" (Jer. 8:20). Let us at this time as we are gathering in the natural harvest also take heed that we do not neglect our spiritual welfare, but that we have this matter of salvation settled. A. R. B.

Waynesboro, Va., Sept. 7, 1904.—Dear Herald Readers, Greeting:—Bro. Jacob A. Heatwole of Rockingham county filled the appointment at Hildebrand's on the 28th of August. In the evening he spoke to the congregation at Spring Dale, from the text, "Love your enemies." We were richly admonished by our young brother, and may his labor be blessed with success.

We rejoice to say there are at present three applicants for membership at Mountain View. Hope there may be many more. Counsel meeting will be held at Spring Dale on Saturday the 10th. At the same time one precious soul will be reclaimed. It is very encouraging to know there are yet some who are getting weary of their sins and willing to be workers for the Master.

Bro. A. W. Eshleman is able to be out again. He was at meeting on Sunday and gave the Sunday school a very touching little talk. He feels his responsibility as well as his bereavement. Let us ever be engaged in prayer for each other. COR.

Garden City, Mo., Sept. 7, 1904.—To the Readers of the Herald, Greetings:—The conference of the Missouri district was held at the Bethel M. H. Aug. 25th and 26th, and the Sunday school conference the following Monday and Tuesday. Gospel services were

HERALD OF TRUTH.

held in the evenings. We enjoyed a rich spiritual feast. May God give us willing hearts and grace that we may take heed unto the things which we have heard. During the meetings fifteen souls were led to confess Christ and one who had grown cold again resolved to press forward in the work. Ten of the converts were taken into the church Sunday, Sept. 4th. The others will make their home with the Sycamore congregation.

Last Sunday we were permitted to witness a solemn scene, that of ordaining a minister for this church. It seemed that God had set apart for the work Bro. John Hartzler. Bro. Shenk and Bro. Driver officiated. May God give our dear brother grace to declare the whole counsel of God without fear or favor of man, and may we as a church stand by him. COR.

Harrisonburg, Va., Sept. 7, 1904.—On Sunday, Sept. 4th, we had a very interesting Sunday school at Mount Clinton. At the close of the exercises Bro. C. K. Hostetler of Goshen, Ind., favored the school with an edifying address, after which Bro. Samuel Good of Sterling, Ill., preached to us in a very earnest manner. In the afternoon we attended the Sunday school at the Weaver M. H., and Bro. Hostetler again spoke to us in an impressive way. We are indeed glad for the visit and helpfulness of our dear brethren. Bro. Ben Herner of Cullom, Ill., and Bro. Alderfer of Pennsylvania are also with us at present. We believe much good may result from such visits. May the Lord bless and direct his work. Love to all the Herald readers. P. S. HARTMAN.

From Truesdale, Kansas.—Dear Herald Readers:—Soon after Bro. Driver of Missouri had left us Bro. J. F. Funk of Elkhart, Ind., came into our midst and was present with us at four services. He presented many good thoughts; his last message was on wisdom. Text, James 3:17. This wisdom is pure. The Father is more willing to give us this wisdom from above than we are to give good gifts to our children, and if we have God's love shed abroad in our hearts it will be an easy matter to go to each other, correct our faults, and edify one another. May the Lord bless his work. R. J. HEATWOLE.

From Johnstown, Pa.—On Aug. 17th Bro. Norman Kaufman of Rockton, Pa., came to this place and in the evening preached at the Weaver M. H. He also filled appointments at the Stahl, the Kaufman, the Blough and the Thomas meeting houses. On the 23d Bro. Kaufman, with a number of others, went to Masontown to attend the Sunday school and church conferences. These conferences will long be remembered by our people, for at this time Bro. Kaufman volunteered to go to India as a missionary. Our brother was born and raised in this community and is closely attached to many of us by relationship. The announcement that he expected to go to India came to us almost as a shock. Our minds go back fifteen years, when his mother died, and we remember the expression his father made in reference to raising his children without a mother's care; but thanks be to God, that child can be brought up to live noble lives, even though the mother is taken away from them. But while our hearts are heavy at the thought of separating from our dear brother, let us not forget the bright side: First, it is a noble calling that came from God to our brother; second, the blessings that came to those who are submissive to his call; third, it will bring us into a closer

relationship with the brotherhood in India. When we first heard of the conditions in India, the field seemed out of our reach, but when Bro. Ressler had gone out from us and his work proved a success it brought India much nearer to us, and now we believe that when Bro. Kaufman reaches India, a very short bridge would span the distance between us. I would like to say to us as relatives, Let us in no way discourage our brother from entering upon this noble work, even though the separation proves a sacrifice. May a kind heavenly Father bless him and may the entire brotherhood remember him and all the mission workers at the throne of grace, daily.

We believe there are many more who have received a mission call, but have been too timid to make it known. Brother, sister, the longer you wait before declaring your convictions the heavier will be the burden. After Bro. Norman had made his convictions known, he said, "A heavy burden has rolled from my heart." Brethren and sisters, let us keep on praying for more workers, even though it takes our own sons and daughters, for the Lord hath need of them. LEVI BLAUCH.

Wakarusa, Ind., Sept. 2, 1904.—The Holleman congregation has recently had a season of refreshing. We had the pleasure of having many of the brethren and sisters with us in our Sunday school conference. Many good thoughts were given which we believe, will work much good for the cause of the Lord. On Sunday, Aug. 28th, one soul was received into the church from another denomination by Bish. Burkholder. May God bless her and help her to remain faithful. Our Sunday school during the second quarter reached a higher average than ever, it being 142. David A. Yoder is now our superintendent. The Bible reading has been very interesting, but not as well attended as might be. On the whole, we are greatly encouraged. Brethren, pray for us. COR.

Mt. Zion Cong., Morgan Co., Mo., Sept. 8, 1904.—Dear Herald Readers, Greeting in Jesus' name. We have many reasons to praise and thank our heavenly Father. While there has not been a great awakening and a visible manifestation of the Spirit's work among us, still we see and feel his presence in a quiet way, being assured when we meet in the true spirit for worship and to honor and glorify our Maker and Redeemer whether in church service, Sunday school, Young People's meeting or song service, he is there to meet with us and bless us. Many are the natural blessings he is showering upon us, giving us the early and the latter rains, thereby making hearts to rejoice in his goodness and mercy.

On June 4th we were very agreeably surprised by a visit from Bro. C. H. Hauder of Garden City, Cass Co., Mo. He very earnestly admonished us out of God's word, both in the morning and in the afternoon, leaving for home again on Monday. His stay was short, but very much appreciated.

The fifth Sunday in July we had Sunday school exercises that were very pleasant and, I hope, profitable to all present. The exercises consisted in repeating of scripture texts, discussions, singing, and volunteer essays. We were glad to see so many respond in the volunteer work.

On Aug. 13th we met for examination meeting. There was not a full representation of membership, but among those present unanimous peace was expressed. How our hearts do rejoice to know that peace, harmony and good will reign in the brother-

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hood! May we ever be kept loving and obedient and follow closely in the footsteps of our blessed Lord.

Bro. Unzicker and wife of Cullom, Ill., stopped with us a few days on their way home from conference. The brother preached for us on Sunday, Sept. 4th, also on Tuesday evening following. On Wednesday they took the train for other points. May God's richest blessing accompany them on their journey. How refreshing such visits are! We only wish they would come oftener. We are also favored with a visit from Bro. Daniel Showalter and wife and little son of Virginia. We are expecting Bro. S. G. Shetler of Pennsylvania to begin a series of meetings this evening. May the prayers of God's children everywhere ascend to the throne of grace that these meetings may be an honor to God and the means of winning lost souls for Christ and his kingdom. EMMA SHANK.

QUERY DEPARTMENT.

Answers by J. S. Shoemaker.

H. J. Y. How shall we harmonize Matt. 27:32; Mark 15:21; Luke 23:26; with John 19:17? Did Jesus bear the cross on which he was crucified?

It was the custom to compel malefactors to carry their own crosses to the place of execution. Accordingly, the cross upon which Jesus was executed was laid upon him at first, but because of the ordeal through which he passed during the night he became physically weak, and from historical authority we learn that as he went forth as a common criminal bearing his cross, weak and emaciated, he breaks down under its burden; and being unable to bear his cross any longer, the executioners, as they pass out of the city with their victim, compel one Simon, a Cyrenian, who was coming out of the country, to bear the cross after him. It is evident from the record given by Matthew, Mark and Luke that the cross was laid upon Simon after they had passed out of the city. Consequently Jesus must have borne his cross from the time and place whence he was led forth, until they met Simon. John, being present at the trial, was undoubtedly an eye-witness as they led Jesus forth from the judgment hall and laid upon him the rugged cross, and thus he records this fact; but Matthew having fled, and Mark, not being an apostle, may only have known what occurred outside of the city. Luke, a Greek physician, was not an eye-witness of the trial and crucifixion of Christ, hence gives only that which was reported to him by others. Thus it is not difficult to harmonize the record given by Matthew, Mark and Luke with that given by John.

M. S. W. How is the "ministration of death glorious," and what is "the veil of Moses," how does it rest on some hearts today, how is it "done away in Christ"? (2 Cor. 3:7-16).

Paul speaks of the Mosaic law as the "ministration of death," because it brings death instead of life to sinners (Rom. 3:20; 7:10). The ten commandments "written and engraven in stones" represent the whole Mosaic economy. The same was "glorious," because the glorious majesty of God was manifested when he delivered the covenant to Moses on Mount Sinai, and it was "glorious" in the objects it was designed to accomplish, in revealing to man the sinful condition of his heart. Of this glory the splendor of Moses' countenance was the di-

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vinely appointed symbol. The glory of his countenance represented the glory of the dispensation of which he was the mediator. "The veil of Moses" represents the obscurity which God threw over the Old Testament scriptures, because of the inability of his covenant people to comprehend the true spiritual signification or end that this temporary dispensation so beautifully prefigured. Sin in their hearts was the veil which obscured from them the glory of the divine law. Because of the sinful nature of man, their minds have been blinded, and being blinded by sin, the same obscurity rests upon the hearts and minds of many today, being unable to comprehend the spiritual signification of the scriptures. The obscurity of the Old Testament scriptures, with its types and figures, is removed by their fulfillment in Christ; and the "veil" is removed from the heart of the individual when sin is blotted out and Christ is enthroned within, after which we see clearly through the power of the Spirit.

J. L. What reasons have the Mennonite people for opposing Life Insurance?

They have the same reasons that all Christian people have, viz.: Because life insurance is antagonistic to the principles and spirit of the gospel.

1. Because it substitutes trust in man for trust in God. The Lord has promised to care and provide for his own, and his promises are always verified to those who truly trust him. "It is better to trust in the Lord, than to put confidence in man" (Psa. 118:8). Life insurance companies practically reverse this part of the inspired Word. "I will never leave thee, nor forsake thee," is as positive as when first spoken by the Lord. "Leave thy fatherless children, I will preserve them alive; and let thy widow trust in me" (Jer. 49:11). Since God has promised to care and provide for the widows and orphans, it certainly would be dishonoring Him who "openeth his hand and satisfieth the desire of every living thing," to call upon man-made institutions to care, protect and provide for them.

2. Because these companies place a commercial value upon a man's life, according to his age, health and wealth; these being the basis, from which they estimate his worth and calculate the net profits to be poured into the company's coffers. Thus under the name of benevolence they enrich themselves at the expense of many and some who are really needy. Reports given by the various life insurance companies show that less than two-fifths of the money they collect is returned to policy holders. Hence it would be grossly inconsistent for a Christian, a faithful steward of the Lord, to take of the Lord's money to help enhance the interests of money-grabbing worldly institutions. Send to Daniel Kauffman, Versailles, Mo., for tract on Life Insurance, treating this important question at greater length. Freeport, Ill.

For the Herald of Truth.

REPORT

Of the Third Quarterly Conference of 1904 of the Sterling (Ill.) Sunday School.

Song service.—S. R. Good. Devotional.—Christian Good.

Topic 1. Christian Character, to what should it attain?—E. N. Nunemaker, Bessie Landis.—A Christian should grow into the likeness of Christ. The secret is nearness to Jesus, full consecration and complete surrender. Activity and exercise are aids to growth.

2. How to promote spiritual life in a Sunday school?—Amanda Ebersole, W. C. Ebersole.—The spiritual life of a Sunday school depends on the spiritual condition of its working members. Interest in work and a consistent daily life are essential. The teaching of spiritual truths should be the prime object of every Sunday school. Interest in the souls of the pupils is necessary.

3. Christian Unity.—Mary Ebersole and Aaron Good.—Unity is oneness. United efforts is God's method of extending his kingdom. Exercise of love and prayer for others create a feeling of unity.

4. Is singing an important factor in the Sunday school?—Milton Hess and Tobias Hershey.—Singing is important because it is one form of worship. Singing is talking to God in form of notes. It should, however, be from the soul and with the spirit. Our voices are God-given and we should use them to his praise.

Interesting discussions followed on each topic. R. R. EBERSOLE, Sec. AMOS LANDIS, Mod.

For the Herald of Truth.

REPORT

Of the Church Conference held at the Bethel M. H. near Garden City, Mo., Aug. 25 and 26, 1904.

Conference opened at 9:30 by singing and prayer, after which organization resulted as follows: Moderator, Andrew Shenk; assistant moderator, D. R. Driver; secretary, Joe C. Driver; assistant secretary, Geo. J. Lapp. The conference sermon was delivered by Bro. Daniel G. Lapp of Roseland, Neb., from 1 Tim. 3:15. Two points especially noted were "The Church," and the "Truth." God, the builder of the house (church) founded it upon the Rock Christ Jesus. Christ, the Bridegroom, has simply provided for the church, his bride, through sacrifice and establishing the word. Truth is the revealed will of God to man. Cut down sin with the weapon of truth.

The following brethren responded to the truths presented: Bishops—Andrew Shenk, Oronogo, Mo.; John Hartzler, Garden City, Mo.; Daniel Kauffman, Versailles, Mo.; Samuel G. Lapp, South English, Iowa. Ministers—D. F. Driver, Versailles, Mo.; C. S. Honder, Garden City, Mo.; D. B. Raber, Holden, Mo.; Abram Kuhns, Columbus, Kan.; Lemon Miller, Quincy, Mo.; L. J. Johnston, Cherry Box, Mo.; John McCulloh, Morrison, Ill.; Peter Unsicker, Cullom, Ill.; Bro. L. Hillary, Chicago, Ill.; Levi Miller, East Lynne, Mo.; Ben. Hartzler, East Lynne, Mo.; George Bisev, Cherry Box, Mo.; Samuel Yoder, Elkhart, Ind.; Christian Risser, Eureka, Ill.; Geo. J. Lapp, So. English, Iowa; D. G. Hooley, Garden City, Mo.; John Kreider, Palmyra, Mo.; Joe C. Driver, Versailles, Mo.; Deacons—John C. Driver, Versailles, Mo.; John Detweiler, Cherry Box, Mo.; Jacob Hann, Cullom, Ill.

The following questions were discussed: 1.—What are the real benefits derived from the holding of a church conference?

Ans.—(a) Growth in the knowledge of God's word. (b) Unity of teaching and more activity. (c) Promoting zeal (2 Cor. 9:2). (d) Becoming a power for good. (e) Tends to bring peace (Acts 15:33).

2.—To what extent are the resolutions adopted by the conference obligatory upon the members of the church?

Ans.—Conference resolutions are educational, advisory and mandatory. The first class consists of explanations, etc., designed for the instruction of those desiring information. The second includes all resolutions embodying advice to those wishing to know

their duty. The third class includes the conference rulings setting forth such church doctrine and discipline which when called into question is made a test of church fellowship. In view of the power vested in the church (Matt. 18:18) and the moral obligation resting upon us to be subject one to another (Eph. 5:26; Heb. 13:17; 1 Peter 5:5), there rests upon us the scriptural duty of carrying out in good faith the will of the church as expressed in conference or congregation.

9:00 a. m. Friday.—Opened by prayer and singing.

3.—What attitude should we as a non-resistent people take toward labor unions, the American Society, etc.?

Ans.—We as a non-resistent people are in sympathy with all honest labor, but according to 2 Cor. 6:14-16; 1 Cor. 5:9, 10; John 17:15, 16; 1 John 5:19; Gal. 5:14; Matt. 5:34, 35; 1 Cor. 10:24, we take a stand against all labor unions, the American Society of Equity and all similar organizations.

4.—What are the main causes of the apparent indifference and neglect to accept gospel teaching?

Ans.—(a) The world is drunk with money-making, pleasure-seeking, and sinful indulgence (Mark 10:24, 25; Luke 8:14; Eccl. 11:9). (b) Pride and popularity have likewise lured many people away from the truth. (c) Science, falsely so called, has made skepticism popular among educated people. (d) Ministers too often fail to enlist the attention of their congregations. (e) There are too many church members whose lives fall far short of their profession.

5.—What means may be used to promote uniform teaching among the churches?

Ans.—(a) More Bible reading (John 5:39). (b) More direct teaching, such as Bible conferences, Sunday schools, ministers' conferences, etc. (Acts 5:42; Acts 8:4). (c) Have an union of the Holy Ghost and charity (Col. 3:14; John 14:26). (d) Practice the preaching and teaching of the Word by being conformed to the will of God (Rom. 12:12).

6.—Has a deacon in making visits to inquire into difficulties among members, a right to take one or two brethren with him?

Ans.—When Matt. 18 is complied with, the deacon, as a servant of the church, may choose, for safety and counsel, and for witness, a brother or brethren filled with the spirit of wisdom, to aid in settling difficulty.

7.—What may be done by the brotherhood of the conference district to further the cause of missions?

Ans.—In view of the present urgent needs of the mission cause, we recommend: (a) That our people make a special study of such scriptures as Matt. 9:37, 38; Luke 10:2; John 4:35, 36; Matt. 28:19, 20, etc. (b) That a collection be taken in each of our congregations for the relief of the India mission. (c) That the local mission board be instructed to appoint a brother or brethren who, by and with their advice, shall examine into the advisability of establishing a mission at Kansas City, Mo. (d) That a greater effort be made to organize other mission Sunday schools and establish preaching points.

Miscellaneous Business.—1. The report of the local mission board was read and adopted.

2. It was moved and seconded that the Alpha (Africa) congregation be conferred as a part of the Iowa-Missouri Conference.

3. The Surrey and Haden congregations of North Dakota sent a written request to be admitted as a part of this conference. The request was read. It was then moved and seconded that this conference extend a

hearty welcome to the named congregations and that they be visited by a bishop who shall ascertain their condition and if found favorable, they be considered as a part of this conference.

4. Moved and seconded that Bro. S. G. Lapp visit the North Dakota congregations.

5. That a committee of five be appointed to consider the re-arrangement of the Rules and Discipline and report at the next conference.

6. Moved and seconded that our conference meet on the Thursday before the last Friday in September.

7. Moved and seconded that our next conference be held at South English, Iowa.

After timely admonitions by the moderator, and prayer, the conference closed, leaving the consciousness upon all that indeed "it was good for us to be here."

During the evenings, the congregation met at 7 o'clock for song service, at 7:30 for question box, and at 8:00 for gospel service. May God bless the work of this conference to the good of the church.

SECRETARIES.

For the Herald of Truth.

UNITY OF PURPOSE AMONG THE WORKERS.

By Anna H. Kauffman.

The word "unity" implies oneness; it implies that in the work there is one underlying principle which forms the criterion of work. It further implies that a knowledge of this unity or underlying principle is necessary before effective work can be done, and that all work not based on that principle can not be successful in the highest degree. The word "purpose" brings to our minds the idea that we have before us an aim which we wish to fulfil; that in all our work we are striving towards some objective; that we are working to attain some definite end. So our subject means the one end or aim of Sunday school workers, and our purpose shall be to find one great underlying principle which should be the impelling force among workers. I say, "underlying" because there are aims which lie on the surface and which are more generally seen and are real helps to bring out and work out the great central object or purpose of Sunday school work.

Have you who are at the head of business enterprises, whether on the farm or in the shop, ever felt the clashing of purposes? One works for his pay, another for the honor, another according to his method of doing things, while there may be one or a very few who are anxious to know what you want done, and then strive to bring about that end. Have you, who are training the young minds in the school-room, ever gone to your room with aching head and heart because there was lack of unity among the workers? Have you, father and mother, who are attempting to train and teach the tender lives entrusted to your keeping, ever felt that your work was not successful because there was no harmony between child and child or between child and parent?

I am sure that some of you have experienced one phase or other of the conditions mentioned, and you well know the heaviness of heart that results from them. Must God, the Supreme Ruler of the universe and Father of us all, and Christ, the great Teacher of humanity, ever look upon their workers and see confusion and hear them cry, "Lo here, and lo there"? Must they ever feel that this discord might be avoided if there were closer communion between Master and worker? That if the workman spent more

time in learning the Foreman's plans there would be more unity of purpose and much precious time saved? Surely, God is often grieved to see that his servants fall short of fulfilling the mission of their being. Do we not hear the leaders of the world's missions plead for unity of purpose among the workers? Bishop Thoburn says: "If all the missionaries of the world could to-day be made of one heart and one soul according to the standard of the church of Pentecost, the change would be equivalent to an immediate reinforcement of a thousand, or perhaps I ought to say, of ten thousand fully equipped new workers." Think of it, unity would be equal to a power exerted by a thousand experienced workers or ten thousand new workers! Look at the loss of human energy! It takes from one to ten thousand persons to make up for the loss occasioned by lack of unity of purpose. What is true of the foreign field is true of the home field. I have no figures to show, but judging from existing conditions, I should think the loss is even greater. We need only stop a moment to think over the factions and the quibblings over non-essentials, and we can soon see what an enormous loss that means to the cause. Coming down a step farther, we find the same conditions in the Sunday schools and even in the individual Sunday school. It is this phase that particularly interests us to-day.

Let us stop just a moment to see what place the Sunday school holds among our social institutions. I hear it said that the Sunday school is the nursery of the church. I wish to go a little farther. In many instances the Sunday school is the nursery not only of the church but also of life. Next to the public school, the Sunday school is the most important factor in civilization. But some say, "You are forgetting home and the mother." No, I am not forgetting the mother. I grant in all truth and sincerity that "the hand that rocks the cradle rules the world." The mother has a powerful influence, but the sad truth stares us in the face that many mothers, especially in cities and sometimes in rural districts are instilling into the hearts of their children principles of life which need to be supplanted by better teaching in schools. The public school and Sunday school must in many instances take the place of a home. Again and again we hear the child disputing its parents: "It is true because my teacher said so"; less often: "It is true because my Sunday school teacher said so"—less often only because the child spends more time during the year with the public school teacher than with the Sunday school teacher. Thus we see why the public school comes first. But the time spent in Sunday school, though it forms but a very small part of a year, is doubly important, because the child, and older person as well, put so much stress on what the Sunday school teacher says and think him about the ideal person, taking him as the standard of moral attainment. Do you see the great responsibility of the Sunday school teachers and officers? Do you feel the need of unity? Can you see the result of lack of unity? I think we see and feel it all. Now, what shall be our purpose? What is this underlying principle which should be the dominant motive of teaching? What shall we teach?

I hear, "Teach the pure and unadulterated Word." Good. Teach it so that the child will read it as it is, not colored with distorted applications. Teach the history of God's people. Teach the beautiful lessons of the Psalms. Teach the story of Christ and the plan of salvation. But these teachings will be so much history and allegory unless the pupil learns how to apply them to

right living. The mere knowledge of the scriptures will never bring about the highest and best life. But a knowledge of the Bible accompanied with a pure heart and lofty ideals is a potent factor in life. So we see there is something beyond the Word.

Another says: "Our object should be to lead them to the church where they will learn how to live." Actual life proves that people live in the church for years and never learn the A-B-C of true living. That is where we make a great mistake in teaching. We lay too much stress on being in the church and not enough on how to get there. The church is not an end, it is simply a means to an end. The church is not our standard; it is the encourager to help us attain our standard. Again, we do not get life by entering the church, but we enter the church because we have life, or as we frequently hear it expressed, we do not work to live, but we work because we live. You see life comes first, and conditions in the church prove to us that entering the church cannot make people alive. There is something deeper than entering the church, so we cannot have that as our objective.

The question comes, What shall be our purpose, if not to teach the Bible and bring the children into the church? I have not said, Do not teach the Bible, do not try to lead the youth to the church. I have simply tried to show that these objects in themselves will not bring about the highest good. I wish you would make as your purpose the teaching of the life of Christ, and that means how to live. That to me is the underlying principle which forms the criterion not only of Sunday school work but of all work. Teach men how to live. Teach children how to live, and men will know how to live. Teach them to live as God wants them to live. My authority for this statement is found in John 10:10. "I came that ye might have life, and that ye might have it more abundantly." Christ's words; our privilege. That message implies that there are degrees of living and not all enjoy the fullness of life. And there is no better place to begin to teach how to work out this privilege than right in the Sunday school. If this is the motive which impels the superintendant and his teachers there will be no need of settling differences of opinion. It is the only motive which will bring about unity, because it is the supreme end of our being, the purpose which our Creator and Father would have us fulfil. To this end the Word is most powerful, and entering the church, which will be a result, is the guardian which the human side of our life needs, but the great beacon light which lights our pathway is Christ himself. He will show us and has shown that real life.

So again I say, Teach children how to live by teaching the life of Christ. By that I mean how he met his fellow men and how he lived among men. Get the children to study Christ as an example to be followed in daily life, not as a being whose life is far beyond our reach. We want more of Christ—his life.

Of course, before there can be unity among the workers, there must be unity in the worker. The worker himself must be a live person before he can teach others how to live. What we need to-day are Christians who are really alive, Christians who learn the rules of life at the feet of Jesus, Christians who draw deep from the well of living water, and the keynote to this life is "Love." Love for Christ, love for God, love for fellow beings, love for souls. Teach the young child to love, and he will learn to live. The scriptures are full of examples of successful lives which were filled with love, and of

unsuccessful lives which did not have love and which were selfish. The great truth we would learn is that the world was not made for us, but that we were made for the world; that our fellow beings need our life, not that they were made for our express benefit. In other words, the lesson I wish to impress is individual responsibility. Teach children that they have a grand, a glorious privilege in living a high and noble life, and that each one owes the world the best they can give it. And it seems to me there is no better place to begin to teach it than right in the Sunday school. So I plead for "unity of purpose among the workers, and let that unity be helping others to live. I wish our motto might sink deep into our hearts: "I am come that ye might have life, and that ye might have it more abundantly."

Goshen, Ind.

CONFERENCE NOTICE.

The Lord willing, the Amish Mennonite Conference for the Western District will be held at the A. M. church near Hopedale, Ill., on the 21st and 22d of September 1904. Sunday School Conference at the same place, Sept. 23d. A special invitation is extended to the brethren to be with us at that time. Visitors will be met at Hopedale Sept. 20th and on the morning of the 21st. Those coming from the Vandavia Association will meet at Minier Sept. 20th. JOHN C. BIRKY.

SEMI-ANNUAL CONFERENCE.

The fall session of the Virginia Conference will be held at Springdale (Upper District) on the second Friday in October (Oct. 14), 1904. Visits are always appreciated on these occasions, and any one who may desire to come by rail will be met at the station by writing to Bish. A. P. Hestwood, Sport, Augusta Co., Va. C. H. BRUNK, Sec.

DEATHS.

OBITUARY.

Pre. David Morrell was born in Mifflin Co., Pa., Oct. 10, 1828; died at Topeka, Ind., Aug. 9, 1904; aged 75 Y., 9 M., 14 D. He moved with his parents at the age of six years to Fairfield Co., Ohio, where he grew to manhood. He was married April 13, 1852, to Lydia Stutzman. In the spring of 1852 he moved his family to Noble Co., Ind., remaining there until the early spring of 1881, when they removed to Missouri, where they lived until death came to his companion from the heart on May 1894. He was the father of ten children. The wife and four children preceded him to the spirit world. The children living are: Anna of North Dakota; Etta, Emanuel and David of Colorado; Jemima of Idaho; and Sarah of Indiana, with whom he has resided for the past eight years, and who has so patiently ministered to every want and comfort. He was ordained to the ministry in the year 1870 and has ever remained a faithful servant of God, striving earnestly to win souls for the Master's kingdom and for the advancement of his cause. During his last years he often, in the pulpit as well as in the home and among friends, expressed his great desire to be a possessor of the joys that were awaiting him in the great beyond. Besides six children he leaves one brother (James A. of Michigan), a sister (Mrs. A. C. Lantz of Indiana), twenty grandchildren, one great-grandchild, and a host of friends to mourn his departure. Although he has gone from us, yet let us cherish his memory. Funeral services were conducted at the Maple Grove M. H. by Bish. J. Kurtz and A. J. Yantz.

Graybill.—Mary Graybill, widow of the late Joseph Jacob Graybill, was born March 30, 1826, and fell asleep in the triumph of faith at her home near Thompsonstown, Pa., July 25, 1904, aged 78 Y., 3 M., 25 D. She was laid to rest in the beautiful Lost Creek cemetery by the side of her husband. Services were conducted at the house by Pre. Wm. Sieber and at the church by Bish. Wm. Auker and Pre. Samuel Lelander. Text, Psal. 132:14. She was united in marriage Dec. 18, 1849. The next October her husband and she joined the Mennonite church at Lost Creek. In a few weeks her husband was ordained to the ministry of the gospel and in 1856 to the office of bishop. He preceded her to the spirit world May 1, 1892. She was the mother of five children, six of whom died in infancy. Seven years ago, when already in old age, she was called to mourn the death of her son Beaneville, and her daughter Barbara within one month. Two sons (Joseph and Calvin) and six daughters (Mrs. Abram Brubaker, Mrs. David Ben-

ner, and Ida, at home), and 27 grand-children survive. Her maiden name was Soarer. She was the last of the family, all her brothers and sisters having preceded her to the grave. Grandmother's home was longest established in this community, she having lived here 54 years uninteruptedly. For 42 years she shared the cares with grandfather in his farm life and busy ministerial career. The years of his early ministry were the pioneer years. Their home became the headquarters of the church. Now it is broken up and naught but pleasant memories remain, but these are precious. No richer heritage could be given than the care, patience, fortitude and Christian principles which she exhibited and taught to her children. Farewell, mother and grandmother dear. Thou hast gone but a little while before where we, too, must follow on. We hope to meet in the dawning of the morning and clasp glad hands again on the other side.

HEIR GRANDSON, C. N. G.

Unruh.—On Aug. 21, 1904, after a week of intense suffering, Perry Otto Unruh, infant son of Pre. Abram and Rachel Unruh, passed out of this world, aged M., 26 D. He was laid to rest in the Berea graveyard near Birch Tree, Mo. Services by Pre. J. L. Brubaker.

Sieber.—On Aug. 19, 1904, near East Salem, Juniata Co., Pa., of bowel complaint, Floyd F. Sieber, son of Pre. William G. and Mary (deceased) Sieber, aged 18 Y., 4 M., 25 D. Floyd's sickness was of short duration, though his suffering was great; he bore the same with patience and Christian fortitude. He had been a consistent member of the Mennonite church for over three years. He was perfectly resigned to the will of God. This fact is a means of great consolation to the bereaved family. He leaves a father, four brothers and three sisters to mourn his early departure. All were present at the funeral services, which were held on the 27th at the Lost Creek M. H. Short services were held at the house, conducted by Samuel Lelander and Pre. James T. Services at the church were conducted by Samuel Lelander, Christian Winey and J. S. Shoemaker of Prepsort, Ill. Text, Job 16:22. The funeral was largely attended.

Harshberger.—On the 13th of August 1904, near Davidville, Pa., Bro. Daniel Harshberger, aged 76 Y., 10 M., 14 D. Bro. Harshberger was the father of a family of thirteen children. He was the father of thirteen children, five of whom are living. He had been suffering a great deal for a number of weeks, but we trust these sufferings here worked for him a far more exceeding weight of glory. Services at the Kaufman church, of which he was a member, were conducted by G. Shetler and Jonas Kauffman. Text, Job 5:26, 27.

Kauffman.—On the 22d of August 1904, near Davidville, Pa., of consumption, Bro. Hiram J. Kauffman, aged 32 Y., 11 M., 3 D. Bro. Kauffman had been lingering for quite a while, but was very patient and fully resigned to the will of God. He is survived by a sorrowing wife and many friends who mourn for him. It is a sad time for his wife, who is suffering a double affliction, having buried her father, Daniel Harshberger, about ten days before. But she has the consolation that they only wait for her to follow them to the glory world. Amish services were conducted on the 24th at the Amish church, by S. G. Shetler and S. D. Yoder. Text, Acts 2:15.

Saylor.—On Aug. 19, 1904, at Johnstown, Pa., Robert Russell, son of Bro. John Saylor, aged 9 Y., 2 M., 22 D. His death was very sudden, having come to him only a few days before he was receiving serious injuries from stepping between the ties of a bridge on the trolley car line. This is a warning to all to be very careful of the premature passage of death. Funeral services were conducted in the Reformed church of Johnstown by J. H. Mickey and S. G. Shetler. Text, Isa. 17:14. Buried in the Grandview cemetery.

Schrock.—On Aug. 13, 1904, near Bittlinger, Garrett Co., Md., Catherine Schrock, nee Kemp, wife of Jonas Schrock, aged 38 Y., 10 M. Funeral services were held on the 14th at the Forks M. H., conducted by Bish. Joel J. Miller, J. S. Miller and J. B. Miller, from Psal. 39:5. She was a faithful member of the Amish Mennonite church. She leaves a husband, a number of children and many friends to mourn her departure. Her infant babe was buried in the same cemetery with her. May the Lord comfort the sorrowing ones.

ITEMS.

The number of Russian fugitives from military service entering Germany on their way to the United States and Great Britain increases daily, and the German police are endeavoring to find and deliver them to the Russian frontier posts. Many risk their lives in escaping across the frontier, notwithstanding the vigilance of the frontier guards.

Mount Vesuvius is again in activity. Flames, ashes and stones are rising from it to a considerable height and a wide stream of lava is issuing from the crater.

A weekly bulletin lately issued by the Health Department of Chicago says that "no such healthful summer as this of 1904 appears on record in the history of Chicago." Absolutely pure water is the principal factor contributing to this result.

The report of the committee for relief of survivors of the General Bismarck disaster shows that 958 bodies have been recovered and that \$109,543 was collected and expended. Of 590 families who lost one or more members by the disaster, 437 received aid and provision was made for the permanent care of many of these; \$20,000 has been put aside for this purpose.

One hundred and twenty men lost their entire families in the disaster, and in twelve families, 27 children were left orphans.

In a recent address Secretary Taft stated that in the Philippines upward of 300,000 children are enrolled in the schools, with an average attendance of about 75 per cent, who are learning the English language. He also said: "The government sends 100 of the brightest pupils selected from each of the provinces to this country to be educated each year, with the understanding that when these pupils return they shall serve in the government capacity as teachers in the schools or elsewhere. The plan is to prepare 10,000 Filipino teachers to teach in English all the necessary branches. If the plan is not departed from this object will be accomplished in less than ten years."

The butchers strike that was begun in Chicago on July 12th was ended on Sept. 30th by the strikers surrendering every point contended for, thus making the victory complete for the packers.

The number of men on strike is estimated as follows: Chicago, 22,000; in eight other cities 30,000; total number on strike, 52,000. The loss in wages suffered by these men during the fifty-nine days they were on strike is about \$4,000,000, while the packers' loss is estimated at \$7,000,000, and to railroad and other men concerned, \$3,000,000, making a total loss of \$14,000,000, to say nothing of the loss sustained by the cities in extra police force and court proceedings, besides the suffering caused by the riots and murders brought about by the strike. What a piece of criminal foolishness!

Dethroned Sultan Dead.—Murad V., former Sultan of Turkey, died within the prison walls of Yildiz Palace on Aug. 30th. Murad V. was a brother to the present Sultan, Abdul-Hamid II, and ascended the Turkish throne in 1876, after the murder of Sultan Abdul Aziz. He was dethroned the same year by his brother on the ground that he was insane. This ground was legally sustained by the courts, but it has been claimed on good authority that he was much more sane than his brother and a much stronger man. The daily fear of the present monarch has been that his brother the "man with the iron mask," as he has been termed, might escape from his place of confinement and in turn drive him from the throne.

Diphtheria is raging among the Indians at Fort Yukon, Alaska. Last report states that 125 had already been seized by the disease, of which 25 had died. Nurse Woods, a Boston missionary woman, made a trip of over a hundred miles in a canoe to minister to these unfortunate natives, by whom she is regarded as an angel. There are no doctors at Fort Yukon.

Menonite Old People's Home, Rittman, Ohio.

Report for August 1904.

Received of Spring Dan. Steiner, Orrville, O., \$2; Lydia Martin, Roseland, Neb., \$2.50; Roseland Cong., Roseland, Neb., \$6; D. C. Steiner, Sterling, O., \$4.77; Fanny Tschantz, Orrville, O., \$50; M. L. Anna and Howard Co. Cong., Port. Ind., \$40; Sycamore Cong. Cass Co., Mo., \$13.85; Dan. Lantz, Wellsville, O., \$1; Lydia Greener, Wellsville, O., \$2; Dav. F. Yoder, Wellsville, O., \$2. Total, \$74.62.

Received of Spring Dan. Steiner, Orrville, O., apples; Sarah Swartz, Dalton, O., two bed quilts, apples; Peter Swartz, Dalton, O., one cheese; Mattie Swartz, Dalton, O., gallon applebutter; Barbara Swartz, Dalton, O., soap; A. Burkholder, Marshallville, O., potatoes and apples; D. C. Amstutz, Rittman, O., apples and tomatoes.

Gratefully acknowledged,

J. G. WENGER, Supt.

FINANCIAL REPORT

Of the Menonite Evangelizing and Benevolent Board for the Month of August 1904.

Evangelizing.—Freepore Cong., Ill., \$50; Pike and Salem Congs., Allen Co., Ohio, \$24; Scottdale Cong., Pa., \$17.60. Total, \$75.70.

Chicago Mission.—Mrs. Frank M. Herr, \$2; Scottdale Cong., Pa., \$5.05; A. R. Miller, \$50; Eliza Betzner, \$5; H. Nissley, \$5; Friends, Roanoke, Ill.,

HERALD OF TRUTH.

September 15, 1904.



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RELIABLE GOODS, made up in a first-class manner and at reasonable prices, we can satisfy you.

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Sale of Special Rate Tickets began April 25th. Rates from Elkhart, Ind., are as follows: **TICKETS** good returning until Dec. 15, 1904, at \$14.90. **SIXTY-DAY TICKETS** good returning within sixty days, but not later than Dec. 15, 1904, at \$12.40. **FIFTY-DAY TICKETS** good returning within fifty days, at **\$11.30**. **COACH EXCURSION TICKETS**, good returning within seven days, will be sold only for advertised coach excursion days, tickets to be good only in day coaches, whether on regular or special trains every Tuesday and Thursday from May 17th to June 30th, inclusive, at \$7.55.

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HERALD OF TRUTH.

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, SEPTEMBER 22, 1904.

Vol. XLI. No. 39.

EDITORIAL NOTES.

Godliness with contentment is great gain.—Paul.

Do not increase your pleasures by diminishing your character.

Some sermons would put the congregation to sleep but for the noise.

The darkness in most men's lives is the shadow cast by their standing in their own light.

To be humane is to approach the divine; Christ's divinity shone out through his humanity.

A sermon that is not felt by the preacher can produce very little effect on the congregation.

Golden possibilities are often missed in ambition's vain attempts to reach gilded attainments.

Communion services will be held at the Pleasant Grove M. H., Blair Co., Pa., on Sunday, Oct. 2d.

A true Christian light cannot be hidden under a bushel; either the light will be extinguished or the bushel burned.—S.

He that passeth by and meddeth with strife belonging not to him, is like one that taketh a dog by the ears.—Solomon.

If you can not take your religion into your business, there is something essentially wrong—either with your religion or your business.

Every true church revival is started in individual hearts by the kindling spark of the Holy Ghost, which burns its way into the congregation by prayer, praise and practice.

The meetings conducted at Springs, Pa., by Bro. J. S. Shoemaker, closed on Sept. 14th. The meetings resulted in the spiritual upbuilding of the membership. Two souls, confessed their Savior and one was reclaimed. May God's abiding blessing rest on the work. Bro. Shoemaker left the next day for Hagerstown, Md.

Eight different kinds of holiness doctrines are said to flourish in Kansas. It is sad to think that there should be so much diversity in a doctrine so sacred and so plainly given in God's word.

Deacon Ordained.—Bro. A. B. Lutz was ordained to the office of deacon at the Kraybill M. H. near Mount Joy, Lancaster Co., Pa., on Sunday, Sept. 11th. Thirteen brethren passed through the lot.

On another page will be found a discussion of the responsibility of the Sunday school worker to the church by one who has been a Sunday school worker for more than forty years and for many years at the head of the church. Read Bro. Plank's address.

Governor Pennypacker of Pennsylvania, in the course of an address delivered on Sept. 10th at the anniversary of the Menonite Old People's Home (General Conference) at Frederick, Montgomery Co., Pa., spoke in very warm terms of the impress made by the Menonite people on the world's history and commended their charitable and literary activity. He called attention to the fact that his great-grandfather was a Menonite and that he still had in his possession a pewter cup used by his ancestor at the old meeting house at Phoenixville. The governor gave a description of the old "Martyr Book" published at Ephrata in 1748. He has always been a warm friend of the Menonites and claims he owns more Menonite books than any other individual in the country.

The Query Department.—Many if not all of our readers are interested in the Query Department of the Herald and a number have received light on questions that were heretofore mystical to them; some have been warned against dangerous doctrines and practices, and others helped and strengthened in their Christian career. We trust that a still deeper interest will be manifested in this department by sending in good, live, practical questions bearing on moral, religious, doctrinal and spiritual themes, or any line that is included within the scope of a church paper.

For some months past the management of this department was not so satisfactory, because the questions were not promptly answered, in fact some were not answered at all, but we are glad to announce to our readers that Bro. J. S. Shoemaker of Freepore,

Ill., has consented to become a regular contributor to this department and give us the benefit of his services by sending in answers to the queries printed. This does not, however, debar any one else from answering the questions; all answers of merit will receive due consideration regardless of the author. Send both your questions and your answers to the editor of the Herald of Truth, Elkhart, Ind.

Through Bro. N. E. Byers, the president of the school, we learn that the fall term of the Goshen College opens on Wednesday, Sept. 28th. The teaching force will consist of nine regular instructors and four special teachers who devote only part of their time to this work. The various branches in the curriculum will be taken up. Prospects for an increased attendance seem favorable. See advertisement on last page of this issue of the Herald.

Conference Reports.—At this time of the year many conferences are being held throughout the brotherhood and the reports of these meetings should and, as a rule, do find their way into the columns of the church paper and make important reading matter, both from the standpoint of news and for edification. There is, however, much to be taken into consideration in writing them as to whether these reports will serve as real instructive matter, or be a burden to the editor and a bore to the readers. We are assured that our conference bodies could and should exercise a little more care and discretion in the selection of secretaries. Not all have the qualifications to produce a well-written report. A good speaker is often a poor writer and vice versa. Select the best persons for the place and give them proper instructions.

As a rule, the reports are too lengthy. True, the editor has the privilege to cut them down, and frequently this necessarily must be done, and while it means the spending of extra time and labor on the editor's part, still this is not a serious consideration—he will cheerfully do that; but it is almost impossible for one not in attendance and in close touch with a meeting to be able to discern just what to cut out and what to retain, and it sometimes happens that the editor cuts out just what the members of the meeting especially wanted in, or in transcribing the poorly written reports, there is danger of conveying ideas entirely foreign to the original. Then again, there is a proneness to get a stereotyped form to these re-

ports that tends to make them monotonous; while it is unavoidably necessary to have some sameness in all our conference reports, because there is more or less similarity in the nature of the meetings, yet there is no good reason why each conference report should not bear the marks of a distinctive individuality of its own.

There are at least four features of a conference that should be embodied in its report:

1. Historical.—Time and place of holding the assembly, organization, opening and closing of the session, and if it is a church conference, it might be well to give the name of the brother who preached the conference sermon and even the names of the ministers in attendance, as this is an interesting feature to some of our people.

2. Statistics.—Summary of congregations, of the ministry, membership, missions, finances, etc. If a Sunday school conference, let the statistics be along the line of Sunday school activity.

3. Decisions.—Questions discussed and resolutions passed.

4. Life Points.—Gems of thought brought out in the discussions, or a brief review of the spirit and trend of the meeting.

Variations from this outline may be found necessary and perfectly in order, but ordinarily we believe this to be a good order.

Several well-written reports have recently come to our office, but the Southwestern Pennsylvania Conference report written by Bro. S. G. Shetler and published in this number of the Herald, is, in our opinion, almost ideal. Study it.

PERSONAL MENTION.

Bro. D. D. Miller of Middlebury, Ind., filed the Sunday appointment at Emma, Ind., Sept. 4th.

Bro. Hillary of Chicago preached in the Pennsylvania M. H. Harvey Co., Kan., on Sunday, Sept. 4th.

Bish. Joseph Burckey of Tiskilwa, Ill., recently visited the congregations at Flanagan, Eureka and Roanoke.

Pre. G. N. Kauffman and wife of Arthur, Ill., visited in Reno Co., Kan., during the first week in September.

Bish. Martin Rutt preached to a large and appreciative audience at the Salunga (Pa.) M. H. on Sunday, Sept. 4th.

Bro. Noah H. Mack of the Welsh Mountain mission, Lancaster Co., Pa., preached at Elizabethtown, Pa., on Sunday, Sept. 11th.

Dea. Daniel Coffman of the Olive congregation, Elkhart Co., Ind., visited the congregation at Fairview, Mich., recently. He also looked over the country with a view to locate there.

Bro. A. D. Martin of Scottsdale, Pa., filled the appointments at the Gortner and Gnegy (Garrett Co., Md.) mission points over Sunday, Sept. 11th.

Bro. D. S. Gerig, a teacher in Goshen College, and Sister Bessie Landis, of the Chicago mission, were united in the bonds of matrimony on Sept. 6th, at the bride's home, Sterling, Ill., by Pre. Christian Good. They will begin housekeeping at Goshen. Congratulations.

Sister Bertha Detweiler is still convalescing, although the process is quite slow. She is able, however, to drive about almost every day and occasionally to attend church services, but she is very weak and nervous, thus obliging her to deny herself much company and avoid excitement as much as possible.

Pre. H. K. Wismer of Creamery, Montgomery Co., Pa., has reached an advanced age, and his eyesight is so dim that he can only read at times several verses and sometimes a chapter in his old German Sowers Bible, by looking over and over very carefully. He takes the "Herald of Truth," the "Rundschau" and the "Words of Cheer," though he cannot see to read them. He says, "Others can see to read them." F.

For the Herald of Truth. INDIVIDUAL RESPONSIBILITY OF THE SUNDAY SCHOOL TEACHER TO THE CHURCH.

An Address at the Ohio Sunday School Conference, Aug. 18, 1904, by David Plank.

You will allow me first to prepare a little foundation upon which to base my thoughts as to the responsibility of the Sunday school teacher to the church.

1. Our responsibility is measured, in part at least, by the importance or value of the person or object with which we stand connected or bear some special relation. Hence our supreme obligation and responsibility to the Creator, the great "I Am." All are responsible and are under special obligations and responsibility to Him who brought them out of darkness into the marvelous light and liberty of the gospel of the Lord Jesus Christ. May God speed the day when all who are now here, or will attend these meetings at any session, may be led by the Spirit to look up in faith and sing, "I am redeemed."

2. Again, our responsibility is measured by our ability, our knowledge, natural or acquired. What God has given he requires again. If much is given, much is required; if little is given, then little will suffice to satisfy the demands of a just God. However, may we not be guilty of neglect in the diligent use of the opportunity to become efficient workers in the Sunday school and the church! Responsibility may confront us from the other side. I would impress upon the minds of the young especially, the irreparable loss of God-given time and opportunity not used, or misused.

3. And yet again, our responsibility is measured by our opportunity. Precious time, our talents, the call to work, the open door, the "still small voice" within urging us on—for the use of these blessed opportunities God holds us responsible, not

alone as Sunday school teachers, but in every other vocation of life upon the universal stage of action. If we turn the X-ray of an enlightened conscience upon our past life, we are made to cry out, Oh, the golden opportunity, how often passed by unheeded and therefore unused!

Along these several lines of thought we will look at the Sunday school teacher in his connection with the church.

1. The importance of the connection or relation. The visible church is the grandest, noblest and holiest institution ever brought into existence for the uplifting of fallen humanity, having for its chief cornerstone the living Word, the Lord Jesus Christ. The one great commission of the church is to gather in, to lift up; every member of the church should be a worker in her great mission. But the Sunday school teacher belongs to or is one of the special working force of the church, being a co-worker with the preacher in caring for the lambs, in the molding and training of the young for their spiritual destiny.

In view of this sacred connection, we realize in part the grave responsibility of the Sunday school teacher to the church and through the church to its true Founder and Preserver. God forbid that the teacher or preacher should be indolent or indifferent (or lazy, if we call it by its plain English name) in his sacred calling.

Neither teacher nor preacher can save, but under God's direction they may be instrumental in bringing the lost to a saving knowledge of the truth; they can bring them to Christ who is able to save to the uttermost all who come unto him. If David thought it to be an honor to be a doorkeeper in God's house, what must it be to be a teacher! True, the responsibility is great, but the reward is infinitely greater if we are faithful.

2. We next come to the ability of the teacher. We know at once that all Sunday school teachers are not alike responsible, because not alike gifted. If you feel that you are not as well qualified to teach as your brother or sister, do not be discouraged, but go on in the good work. You will grow stronger by persistent effort. The church needs your help, the children need your help, and God wants your help. You are responsible to God and the church for being what you are. You cannot escape responsibility by shirking duty.

But there are some born teachers, if you will allow the expression. The faculty of teaching is largely developed in their very make-up. Some have added to their natural qualifications that of school education. They have labored and toiled to become workmen that need not be ashamed. If they are graduates in those branches laid down by Paul in his letter to the Galatian church (Gal. 5:22), then they are a power for good. In the Sunday school they are at home in the infant class and up. In the church they are an inspiration; they help to create life and power. They are under grave responsibility; they know it and act accordingly. But, alas! take away the equipment of Gal. 5:22, and the whole fabric falls to the ground with a crash. We are made to blush; we say, What a pity to know so much and act so inconsistently!

3. We close with a few words on the opportunity of the Sunday school teacher, which is great, indeed. The church has intrusted to the Sunday school teacher the spiritual education of the children. What a glorious opportunity the infant class teacher has to lay the foundation of a useful, consecrated Christ-life, which is so often neglected by the parents. First impressions

live long and go far. Who can estimate the loss to the church through the lack of proper child training?

For forty-one years I have been engaged in Sunday school work, most of this time as a teacher; but to-day the responsibility of the Sunday school teacher to the church rises up before my mind greater and more sacred than ever before. God bless the Sunday school work everywhere and all the time, is my prayer.

Bellefontaine, Ohio.

For the Herald of Truth. QUALITIES IN LIVES THAT LIFT.

By Anna Autenrieth.

There is a divine something in the life of almost every one which tends to elevate others who come in contact with it. What is it? In speaking of a person who possesses that something we say that his life is noble. Tennyson says:

"Better not be at all
Than not be noble."

We desire that our lives be such as will help others to that perfect life in Christ Jesus. And as we can not lift others higher than we ourselves are, we must be what we wish others to be.

"Be noble and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own."

In Gal. 5:22, 23, we have nine qualities mentioned that, if possessed by you, will be the instruments with which you can assist in lifting others. We might profitably spend much time in analyzing and meditating on each of these, "the fruit of the Spirit," but we will notice in a special manner only a few.

It is our privilege, yea, our duty, both to ourselves and others to possess that "peace which passeth all understanding." "It is faithful that promised," and a promise of peace was among those given the day before Christ was crucified. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." The surface may not always be calm and the waves may dash high, but far down in the deep there is a place of sublime, perpetual calm: so with the soul.

Long-suffering or affliction and sorrow are not always recognized as blessings, but if we will notice the words of Christ and Paul we will see this to be true. "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Affliction, suffering and sorrow unite us with God or separate us. Sorrows are our best educators. God sometimes washes the eyes of his children with tears that they may read aright his providence and his commandments. The lessons we learn in sadness and from loss are those that abide. But never was there a true Christian put into the fire who has not been taught to say, "Though he slay me, yet will I trust him." As sure as God puts his children into the furnace of affliction, will he also be with them. Take all sorrow out of life and you take away all its richness, depth and tenderness. Out of sorrow or suffering have emerged the loftiest, strongest, noblest characters. The mission of pain or sorrow is, to make not only the one who suffers tender, loving and sympathetic, but to teach others the same lesson. No flower can bloom in paradise which is not transplanted from Gethsemane.

"The path of sorrow, and that path alone,
Leads to the land where sorrow is unknown;
No traveler ever reached that blest abode,
Who found no thorns and briars in his road."

Love, the first mentioned "fruit of the Spirit," is the greatest gift God, through Christ Jesus, could give to man. Our love in return is the most acceptable offering we can bring to God, for it will carry with it all we are or hope to be. The apostle calls it the "bond of perfectness." It is the old, the new, and the great commandment, for it is the fulfilling of the law. Love is the only key that will unlock the gate of paradise on earth or fit the lock of that wonderful door which leads into the heaven above. Faith will show you the way to find the entrance, but only love will open it. Christ while on earth was love itself, clothed in the form of a perfect man, feeling, suffering, sympathizing, and loving as man, for he was as man.

An analysis of "the fruit of the Spirit" has been given as follows: "Joy is love exalted; peace is love in repose; long-suffering is love enduring; gentleness is love in society; goodness is love in action; faith is love on the battlefield; meekness is love in school, and temperance is love in training." All "the fruit of the Spirit" is summed up in love. Love is the secret and power in the "lives that lift."

Garden City, Mo.

For the Herald of Truth. LOOK AND LIVE.

By Susanna Good.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." (John 3:14, 15).

All Bible readers will remember the story of the brazen serpent. The Israelites were full of complaints and charged Moses with having led them from Egypt to die in the wilderness. God was displeased with their murmurings and sent serpents among them. These crawled around the camps and left death wounds. Moses again pleads with God for them and is commanded to make a brazen serpent and lift it up before the people that all who will look upon it may be healed. Many looked and were entirely healed, while a great number only murmured the more against Moses and had not faith enough in God, who had so mercifully led them from bondage in Egypt, to believe that he would heal their wounds and forgive their sin. While only a glance at the serpent would have healed them and saved their lives.

As Moses lifted up the serpent by divine command, at a time of great emergency, so was the Savior lifted up in the world's extremity. The world was never worse than when Christ came. The nations were despairing and dying, with none to save. As Moses lifted up the serpent that whosoever looked might live, even so was the Son of God lifted up that we may look in faith believing and have eternal life.

Was not this wonderful that God loved fallen humanity to such an extent that he could send his only Son to suffer and die, to make a way for our redemption?

Then to think that only such a few are willing to look upon him as a Savior and be healed through his precious blood, and leave all and follow him. If the reader is one who has not yet accepted this plan of redemption, think of the long, long eternity you will spend, and where it will be. If you realize the awfulness of your death should you die in your present condition, you will turn now from your evil ways and from your evil doings.

Oh, the peace, comfort and consolation that the child of God has when he meditates on the beautiful hereafter when he can dwell with Jesus and be free from trouble and sorrow and all will be well!

There no signs of age are seen,
And they never sorrow more;
Where no sickness e'er can come;
Where death has lost its power;
Where they feel no weight of care,
And no tears bedim the eyes,
All the saved shall meet again
And speak no more good-byes.

Concord, Tenn.

For the Herald of Truth. THE CHILD—ITS IMPORTANCE.

By Clara Brubaker.

When studying the child we find a depth of importance which the finite mind cannot reach. A wonderful view of possibilities stretches away before us.

If you know the relation of the growing crop to the store-house; of the nursery to the full bearing orchard; of the raw material to the manufactured product, even then you have but a faint idea of the value of the child life. It is the joy of the home, the hope of the church and the nation. It is a mighty power in God's hand to soften hard hearts and to bring rays of light to the weary and discouraged.

How many care-worn mothers are cheered on to greater effort by the loving prattle of their little ones! How many fathers, weary and cast down because of the heavy burdens of the day, are refreshed and encouraged when on their return from labor and business they are greeted by shouts of laughter and the glad welcome of their children!

How many young men and young women have been kept from the temptations of an idle, careless life because upon them devolved the care of younger brothers and sisters!

How many a friendless and wretched man has been turned to a better life by the tender, loving sympathy of some child!

Not only is the child important because of its ennobling influence as a child, but rather more because of the influence it may wield as a man.

The Savior of the world who came as a child and hallowed the child-life, did not forget the little ones, but says, "Suffer the children to come unto me." He saw in them the power for the advancement of his kingdom. When we see a group of children we may think of them very lightly, but we do not know what mighty instruments for God they may prove to be. We may not know what noble thoughts surge through their little minds. We cannot see into the future and behold the sunshine they may carry into hovels of want and woe, the humble, yet beautiful homes they may grace by the faithful performance of daily duties, the helpful books they may write, the powerful sermons they may preach, and the blessing they may prove to mankind in general.

Knowing the importance of the child we cannot deny the great need of careful training and holy example. God give us hearing ears and understanding hearts.

Birch Tree, Mo.

He who cannot keep his temper or be self-sacrificing, cheerful, tender, attentive at home, will never be of any real and permanent use to God's poor abroad.—Charles Kingsley.

HERALD OF TRUTH.

Thursday, September 22, 1904.

D. H. BENDER, EDITOR.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Russia and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amlsh.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amlsh (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amlsh.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

CORRESPONDENCE.

La Junta, Colo., Sept. 14, 1904.—A Christian greeting to all. After a long silence we again pen a few lines from the church at La Junta. We are glad to report that we still find joy in the service of our Master, and while we at times feel somewhat discouraged, yet the encouraging features by far outweigh the discouraging ones. On last Sunday, Sept. 11, our hearts were made to rejoice in this that two precious souls, namely Anna and Mollie Flisher, became willing to renounce sin and the world and join with the people of God. They were received into church fellowship by water baptism. Bro. D. S. Brunk officiating. That many others may be made to see their lost condition and follow in their steps is the prayer of this little band of Christian workers. Providence not preventing, by Nov. 15th we expect the brethren C. T. Kaufman and A. H. Evers, with their families, from Cass Co., Mo., to locate with us. Bro. M. S. Hooley and family of the same place have decided to follow them in the near future. Since several families who came here for the benefit of their health are about to return to their homes we are truly glad that others are coming in to fill up the vacancies. Bro. D. S. Brunk and wife expect to leave Oct. 15th for the conference in Nebraska, after which they expect to extend their visit to different parts of Kansas, Missouri and Illinois. After a long siege of sickness the writer is glad to report almost an entire recovery. To God be all the praise.

J. M. BRUNK.

Woodside, Pa., Sept. 13, 1904.—Greeting in the name of Jesus. On the 9th of September Bro. John A. Brillhart moved to this community to take charge of the Masontown congregation. His first sermon with us was preached on the 11th. May the Lord bless his labors with us that much good may be done for the cause. We expect to reorganize our Sunday school the first Sunday in October. Through the discussion on the evergreen Sunday school at our recent conference our congregation decided to adopt the plan. We ask the prayers of the Herald readers that much good may thus come from the study of God's word.

JUSTUS B. BARE.

HERALD OF TRUTH.

QUERY DEPARTMENT.

Answers by J. S. Shoemaker.

C. D. E. "What was the 'handwriting' mentioned in Col. 2:14? How was it 'contrary to us,' and how was it blotted out?" The "handwriting" was the Jewish ceremonial law, written by the hand of Moses, which on account of Israel's carnality could only be obeyed in the letter, and not in the spirit. The ceremonial law, with its sacrifices and offerings, was figurative or symbolical of Christ's suffering and death and the sufficiency of the dispensation of grace.

It was "contrary to us" because it was burdensome in its observance, and did not deliver from the bondage of sin; and it was especially "contrary" to the Gentiles, because it served as a "middle wall of partition" between them and the Jews, thus preventing them from uniting in one body in the Lord. The "handwriting" (the ceremonial law) was "blotted out" when Jesus was nailed to the cross. In his death was completely fulfilled that which the ceremonial law pre-figured. Authority by Christ's expiatory death both Jews and Gentiles have access to the inheritance of faith, by which they are united in one body, the church of Jesus Christ.

D. B. K. Explain 1 Cor. 14:34, 35, and 1 Tim. 2:11, 12.

1. "Let your women keep silence in the churches." That is, in church conferences, councils and other public religious assemblies, where the instruction and teaching is to be of an authoritative nature. A woman is stepping out of her proper place, and assumes what does not belong to her, when she assumes authority to preach, teach, or give counsel to man, to whom she is to be in submission. "If they will learn anything," besides what they can learn by hearing in the public religious meetings, "let them ask," or make further inquiries privately, of those who have authority and are qualified to more definitely instruct.

2. "But I suffer not a woman to teach, nor to usurp authority over the man." Man is the head of the woman (1 Cor. 11:3), and it is the revealed will of God that public religious teachers should be men, not women. All authoritative teaching and church government has been divinely laid upon the shoulders of men. We do not, however, infer from these scripture passages that women are debarred from taking any part in helping along in the religious work of the church. Praying and prophesying (that is, speaking for "edification, and exhortation, and comfort," 1 Cor. 14:3), is as much the mission of women as men (see Joel 2:28 and Acts 2:17). "Your sons and your daughters shall prophesy." Philip the evangelist had four daughters that prophesied (Acts 21:9). Priscilla with her husband Aquila more perfectly instructed the eloquent Apollos (Acts 18:26). And Paul kindly remembered Euodius and Syntyche, those women who had labored with him in the gospel (Phil. 4:2, 3). Thus we conclude that the Lord has allotted unto woman certain spheres of activity in religious work, but she shall not aspire to occupy the sphere allotted to man. She shall meekly submit to the man in the Lord, and indicate her submission—when assisting in Sunday school and other religious work—by wearing the devotional covering.

Lazy men make themselves tired by resting, and then rest because they are tired.—"Religious Telescope."

For the Herald of Truth.

CONFERENCE PROCEEDINGS.

The Annual Mennonite Conference of the Southwestern Pennsylvania District met at the Masontown M. H., Fayette Co., Pa., Aug. 25 and 26, 1904.

Bro. D. H. Bender conducted the opening exercises, reading Eph. 4:1-24, and Bro. Ed. Miller preached the conference sermon, based on 1 Cor. 14:26.

After the reading and approval of the minutes of last meeting, three bishops, ten ministers and three deacons answered to the call of the roll.

Bish. J. S. Shoemaker of Freeport, Ill., Tre. M. S. Steiner, Columbus Grove, O., and Geo. S. M. Burkholder, Dale Enterprise, Va., were accorded the privileges of this conference.

Bro. John A. Brillhart, having located in the conference district, was, by letter and a unanimous vote, admitted as a member of conference.

Resolutions, relative to the death of Bro. H. H. Blanch of Springs, Pa., were passed and spread upon the conference record.

After the reading of the Rules and Discipline, the members of conference expressed their unity therewith and a willingness to teach and live the same. The brotherhood testified by a rising vote.

A summary of church reports for the conference year shows the following: 14 congregations, 5 mission stations, 6 bishops, 18 ministers, 15 deacons. Received by baptism, 50; from other congregations, 7; reclaimed, 6. Lost by death, 21; by letter, 10; by withdrawal, 10; by excommunication, 1; increase of membership, 29; total membership, 1092. One missionary in India. Financial contributions during year, \$2,817.28.

A report of the mission stations shows 87 sermons preached during the year, 45 members in the districts, and two accessions to the church.

The district evangelist reported special meetings held in eleven congregations and two mission stations. In these meetings there were 65 confessions, 52 of whom became members of our church.

The conference treasurer reported \$50.47 paid out for conference expenses and for traveling expenses to out-of-the-way places. Balance in conference fund, \$60.35; in conference building fund, \$116.42.

S. G. Shetler was elected district evangelist for two years.

The following mission stations are to be carried on during the year: Schellsburg, under the care of L. A. Blough; Gortner, Guey, Forks and Eash, under Ed. Miller; Union, under S. D. Yoder.

On motion it was unanimously passed that the secretary have a sufficient number of conference minutes printed for distribution among the brotherhood.

Question.—Should not this conference respond to the call for workers in India by making a special effort to send one from this district?

Resolved, That we respond to the call for help in India by recommending to the M. E. & B. R. James N. Kaufman of Rockton, Pa., who is willing to take up the work.

Question.—Does this conference consider it practical to open up a mission work among the foreigners of our conference district?

Resolved, That since the gospel is for all men, we make an effort to do work among this class of people, and that we appoint a committee to look after this work (Acts 10:34, 35).

Resolved, That the mission committee be authorized to look after the general mission interests of the conference district, to aid

those who are willing to enter the foreign field, and to assist in locating workers at the needy places of the district.

Question.—What shall be done with the money in the conference building fund until needed for building purposes?

Resolved, That we lend the money now in the conference building fund to the M. E. & B. R., without interest, to be used for the Chicago mission building debt.

Question.—How may we encourage individual responsibility?

Answer.—Show the individual that he is needed, and recognize what is done, giving special notice to the little things (Rom. 16:2, 6, 12). Point out the negligence on the part of some, and get them to realize that they will be held responsible at the judgment (Matt. 25:41-46). Let the ministry live such a life that shows the responsibility felt and thus be an example to the flock (1 Tim. 4:16).

Question.—How may more spiritual life be infused and maintained among our various congregations?

Answer.—Encourage the people in general to attend the conferences and mission meetings of our church (Heb. 10:25). Make better preparation for preaching by studying the Word more and by more earnest prayer and fasting (2 Tim. 2:15). Let the spiritual associate and do more personal work with the less spiritual (Gal. 6:1). Give more attention to singing (Col. 3:16). The ministry should make greater sacrifices and the laity give more support so that more time may be given to the direct work of the Lord (Luke 14:33). Live the Spirit-filled life (Eph. 5:18).

J. N. Durr was appointed to have the bishop oversight of the Rockton congregation, and Aaron Loucks of the Masontown congregation for the coming conference year.

The election of officers for the next two years resulted as follows: Moderator, Aaron Loucks; assistant moderator, G. D. Miller; secretary, S. G. Shetler; treasurer, A. Metzler.

Conference then adjourned to meet at the Rockton M. H., Clearfield Co., Pa., the last Thursday and Friday of August, 1905.

S. G. SHETLER, Sec.

REPORT

Of the Indiana and Michigan Sunday School Conference.

The thirteenth annual Sunday School Conference for the District of Indiana and Michigan was held Aug. 25th and 26th near Wakarusa, Ind. The conference was held under a large tent with a seating capacity of about 1,500. The tent was filled during most of the sessions.

D. D. Miller and David Burkholder were chosen moderators, and Paul E. Whitmer and C. Henry Smith, secretaries.

Many practical thoughts were discussed, but since our space is limited many of the good points that were made must be eliminated from this report.

The conference was rather typical of the needs of the church in that greatest emphasis seemed to be placed on the two questions that are at present confronting the church, namely Missions and Education.

Bro. N. E. Byers of Goshen discussed the subject of workers in the mission field. Workers are scarce because the qualifications are high. Successful missionaries must be (1) consecrated; (2) have a knowledge of the word of God; (3) understand the needs of the people with whom they labor; (4) must be natural leaders of men; (5)

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must be young men and women. In order to get more qualified workers in the future it is necessary to inspire the minds of the children early in life with the missionary spirit.

Bro. A. H. Leaman of Chicago spoke on "Means for Mission Work." After his talk pledges were made by representatives of the various church congregations present for the support of the Chicago Home Mission. About \$1,000.00 was raised. Later a collection of \$326.00 was made for the India mission and \$32.00 for the work at Fort Wayne.

Bro. D. D. Miller discussed the subject, "Higher Education—is it a help or hindrance to spiritual work?" There are many failures among educated as well as among uneducated men. We cannot judge the majority of men by those who fail. Education is a power to be used either for good or for evil. Education in connection with the love of God in a man's heart is a great help toward success in spiritual work.

These are two of the important subjects discussed during the conference. For want of space we can only refer to a few others. Among them was a model review conducted by the brethren Ira S. Johns and J. S. Hartzler; Children's Meeting, by A. H. Leaman and Melinda Mann; The Child—Its Needs and Possibilities, Hattie V. Fisher, A. B. Thut; God's Method of Soul Winning, Adeline V. Brunk, M. S. Wambold; Current Literature—A Blessing or a Curse, D. A. Yoder, C. H. Smith; Christian Enjoyment vs. Worldly Amusement, Carrie Yoder, S. E. Weaver; Holiness—What is it? Noah Metzler; True Devotion, A. J. Yantz, J. H. Walters; Unity of Purpose among the Workers, Anna H. Kauffman, Jacob Shank. Many good thoughts were brought out on the various topics and a spirit of unity and zeal pervaded the entire meeting. Some well-written essays were read and will possibly be printed in the Herald of Truth. Bro. W. K. Jacobs had charge of the singing, which was spirited and helpful. After a short talk by the moderator, the session closed.

SECRETARIES.

For the Herald of Truth.

CHRISTIAN ENJOYMENT VERSUS WORLDLY AMUSEMENT.

By Carrie Yoder.

Life.—Words refuse to tell how much this little word means, for they cannot. To one, life means only living, for he is not interested in and possibly does not believe in the life to come, so he is unconcerned about everything except the present, and seeks pleasure and amusement that gratify his senses just now. To another, life means a preparation for the real life to come, which is everlasting. To him life is a golden opportunity and he grasps every means to bring to himself and others future happiness.

Webster says: "Amuse means to keep in expectation, to entertain in a pleasing manner or to stir with mirthful emotions." Influences which have such an effect are from without, and joy wholly from without is false, precarious and short. From without so-called joy may be gathered, but like gathered flowers, though fair and sweet for a season, it must soon wither and become offensive.

A Christian joy is from within. It is like smelling a rose on the bush, more fair and sweet. It is like a fountain, everflowing and lasting. True joy is a delight of the mind, gained from the consideration of the present or assured approaching of the good.

Halleck says: "In seeking enjoyment the future must be borne in mind. Only such actions are to be recommended which bring the greatest permanent enjoyment to the greatest number. One individual may have to perish to save others. Such is the law of real life."

People are amused by that which occupies them lightly and pleasantly; thus amusement kills time and, worse than that, it dulls the faculties of both mind and soul. It destroys the desire for noble things and banishes the power of reflection.

There are but two ways of life, but two roads lead to eternity and they lead in precisely opposite directions. One leads to everlasting bliss, the other to destruction. Christ gave us a warning concerning these roads in his Sermon on the Mount when he said: "Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

Let us look at the broad way first. This is a dark picture, but as so many are traveling this road we wish to notice their course. This road, Christ said, has a wide gate and thousands are entering it. This is the way of the world and its gate symbolizes the easy and inviting entrance which opens up the way to everlasting death. The entrance to the way of sin and death has no barriers, no obstructions. It is so easy to enter because we drift upon this way by following our own natural desires, appetites, passions, ambitions and preferences. There is not the slightest trouble in entering this gate, for there is no surrender of self nor any sacrifice of pleasure or sin. Every gratification to sinful lust is offered. The gate is beautiful and attractive to the carnal mind and over its arch are tempting advertisements and emblematic illustrations of every abundant and vice. Satan stands there as an angel of light promising to satisfy every want of body, soul and spirit. He has something to charm the wise and the unwise, the educated and the ignorant, the good and the bad, the rich and the poor, the great and the small. There are no restrictions nor qualifications required in order to enter this gate, and all is merry, lusty and delightful to the senses upon entering. After one has entered, he has no struggling to do, for his course is downward and he makes headway without striving. Oh! how man craves to have his natural appetite satisfied, to have his lusts fulfilled! and on this broad road he finds them all supplied. There are people who follow this way for the sake of popularity, judging it to be of more importance to have their names exalted by the world than to have them written in the Lamb's Book of Life. To them it is more gratifying to have the honor of man than of God. They seldom stop to think whether there is a God or not, or if there be one, whether he knows their actions, thoughts or words. Another thing that attracts some people is the ease the broad way affords. A Christian is active. He must be about his Father's business; but for those who are living as though to live were all of life, there is no responsibility, and without thinking of what God would have them do, they drift where time takes them. Job says: "They take the timbrel and harp and rejoice at the sound of the organ. They spend their days in wealth and in a moment go down to the grave. Therefore they say unto God, Depart from us: for we desire not the knowledge of thy ways. What is the Almighty that we should serve him? and what profit

should we have if we pray unto him?" (Job 21:12-15). Job also gives us the result of such living. He says: "How often is the candle of the wicked put out! and how oft cometh their destruction upon them? God distributeth sorrows in his anger." "The wicked are as stubble before the wind and as chaff which the storm carrieth away." Oh, that we could realize the brevity of life! How many of us would change our course! Even though one may seem to be happy in the broad way, "the laughter of fools is as the crackling of thorns under a pot. It is all vanity." Even if we could admit that the sinner has a happy life, we would not for one moment let that excuse him, for his so-called joy is only amusement, and amusement is its own reward. In Eccl. 2: to Solomon says, he followed all his natural inclinations, and we see his sad fate when he says, "Whatsoever mine eyes desired I kept not from them. I withheld not mine heart from any joy; nor my heart rejoiced in my labors and this was the portion of all my labor. I looked on all the work my hands had wrought and on the labor I had labored to do, and behold, all was vanity and vexation of spirit and there was no profit under the sun." So with the rich man and Lazarus. The former had his good things in this life, and denied himself of no good thing, while the latter had his trials and difficulties; but after life what a contrast! While Lazarus was in Abraham's bosom in heaven, wondrously enjoying its bliss, the rich man was tormented in hell.

Suppose we could grant that life on the broad way offered the same true joy as that of the narrow way, any one who considers the brevity of life would not make the mistake of choosing the wrong path. Job says: "The triumphing of the wicked is short, and the joy of the hypocrite but for a moment. He shall fly away as a dream and shall not be found; yea, he shall be chased away as a vision of the night" (Job 20:5, 8). Sin or worldly amusement may cause a moment of bliss but an age of pain, for soon this broad road to destruction, this smooth road to death becomes winding. It often appears to rise when it is only taking the travelers deeper down, step by step. Many a man thinks he is getting up in the world and having a happy time when he is only sinking deeper every moment. When he at last comes to himself and begins to realize his condition, he will say with folded hands and ruined hopes, "Thus far life has been a failure." There will be no more joy then. "The witcheries of music, the shouts of pleasure and the enthusiasm of worldliness will no more drown the warnings and admonitions of God." Gladness will be taken away, and joy out of the plentiful field, and in the vineyard there shall be no more singing neither shouting. At last life will be ended, and like one leaping over the awful Niagara, the sinner at last plunges into the swirling vortex of despair. "The Lord God saith, 'I have no pleasure in the death of the wicked, but that they turn from their wicked ways and live. Turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel?'"

(To be continued.)
Topeka, Ind.

DRESSING THE LITTLE ONES.

Sel. by Benj. B. Weber.

At a church service not long ago we saw two little girls, and truly they were like an oasis in the desert of fashion. Each had her hair neatly braided and tied with a tiny ribbon and both were very clean and dressed

plain. How free and easy they seemed! Somehow we always have an aversion to seeing little tots attired like miniature fashion-plates. Although grown people will be-ck their bodies according to the vain fashions, but, mothers, do not inflict your foolish pride on your innocent little ones. Dress them neatly and comfortably that they may breathe freely and not be in constant fear of a warning in regard to crushing frills and laces.

Would that all children had a free and happy childhood, for it is often the only truly happy period of one's life. All too soon responsibility comes and life begins for them in earnest. Do not defraud them of their birthright by overdressing, but teach them to be neat and clean and reasonably careful of their attire; but beyond that turn their attention to higher, better and more profitable things.

Then, instead of hemstitching and be-ruffling their garments, direct your own mind into other channels. Take a needed rest, write that neglected letter or read something that will strengthen you in a dark hour and make you a better mother and companion for the little ones around you, and so develop the highest degree of usefulness and perfection that it is possible for mortality to attain.—Gospel Messenger.

Dear brethren and sisters and especially ministers of the gospel, you whom God has chosen to declare the whole council of God, is it not high time that we heed the kind admonitions of those who see the danger of worldly display? And how can we consistently attire our little ones in the fashions of the world and expect to have the influence and power over the lost ones that the good Shepherd wishes us to have? "Think on these things."

Reid, Md.

For the Herald of Truth.

VISIT TO THE NORTHWEST.

By A. C. Kolb.

After leaving Alpha, Minn., I went direct to Freeman, South Dakota, making the store of Hofer & Tschetter my headquarters. During my stay in and about Freeman I visited the homes of many "Rundschau" readers and did considerable business for the Publishing House. I was accompanied on my rounds by different brethren, among them were Daniel H. Unruh, Dr. J. P. Isaac, formerly of Chicago, and Pre. H. Bachman, a member of the faculty of the Mennonite College at Freeman. I also visited the community of the Hutterische Bruderhof at Wolf Creek, of whom I may write later. On Sunday I attended Sunday school and church services in the morning and listened to an edifying discourse by Pre. Bachman on the Life and Character of Elijah. In the afternoon I was taken to the Salem church some five miles from Freeman, where I had the privilege to take part in their Young People's meeting, returning to Freeman in time to attend the teachers' meeting in the evening.

After spending a few days at Marion Junction, S. D., I took the train for Henderson, Neb. Here I spent several days very pleasantly and profitably among the brotherhood under the leadership of our aged bishop, Isaac Peters, and Bishop Cornelius Wall, and on Sunday, Aug. 28th, I attended their Sunday school and church service and listened to an able sermon preached by Bro. Peter P. Epp. I also attended their song service and Bible reading in the afternoon. My next stop was at Jansen, Neb. Here

I was glad to meet among other brethren old Bro. Peter Fast, father of the editor of the "Rundschau." I also called on Bro. Peter Jansen and a number of other "Rundschau" readers. A day and night were spent at South English, Iowa, where I was in the care of Bro. S. B. Wenger. I also stopped for the same length of time in the vicinity of Wellman, Iowa. Among other brethren visited at this place I mention Dea. Jacob K. Yoder and Pre. A. I. Yoder. Leaving Washington, Iowa, on the evening of Sept. 2d, I arrived at Elkhart by noon the next day, somewhat travel-worn, but glad to be home again after a very busy trip. During my trip I was favored with many orders for subscriptions and books, and from a business point of view I consider my trip as quite successful. I am glad, also, to report that most of the congregations I visited seemed wide awake and apparently in a prosperous condition, and, as for the favors shown me by the brethren and sisters along the way I heartily say, The Lord reward you all for your kindness.

Elkhart, Ind.

For the Herald of Truth.

HINDRANCES AND HELPS TO SUCCESSFUL SUNDAY SCHOOL WORK.

By D. M. Wenger.

This subject calls to mind two factors relative to successful Sunday school work, namely hindrances which are against, and helps which assist successful work in the Sunday school. We, of course, understand that helps, whether personal, literary or divine, is the factor we wish to uphold while hindrances is the one we should overcome. Let us bear in mind that the success of the work in the Sunday school is to be pronounced as such by the "well done" of our Lord and Savior and not by the world which cannot perceive the things of the Spirit of God. The work must then be carried on in the name of the Lord.

We will first take up hindrances, because by doing away with them we will indirectly add a help or helps to this important work. Let us illustrate.—An army is on a march. There is, however, a thick forest through which it must pass and which will obstruct and hinder a successful march. A force of men is put to work to cut down the trees which obstruct the direct march. The army now passes through the forest successfully on to sure victory. So we, as Sunday school workers, may give an indirect help to the work by removing little hindrances.

Hindrances may come from two sources: (1) from the world; (2) from the overseers of the Sunday school. Both are detrimental. We will now consider what some of them are.

Hindrances attributed to the world: 1. Sunday newspapers. If these papers, full of nonsensical stories and indecent pictures are read and looked at by those taking part in Sunday school work, their minds are rendered unfit for this higher work. Some look through these papers Sunday mornings before going to Sunday school. How can they then expect to be filled with good things when they are already full of foolish things?

2. Worldly amusements. Oh, the attractions, the advertisements and woeings of the world snatching away the young and old! These, being carried on on Sundays, work very much hinder Sunday school work.

Hindrances attributed to the overseers of the Sunday school: 1. Tardiness. Let us

rise early and be at school to sing the first hymn.

2. An unprepared lesson. We cannot teach others what we do not understand ourselves.

3. Whispering while a hymn is sung or some class taught in which all are interested. Let us be attentive even if we cannot sing audibly. Let us then sing silently. It matters not how, if it is done to God's honor.

4. Staying at home to prepare a Sunday dinner for "a crowd from church."

5. Unnecessary concern as to appearance in dress. Our adornment is to be modest apparel.

6. Doing anything which is not characteristic of godliness.

As direct helps to successful Sunday school work we will mention the following:

1. God. The greatest help is God working where the natural man is put to death by a thousand little mortifications and crosses.

2. Prayer. If you will be successful, pray. Pray at all times.

3. The Bible. The Bible is the greatest literary help. It asks and answers all questions pertaining to the spiritual life. Lesson helps and commentaries should not take the place of the Bible. They should be used as secondary matter.

4. Spiritual hymns. Hymns sung in the Spirit of God will add to the success of the Sunday school.

5. Co-operation. In unity there is strength—in strength there is success. Let us, therefore, act jointly in behalf of this work.

Many more thoughts might be presented. We trust, however, that these few may be in accordance with God's word and a help to successful Sunday school work.

New Holland, Pa.

For the Herald of Truth.

HOW TO USE MONEY TO THE HONOR AND GLORY OF GOD.

By Wilson W. Culp.

There are many ways in which we can use money to the glory of God. Spending money for fashionable and gaudy attire, luxuries, beverages and all unnecessary things is not spending it for the glory of God. If all the money spent for things that are unnecessary were put into home and foreign missions, orphanages, churches, and Bibles, a greater good could be accomplished.

The cause of Christ is suffering greatly just because of the lack of money to carry it on. Many so-called Christians contribute more money to build theaters and places of amusement than they contribute to the cause of Christ. In this way they are spending money for the glory of the devil, instead of the glory of God. If all the money that is spent foolishly were spent for missions, many more missions would be established, and there would be less theaters and more churches built.

God has given us money to use; it is not our money. It is only that which God has entrusted to our care, and if we do not use it to the honor and glory of God we will be held accountable for it. If we give freely to the cause of Christ the Lord will surely prosper us.

Garden City, Mo.

If you were rightly appreciated, perhaps, you would not be thought of as highly as you now are. Esteemed in men's sight; abomination in God's sight.—"Christian Standard."

HOME MISSION.

By S. T. Miller.

Since I came from the Home Mission of Chicago only a few days ago, I thought, perhaps, it would be interesting for some of us to be again reminded of the actual conditions of the Mission and its surroundings. Perhaps not interesting for all of us, because I believe we have people in our churches who have really convictions along missionary lines, but try often to escape them, and when they hear or see the actual condition of our cities, it makes the convictions all the stronger.

Bro. Leaman took me out one afternoon to visit some poor people, and words cannot describe the actual conditions. One place we visited an old man; he had two very little rooms, a few chairs, an old stove, a dirty bed and I almost might say that all the rest of the room was dirt. He had a sort of shelled corn mixed with dirt. On investigation we found that he had picked up this corn around an elevator with the purpose of eating it as it was. After making a visit to some of the poor people we went in and found the following letter at the Mission: "Mr. Leaman—I send the children to you if you can help us in any way. I have been out at the noon (union), but they did not give me anything to eat. If you have anything to spare please help us, as we are hungry. Yours, * * *."

It happened that on that very day some people from Illinois came with a few boxes of eatables to see the Mission. So they had some to share. Bro. Leaman filled a basket and took me along. We walked back a very dirty street, up a rickety old stairway into a room, to find nothing but—six hungry children and a mother. Oh, how glad those people were to see Bro. Leaman! Their home was beyond description. The mother had walked fourteen miles that day trying to get something to eat from the union of which her husband was a member, but when she got there the food was all gone. Pityful sight! Had it not been that those people from Illinois had come that day the missionaries at the Home Mission could not have helped these people, because the treasury of the Mission was so low that at that time they themselves did not see but a very few days ahead. A person is moved when he sees these poor people and a few willing to sacrifice their whole life and time to help them and not enough means to do it. If any feel that they have an abundance in their garden or orchard, the missionaries would be very glad if you would send them some of your bounty. Let us do what we can. If we cannot help them financially, we can remember them at the throne of grace. Let us be willing to do what God wants us to do.

Goshen, Ind.

There are many ways of betraying Christ. Judas betrayed him with a kiss. A kiss is a token of tender affection. What extreme wickedness to use this token of love as a means of betraying a friend! The best friend has often been betrayed in this way.

Many have put forth the hand against Christ while extolling him with the lips. Peter denied Christ with an oath. Many use the most violent expressions to set forth their hatred of our Lord or their want of interest in his kingdom. We may not go so far. We may not speak one word against him,

nor put forth the hand to tear down his cause. Yet we may be disloyal to him.

Some men are careful not to show the slightest sign of disloyalty to Jesus Christ and his cause, while at the same time they are doing much to undermine his work among men, perhaps unconsciously and unintentionally. Silence is a token. Silence may speak louder than words under certain circumstances. When ten lepers were cleansed by our Lord one of them returned to give glory to God. He was so filled with gratitude that he was not able to contain his feelings. With a loud voice he gave thanks. But the nine were silent, and Jesus was grieved. So deeply grieved was he that he made mention of it in tones of sadness, and the omission has been recorded as an everlasting condemnation of disloyal silence.

In this world, where so many speak against Christ and lift up the hand against his kingdom, shall we be altogether silent? Listen to what they say. They tell men that Jesus is a myth, that he was nothing more than a man, that he has no more power to forgive sins and cleanse the heart than other men, that salvation is not found in him, and some go so far as to say that he is a deceiver who ought to be denounced and silenced. And shall we allow these things to go unchallenged? "Shall we whose souls are lighted with wisdom from on high" have nothing to say in this contest? Has he pardoned thy sin? Has he conquered thine enemy? Has he set thee free? Has he cleansed thy heart? Has he given thee strength and comfort, peace and hope? Then how canst thou be silent? Silence is disloyalty. Neutrality is wickedness.

Who would not defend a friend if his reputation or his interests were assailed? Could you stand still and hear your best friend defamed as an infidel? Could you hold your peace while evil-minded men were trying to tarnish his reputation and destroy his influence and hinder his prosperity? The spirit of friendship, the spirit of loyalty, the spirit of justice would compel you to open your mouth in his defense. How much more are you bound to speak for Jesus? He died for you. Without him you are forever undone. The world hates him. You are his witness. It may be difficult to speak for him. You may feel unworthy. But shall we not undertake some difficult thing for such a friend? Let the task be never so hard and the cross never so heavy, it may not be avoided without great guilt and shame. Let no one betray Christ by silence. —"The Christian Advocate."

IS IT WRONG FOR CHRISTIANS TO GO TO DANCES?

If they doubt about it, it is. See Rom. 14:23—"He that doubteth is damned if he eat."

It is wrong unless it is an act of faith. See Rom. 14:23—"Whatsoever is not of faith is sin."

It is wrong if it is not to the glory of God. See 1 Cor. 10:31—"Do all to the glory of God."

It is wrong if it leads anybody else astray. See 1 Cor. 8:12—"When ye sin against the brethren, * * * ye sin against Christ."

It is wrong if it lowers your influence for good. See Rom. 14:16—"Let not then your good be evil spoken of."

If all these things are against dancing, it can not be right. And if it is not right, it must be wrong. And if wrong for Christians, it will keep others from becoming Christians, and must be wrong for them also.—"The Lookout."

CONFERENCE NOTICE.

The Lord willing, the Amish Mennonite Conference for the Western District will be held at the A. M. church near Hopedale, Ill., on the 21st and 22d of September 1904. Sunday School Conference at the same place, Sept. 23d. A special invitation is extended to the brotherhood to visit with us at that time. Visitors will be met at Hopedale Sept. 20th and on the morning of the 21st. Those coming via the Vandala railroad will be met at Milner Sept. 20th. JOHN C. BIRKY.

SEMI-ANNUAL CONFERENCE.

The fall session of the Virginia Conference will be held at Springdale (Upper District) on the second Friday in October (Oct. 14), 1904. Visits are always appreciated on these occasions, and any one who may desire to come by rail will be met at the station by writing to Blah, A. P. Heatwole, Sport, Augusta Co., Va. C. H. BRUNK, Sec.

CONFERENCE NOTICE.

The Lord willing, the annual Kansas Nebraska Conferences, including Colorado, Idaho, Oregon and Oklahoma, will be held at the Roseland M. H. Adams Co., Neb. The Sunday School Conference will begin Tuesday, Oct. 18th, and the Church Conference Thursday, Oct. 20th. A cordial invitation is extended to the brotherhood to attend and help make these meetings an honor to God and a blessing to the church. The nearest railroad stations are Roseland, Arz and Juniata. For further information write to the undersigned, who should also be notified of your coming and conveyance will be provided. DANIEL BURKHARD.

SUNDAY SCHOOL CONFERENCE.

The first annual Mennonite Sunday School Conference for the state of Oregon will be held on Friday and Saturday, Sept. 30 and Oct. 1, 1904, at the Hopewell M. H. Marlon Co., two miles south of Hubbard, Ore. All Sunday school workers are invited to attend. J. D. MISHLER.

MARRIAGES.

Weaver-Miller.—Bro. J. J. Weaver, of the Forks Amish congregation, and Sister Anna Miller, of the Shore Mennonite congregation, were united in marriage at the home of the officiating minister, Amos S. Cripe, on Thursday, Aug. 11, 1904. May peace and happiness attend them through life.

DEATHS.

Sprunger.—On Aug. 24, 1904, near Dalton, Ohio, Sister Lizzie Schreck, wife of Philemon Sprunger, aged 41 Y., 19 D. She was born in Wayne Co., O., Aug. 5, 1863; was married Nov. 8, 1885. At an early age she gave her heart to Jesus and was a faithful member of the Mennonite church till her death. Sister Sprunger was loved and respected by all who knew her. She leaves to mourn her departure her sorrowing husband, one step-daughter, nine children, the youngest only 19 days old, four brothers, two sisters and her aged parents, who mourn the first death in their family. The funeral took place on the 26th from the Salem M. H. Services by A. A. Sommer and Jacob Nussbaum. It was indeed a very sad sight to see a mother, who was so much needed in the home, taken away from her children. May God comfort and be very near the motherless children.

Kauffman.—Anna Kauffman, nee Shepp, was born in Wayne Co., Ohio, July 29, 1875; died in Denver, Colo., Sept. 8, 1904; aged 29 Y., 1 M., 9 D. She accepted her Savior at the age of fifteen and lived a devoted Christian life and a faithful member of the Bethel (Mo.) Mennonite congregation. She leaves a sorrowing husband, two children, father, one brother, one sister and many friends to mourn her departure. Her remains were brought home and interred in the Clearfork cemetery. Funeral services were conducted in the presence of a very large concourse of people by L. J. Miller and C. S. Hauer from Col. 1:27. May God bless and comfort the sorrowing ones and help them to say, "Thy will be done."

HERALD OF TRUTH.

Roth.—John N. Roth was born in Germany, Sept. 21, 1837; died near Noble, Iowa, Aug. 24, 1904; aged 66 Y., 11 M., 3 D. He was married to Mary Bender in Oxford, Canada, March 13, 1868; lived in matrimony 43 years and six months. To this union were born two sons and four daughters; one son and one daughter preceded him to the spirit world. He leaves a sorrowing widow, one son, three daughters, one step-daughter and one adopted daughter. Funeral services were held at Sugar Creek M. H., conducted by S. Gerig and S. Mueselman.

Miller.—Katie (Nebel) Miller was born in Jefferson Co., Iowa, Feb. 23, 1878, moving with her parents to Washington Co., Iowa, to the place where she resided until death. On Oct. 18, 1903, she was married to A. M. Miller, living with her husband only ten months and one day. In her youth she accepted Christ as her Savior, and united with the Amish Mennonite church, of which she remained a faithful member until God called her away. She peacefully ended her life on Friday morning, Aug. 19, 1904, aged 26 Y., 5 M., 26 D. She leaves a sorrowing and bereaved husband and twin sons, also her mother, three brothers and six sisters to mourn her early death. Her father and one brother preceded her. Funeral services held at Sugar Creek M. H., conducted by S. Gerig and Dan. Schlegel.

ITEMS.

Australia has no orphan asylums. Every orphan child, who is not supported by parents, becomes a ward of the State and is placed in a private family, where board and clothes are paid until the fourteenth birthday.

Last year the Woman's Board of Missions in America sent five hundred pairs of spectacles to eastern lands, where eye troubles are common and the spectacles are expensive. More than a thousand additional pairs are now on the way.

There are twenty-seven Protestant missions in Alaska. Many of these stations are hundreds of miles apart and the missionaries have ignorance, superstition, witchcraft and fearful pretenses to contend with. Yet the work counts and many of the benighted natives are accepting the Christian religion.

It is estimated that the wheat crop in the United States this year will amount to 223,000,000 bushels, being 11,000,000 bushels less than last year, leaving very little, if any, to export. Corn crop will be large, about 2,327,000,000 bushels. There will be corn to export. The potato crop will be large, but not sufficient to supply home demand. Last year 7,600,000 bushels of potatoes were imported, on which a duty of 25 cents per bushel was paid. Strange we cannot raise enough potatoes for our own use.

National rejoicing over the birth of an heir to the throne is no longer confined to Russia alone. On Sept. 18th a son was born to Victor Emmanuel II. and Helene, king and queen of Italy, and the wildest enthusiasm prevails. The little fellow is already named Humbert, his grandfather's name, and titled Prince of Piedmont.

Forest fires are raging in the mountains of the Pacific coast. Much valuable timber has been destroyed and the railroad snow sheds having been ignited, traffic is seriously interfered with. Many miles of these sheds have been licked up by the flames.

GOSHEN COLLEGE OPENS.

The fall term of Goshen College opens on Wednesday, Sept. 28th. The teaching force will consist of nine regular instructors, and four special teachers who devote only part of their time to the work in the College. Work will be begun in the common school subjects, high-school, college, normal, commercial, Bible and music courses. For catalogue and information address N. E. Myers, Goshen, Ind.

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Published Weekly.

ELKHART, IND., THURSDAY, SEPTEMBER 29, 1904.

Vol. XLI. No. 40.

EDITORIAL NOTES.

Two persons were received into church membership by water baptism at La Junta, Colo., on Sunday, Sept. 11th. Bro. D. S. Brunk officiated.

In this issue of the Herald will be found the first of a series of three articles on Education, written by Bro. C. E. Bender, principal of the Grantsville (Md.) schools.

Six young persons were received into church fellowship by water baptism at Al-lensville, Mifflin Co., Pa., on Sunday, Sept. 18th. Bish. John E. Kauffman of Mattawana, Pa., officiated during the solemn rites.

The Fort Wayne (Ind.) Mission was visited by Bish. J. M. Shenk of Elida, O., on Sept. 11th and by Bro. Eli Stofer of Hudson, Ind., on Sept. 18th. The brethren filled a number of appointments. The workers are much encouraged. Read Bro. Bressler's letter on the Mission page.

Congregation Organized.—Bish. E. A. Mast of Kokomo, Ind., recently organized the brethren and sisters who have located near Chief, Manistee Co., Mich., into a congregation. The membership numbers thirteen. Bro. J. S. Horner, formerly of Kokomo, Ind., is their resident minister.

We are glad to present to our readers a production from the pen of Bro. J. K. Hartzler again. His "Bit of Church History" is certainly interesting reading matter, especially to a number of our Amish congregations who trace their ancestry back to the little congregation "Am Rever" in Mifflin Co., Pa.

Bro. Daniel Kauffman, under date of Sept. 18th, writes that a very interesting series of meetings were being conducted at the Zion M. H., Morgan Co., Mo., by Bro. S. G. Shetler of Johnstown, Pa. Four precious souls had already made the good confession and others were counting the cost. May many be savingly converted and the brotherhood built up during this season of grace.

Aged Minister Passes Away.—From the Lancaster (Pa.) "New Era" we learn that our aged ministering brother, Benjamin Lehman of Mountville, passed to his reward on Sunday morning, Sept. 18th. He was in his eighty-seventh year and attended pub-

lic services up to near the time of his death. He was the father of Pre. D. N. Lehman of Millersville, Pa., and grandfather of Sister A. D. Wenger. We hope to publish a full obituary later.

Bro. I. R. Detweiler spoke at the Shore M. H., Lagrange Co., Ind., on Sunday a. m., Sept. 11th, and at the Emma M. H. in the afternoon of the same day. His subject was the India Mission Field. His talks were interesting and impressive. Bro. Detweiler left for a tour through the West on Sept. 24th. His program in part was as follows: Sunday, Sept. 25th, Chicago; then to the various congregations in Illinois in the following order: Cullom, Planagon, Bloomington, Hopedale, Pekin, Washington, Metamora, Tiskilwa, Sterling, Freeport, etc. He expects to attend the Kansas-Nebraska Conference at Roseland, Neb., Oct. 18th to 20th. After visiting a number of churches in the far West, he will stop in Iowa on his return. We trust the real Holy Ghost mission spirit will be manifested during the meetings at which our brother may speak, and the cause in India and elsewhere be materially helped.

Sister Detweiler is still improving and some hope is entertained that she may be able to join her husband some time during his tour.

Woman's Sphere.—The query in reference to the Christian woman's sphere in religious work and especially in the public worship, is creating considerable interest among our readers.

There is one right view of this subject and at least two erroneous, extreme views that are sometimes taken. To presume that woman should have no part in the exercises of the house of God is, to say the least, unreasonable and unscriptural; on the other hand, to place woman in position where she assumes equal authority with man or usurps authority over the man, in the matter of preaching, ruling over religious bodies, disciplining the brotherhood, or directing the affairs of the government of the church, is equally out of place, not only because of the nature of her sex, but moreover because of the order of creation, the decree of the Creator and the teachings of New Testament scripture.

Woman is to be a "helpmate" and "submit" herself to man, her "head," but she is also to "pray" and "prophesy" in the exercise of her religious functions. She has

her sphere of usefulness. Without the tender, sympathetic, sacrificing, solicitous, tireless endeavors of our sisters, religious work, especially in the line of Sunday schools and missions, would be at a great discount and in many instances ineffectual.

In the discussion of this subject in last week's issue Bro. Shoemaker produced some excellent points, verified by the scripture, and this week Bro. Shetler continues the discussion. Read his article.

From Elijah the Restorer The latest self-imposed exaltation of J. A. Dowie, the John Alexander Apostle.

Dowie, the overseer of Zion City, from the position of Elijah the Restorer and Messenger of the Covenant, titles hitherto assumed by this religious charlatan, to that of First Apostle and High Priest of the Christian Apostolic Church, was publicly celebrated in Shiloh Tabernacle, Zion City, on Sunday, Sept. 18th, in the presence of ten thousand people who were packed into the spacious auditorium, and nearly as many more crowded about the doors and entrances, mostly excursionists and curiosity seekers. Dowie himself, arrayed in the high priest's robes as described in Exodus 28, conducted the ceremonies. In the course of a lengthy discourse on the history of the priesthood and the apostolic church, he boldly declared that God had long ago revealed to him that he was to occupy this high position, but as the revelation of Christ's coming into the world was not realized until the proper time had come, so he had humbly waited until the time of his elevation should arrive, but that now he is very happy "at the assumption of dignity" and publicly thanked God that he had the courage "to wear the priestly and apostolic robes," which consisted of three robes, each one shorter than the other and made of white silk, purple velvet fringed with gold, and white satin decorated with scarlet and gold designs. A miter of white and purple was on his head. In response to a number of questions as to whether the Zionists would recognize him as the "first apostle," follow him as did the apostles of old, and pray for him as he brings the whole apostolic system into existence, the "restoration host" arose and shouted a ready affirmation.

The scene was a striking one and to the curious spectator it carried with it the impression of a great mock religious comedy with John Alexander, gorgeously arrayed,

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as the leading stage performer, but to the sincere follower of the humble Nazarene, the whole affair is a blatant exhibition of modern sacrilege and idolatry.

Zion's overseer is no longer to be known as Dowie, but John Alexander, first apostle and high priest of the church.

While many of the Dowietes are jubilantly enthusiastic over their leader's dignified assumption, others recognize the farce, become disgusted and are leaving the ranks.

It is surmised that the next pose of this religious autocrat will be to declare himself Christ in his second coming. How to make even his deluded followers believe such a transformation possible, is beyond all reasonable conception, yet he who is able (?) to change from a modern preacher to an Old Testament prophet and later on into a New Testament apostle should succeed in leading the people with him into this transition also.

Is all this wholesale perversion of the religion of the gospel and in the name of the gospel not a "sign of the times" that we are in the "latter days"?

PERSONAL MENTION.

Change of Address.—B. F. Bressler from 1428 Franklin Ave. to 1844 Johns St., Fort Wayne, Ind.

Bish. David Burkholder of Nappanee, Ind., returned from a trip to northern Michigan on Sept. 19th.

Pre. Manasses Bontrager of Elkhart Co., Ind., is visiting and preaching the Word in the vicinity of Arthur, Illinois.

Pre. Samuel K. Yoder of Mifflin Co., Pa., preached for the small congregation of Amish brethren near Davidsville, Pa., on Sept. 11th.

Sister Eliza Betzner of Berlin, Ontario, a former employee of the Mennonite Publishing Company, but now a professional nurse, has been visiting friends in the vicinity of Elkhart and on Sept. 19th gave us a pleasant call at our office. She was accompanied by a number of sisters from the city.

Bro. John H. Lehman of Columbiana, O., stopped off at Elkhart last week to visit his son, Bro. John H. Lehman, Jr. We were glad to spend a short time with him in our office. Bro. Lehman was on his way home from Indian Head, Northwest Territory, Canada, where he owns a section of land.

Bro. L. B. Good of Stony, Tex., sends his subscription for the Herald and states that he and his wife are the only Mennonites living in that part of the state, saying: "We very much feel the need of the help and strength we can get through the medium of the Herald from our brethren and sisters in other places." May it prove a real help.

Bro. Jacob Shenk of the Olive congregation, Elkhart Co., Ind., returned from his Michigan trip last week. He spent from Sept. 15th to 19th with the brotherhood near Elmdale, filling four appointments.

The brethren Peter Brenneman and **Gideon Yoder** of Johnson Co., Iowa, who are on an extended trip to the East, were announced to conduct services at the Kaufman M. H., in the Johnstown (Pa.) district, on Sept. 18th.

Bro. Y. C. Miller of the Shore congregation, Lagrange Co., Ind., spent from Sept. 11th to the 14th with the Bowne congregation, Kent Co., Mich., leaving on the latter date for Oscoda Co., Mich. While at Bowne, Bro. Miller filled five appointments.

Bishops Michael Yoder and **John E. Kauffman** of Mattawana, Pa., arrived at Denbigh, Warwick Co., Va., on Sept. 6th; after filling three appointments at the Providence M. H., they crossed the harbor to visit the small congregation in Norfolk county.

Bro. Martin Whisler of Hanover, Pa., recently made a trip to the West, visiting the churches. On Sunday, Aug. 28th, he preached at the Pennsylvania M. H., Harvey Co., Kan., and on the following Sunday, Sept. 4th, he was with the brotherhood at Peabody, Marion Co., Kan.

Bro. Nathaniel Troyer, who was recently ordained to the ministry in the Howard-Miami (Ind.) congregation, has moved to Oscoda Co., Mich. Bro. Troyer has not yet fully decided whether he will simply remain with this congregation for a season, or whether he will locate there permanently.

For the Herald of Truth.

THE CHRISTIAN WOMAN'S VEIL.

By S. F. Coffman.

V.

The Transition from the Mosaic Covenant to the Gentile Period.

In the previous article dealing with the symbols of the church in the tabernacle, the fact was noted that men represented the church and wore linen bonnets as a special covering when performing their priestly duties in the sanctuary. That was in the days of representative priesthood. There were high priests who represented Christ, and priests who represented the people.

After Christ came, God made a change in all the ordinances. Prophetic ordinances, pertaining to Christ, were fulfilled, and new relations and figures were required. Where bulls, goats and lambs were slain, bread and wine are now used. Instead of the many ceremonial offerings and purifications, repentance and Christian baptism are given, etc. Christ takes his own place as High Priest and the believers become priests under him, "kings and priests" (Rev. 1:6), or "a royal priesthood" (1 Pet. 2:8). This priesthood is a different one than that under the law, which sprang from Levi. Our

priesthood springs from the royal tribe of Judah (Heb. 7:14).

In the seventh chapter of Hebrews the Melchisedec order of priesthood is described as being instituted. Melchisedec was both king and priest, and there being a change of the priesthood, there is also a change made in the law governing the priests. Christ Jesus, the High Priest, is holy and therefore needs no golden plate inscribed "Holiness unto the Lord." He is head over all things to the church and is not a part of the church in his humanity as was Aaron. Therefore he need not, as high priest, wear the bonnet as a token of his subjection, for he is the Son of God and equal with him, and appointed to be "head over all things to the church" (Eph. 1:21). Therefore John, in the Revelation, saw Jesus arrayed in his glorious priestly garments—white robe and golden girdle—but with uncovered head. "His head and his hairs were white like wool, as white as snow."

The question now arises, What new form of ceremonial apparel, if any, has the Lord instituted for the priests under him? The Word tells us plainly (1 Cor. 11) that Christ is the head of man, and man the head of woman. The Word states also that "the man indeed ought not to cover his head, inasmuch as he is the image and glory of God." The sense in which the word "image" is used is in its simplest meaning, that in which man represents the appearance of Christ—therefore, with uncovered head, denoting headship. Man, therefore, represents the Head of the church and should not have his head covered when he prays and prophesies.

There was a transition from the Abrahamic covenant to the Mosaic. God did not annul the promises made to Abraham when he gave the law and ordinances to Moses. But he established the promises and gave the people signs and symbols by which they might understand his covenant, and gave the law that the law confirmed and typified. No flesh was able to live by the law, yet all might be obedient to the promise. When the law was fulfilled in Christ, the promise still remained in force—the Abrahamic covenant is ours yet to-day (see Gal. 3). The promise was given to Christ, Abraham believed it, we believe it. Christ was the seed (not seeds) in whom all the nations of the earth would be blessed. He is the husband and the believers are the bride.

This fact the law confirmed and typified in the priestly apparel, but since the Mosaic ceremonial law is passed away the same condition exists as that which existed before the law, even as that which existed in the days of Abraham. "So then they which be of faith are blessed with faithful Abraham" (Gal. 3:9). "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all" (Rom. 4:6). "Even as Sara obeyed Abraham, calling him lord; whose daughters ye are, as long as ye do well, and are not afraid with any amazement" (1 Pet. 3:6). From these scriptures it is evident that the believer to-day lives under the covenant which God made to Abraham.

In the days of Abraham there existed the priesthood of Melchisedec, which priesthood exists to-day. There existed the covenant of faith, which we enjoy to-day. These things were not annulled by the law (Gal. 3:17), hence are still in existence, since the law has been fulfilled and made void. Because of the fact that the scriptures to-day emphasize that the Christian woman should

be covered or veiled when she prays and prophesies, and the Christian man should be uncovered, it is evident that the custom of the Abrahamic covenant period is still upheld, that woman should be veiled in honor of her head, for in this age of Christian faith the man represents Christ and the woman represents the church. The argument may be used in opposition to these statements that this idea is Jewish, Mosaic, under the law. But let us remember that we are to-day as closely related to Abraham in our faith as were the people of Israel, for Israel is our brother in faith—our faith has come to us through Israel. Much that we to-day possess in Christian light and life comes to us through Israel. Our Savior was a child of Jacob.

This point should be especially emphasized, that at least as far back as the time of Abraham, godly women adorned themselves in modesty and sobriety. From the scriptures we learn that they were veiled; the Jewish women in the dispensation of the law (even when God appointed men to especially represent the church in the tabernacle), wore the veil, and in the days of the apostles women were also instructed to be veiled or covered in times of spiritual service before God. The privilege or obligation of being the representative of the bride of Christ has never been removed from woman. It is her place and office from the day of her creation and will be such until the time of the consummation of God's plans when he shall himself dwell with his bride in the new heaven and new earth which he shall have provided for his and her eternal happiness.

It is possible for us now to see that the little space of time set apart for Israel and the law, and its types and shadows, was for duration but a superficial structure, which in no way interfered with God's natural and customary order of things, and when this structure was removed by the fulfillment of what it represented, the natural order was left undisturbed and the laws of God in and for the church to-day and in creation in general, are those which have been in force and will continue to be his appointed way unto the end of this creation—these days of wonderful symbolism in the natural world.

The transition, then, from the early covenant periods into that of the Mosaic, only brought about a confirmation of the fact that the church is the bride, is represented by the woman and typified by the covered head. The transition from Judaism into the Gentile covenant times, leaves the same fact with us and the same obligation for us, to represent in our Christian worship the fact of the bridehood of the church and its symbol, the covered head of the female worshiper. For as the head of woman is the man, so also the head of the church is Christ. (To be continued.)

Vineland, Ont.

For the Herald of Truth.

WOMAN'S SPHERE IN THE CHRISTIAN CHURCH.

By S. G. Shetler.

I.

In the columns of the Herald (Sept. 8th issue) the explanation of 1 Cor. 14:34, 35, and 1 Tim. 2:11, 12, has been called for. For some reasons this question has been asked many times. In every instance, we believe that it has been for one or more of the following reasons:

1. Woman failing to do her duty in the privileges granted her in the Word.

2. Woman performing a duty belonging to man at the expense of her own.

3. Unsettled and wavering opinion of the inquirer.

4. Woman performing a duty granted, but violating some other direct command at the same time.

Let us notice a few scripture references and from these draw some conclusions.

1. A woman may speak to others, both men and women, about the work of the Lord. In Luke 2:38, we read that Anna the prophetess spake of the Lord to all that looked for redemption. In Mark 16:1, 6, 7, we read that the women were commanded to go and tell the disciples of Christ's resurrection. Matthew says that they ran to bring the disciples word.

So to-day a woman may speak to men and women about Christ. On this rests our hope of eternal glory. Would you forbid a mother to speak to her son about Christ? Shall a wife do nothing but ask her husband questions about the coming and the resurrection of Christ? Shall a Christian daughter not speak about Christ to an unconverted father?

2. A woman may pray in the public assembly. In Acts 1:13, 14, we notice that the apostles and the women were come together in an upper room and continued with one accord in prayer.

When Paul went out of the city on the Sabbath day, he found a number of women gathered by the river side, where prayer was wont to be made (Acts 16:13). Would these women have prayed, provided Paul had not come? Had this meeting been announced for Paul?

In 1 Cor. 11 Paul is speaking of some disorders in the church while gathered in the public assembly. Among these is prayer by women with uncovered head. Did Paul mean to silence the Corinthian women?

3. A woman may expound unto others the way of God. If by this we do not mean public preaching (read Acts 18:24-26). Apollos had preached publicly in the synagogue. Aquila and Priscilla had attended the meeting; and while Apollos was an eloquent man and mighty in the scriptures, yet they noticed that he lacked something which they were able to explain to him. Accordingly they took him unto themselves and expounded unto him the way of God more perfectly.

Would there were more Aquilas and Priscillas that would occasionally take us preachers into their homes, and explain unto us some portion of God's word more perfectly. Brother preacher, would you listen to Priscilla while she is expounding? Has at any time an old mother in Israel given you some precious truths, gained by ripe years? Sister Priscilla, which has received the more attention on your part, expounding the Word, or fine dinners?

(To be continued.)

Johnstown, Pa.

For the Herald of Truth.

A BIT OF CHURCH HISTORY.

By J. K. Hartzler.

The old "River" meeting-house near McVeyton, Pa., has just recently been remodeled and enlarged by an extension of fourteen feet, and some necessary modern changes made in the seats, thus contributing largely to the comfort of the congregation and making it more convenient for the holding of special meetings. A heater is also being placed in the basement. It is gratifying to note that even before the work was

begun all the necessary funds to meet the expenses had been contributed. Sisters Mollie A. Harshbarger and Mary N. Yoder constituted the committee on finances and are to be commended for their success. Bro. John B. Harshbarger acted as the building committee; his work was efficiently done, for which the church tender their hearty thanks.

"The church at the river" was organized about one hundred years ago by brethren who moved here with their families from the old, and first, Amish church in America, near the Blue Mountain north of Reading, Berks Co., Pa. Among the first settlers were John Kauffman and son Christian, who came here in 1806; Pre. Jacob Hertzler and David Harshbarger, who came here some time before the "Pumpkin Flood" of 1810; Henry Yoder, grandfather of Bish. Michael Yoder, 1812; David Hertzler, 1814; Christian Mast, now spelled Moist, 1819; Jacob Miller, a great hunter known as "der Baeren Miller"; Stutzman, whose five sons, Daniel, Michael, Henry, Abraham and Samuel, with their families moved, I believe, to Fairfield Co., Ohio, and subsequently to Indiana; Christian Smucker, father of Bish. Isaac Smucker, deceased, of the Haw Patch (Ind.) church; Christian Esh, great-grandfather of Bish. John E. Kauffman of this place; two John Rhies, one of them the father of the late Bish. Elias Rhie, and the other, Pre. John Rhie; Andrew Troyer, grandfather of the "sleeping preacher," Noah Troyer, deceased; John Miller, Lantz, David Kanagy, father of the late Bish. Jacob C. Kanagy of Cass Co., Mo.; John Hertzler, grandfather of Pre. Jonas S. Hartzler of Goshen, Ind.

The first preachers were Jacob Hertzler, Christian King, Yost Yoder and Christian Yoder; and the first deacon was Daniel Stutzman. This church, the offspring of the old mother church in Berks county, has in turn contributed, by the Lord's blessing, not a little by its members moving west, toward building up churches elsewhere. It started in the days when our Juniata Valley yet abounded in primitive forests, before the days of the railroads, the canal or the turnpike, to say nothing of the telegraph or the telephone. Its meetings were held in the private homes of the members, sometimes in the barns in the summer. It was in the age of homespun when, with no end of toil, the material for clothing was produced on the home farm; when the wool and flax were cleaned and spun and woven and made up into garments at home, and when we were not so seriously confronted with the question of how to prevent the sway of fashion.

In its early years the church at one time had a membership of about one hundred and forty, or probably more; then, before the country was cleared up as it now is, fever and ague took many families away; so that in 1850 the membership had been reduced to about twenty-eight. Then the church was cheered by the coming in of seven young people, and through the Lord's blessing it has been slowly growing until the membership at this time numbers about ninety.

Time and space will not permit moralizing upon the changes between then and now, some for the better and some for the worse, but this we know: the same almighty and gracious Father in heaven who watched over this church in the past hundred years, still lives and is the same in power and goodness as ever. He is our hope and our refuge for the future.

McVeyton, Pa.

HERALD OF TRUTH.

Thursday, September 29, 1904.

D. H. BENDER, EDITOR.

Entered March 4, 1895, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau und Herold, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Frankonia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and D. K. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

CORRESPONDENCE.

Johnstown, Pa., Sept. 22, 1904.—Bro. P. Peter Breuneman of Kalona, Iowa, and Bro. G. A. Yoder of Wellman, Iowa, came to this place to visit friends. On Sunday, the 18th, they conducted services at the Kaufman M. H., preaching to us the truth of God. On Monday they left for Millin Co., Pa. Bro. John N. Durr of Martinsburg was with the Blauch congregation over the 18th and preached several sermons.

LEVI BLAUCH.

Spring, Pa., Sept. 22, 1904.—Bro. J. S. Shoemaker of Freeport, Ill., came into our midst on Sept. 3d. He remained ten days, laboring earnestly with the Folk congregation. The meetings were well attended and good interest manifested. Our brother preached the Word with power, the believers were strengthened in the faith, and many resolved to live closer to God and be more devoted in his service. Two young souls were willing to renounce sin and its follies and follow Jesus. One soul who had fallen from the faith for a number of years made his confession and was reinstated; others were under conviction. Our prayer is that they may hearken to the Spirit as their loving Savior. God bless the efforts of our brother and grant that we may continue to see results of the seed that was sown. Bro. Shoemaker left on the 15th for Hagerstown, Md. May the Lord richly bless him in the work, and may many unsaved souls be gathered into the fold of Christ.

ANNIE F. MILLER.

Hillsboro, Kan., Sept. 13, 1904.—Dear Editor and Herald Readers, Greeting:—We were made glad to again have Bro. R. J. Heatwole and Bro. Hillary stop with us on their way from Peabody to Spring Valley, where the latter expects to labor for a week. We had a pleasant time with him and he also spoke very encouragingly to the children in the evening, telling them some of the interesting things to be seen in the Holy Land. A number of us expect to go to Spring Valley on Sunday to hear him. May God bless the dear brother and make him a blessing, is our prayer. Sister Sadie Hartzler has returned from a visit with her

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parents and from the Missouri Conference, for which we are truly glad, as we were in much need of help. Our hearts are made glad to hear that others are moved by the Holy Spirit to come and labor with us at this place, in the near future. There seems to be a lack of workers everywhere. "The harvest truly is great, but the laborers are few: Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest" (Luke 10:2). Pray for us that we may ever be willing to do his will.

J. F. BRUNK,
Supt. of Home for Friendless.

For the Herald of Truth.

REPORT

Of the Sunday School Conference held at the Bethel M. H. near Garden City, Mo., Aug. 29 and 30, 1904.

Opening exercises by S. G. Lapp. Scripture reading, 2 Tim. 2:1-16.

The following officers were elected: Moderator, D. G. Lapp; assistant, Daniel Kauffman; secretaries, J. E. Hartzler, Clara Brubaker and Emma Hershey.

Report of Sunday schools.—Thirteen reported evergreen, two of which have adopted the birthday offering. All in a prosperous condition.

"Object and Result of a Sunday School Conference."—A Kuhns, J. C. Driver. Object: To become better acquainted with the field and its needs. To become more firmly established. To promote unity of action, thought, purpose and zeal. To become a power for God in winning souls. Result: Souls will be saved, the Christ-life brightened in his followers. Eternity alone will report the true results. We should not only learn but practice, thus produce readiness and power within us.

Open Conference: "What do we deem the first lessons to be taught to infant classes, and how can they best be taught?"—To love God and obey parents. We can best teach them by becoming better acquainted with God ourselves, and getting down on a level with the child. NEVER tease or deceive the child.

"Methods to obtain Christian fellowship between officers and teachers."—Pius Hostetter, Andrew Shenk, Addie Yoder. Draw sight to God, thus draw nigh to each other. Visit and converse together. Walk charitably toward one another (1 Cor. 13). Strive for unity and interest. Have a Holy Ghost baptism. Give due recognition to all. Walk in the light (1 John 1:7).

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but let love rule. Choose the company for your children. If your child says to you, "I'll not do it!" it will say the same thing to God later. Always give reasons for your demands.

"Influence of young people in Sunday school."—J. E. Hartzler, Bro. Beyer, Ora Parsons. Each individual forms the center for circles of influence. What we are intellectually and spiritually we are largely through the influence of others. "We are a part of everything we ever met." Our influence never dies. It is the privilege and duty of every young Christian to wield an influence for God over every one he meets. Keep close to the "power house" of God and your influence will be godly. Kindness, love and neatness are necessary elements for a good influence.

"What methods may be employed to get members more active in Sunday school work?"—John McCullough, B. F. Hartzler, Geo. Bissy. Keep close to God. Allow the pupils to take charge of the class occasionally. Respect the opinions of every member. Employ devoted teachers and officers. Do not get the idea that you can graduate from Sunday school. Let it be understood that the Sunday school is the work of the church. Make the Sunday school homelike to all.

A freewill offering was taken for the India Mission, amounting to \$62.00.

"Should objects be used in Sunday school? How, and why?"—Chauncey Hartzler. Christ and the apostles may be taken as examples on this question. They used natural objects. Illustrations must be used discreetly. No definite rule can be laid down. Sight makes greater impressions than hearing.

"Discouragements, real and imaginary."—J. M. Kreider, D. F. Driver, Alice Wanner. Discouragements always come from the evil one. Christ never was discouraged. Being downcast is not being discouraged. Doubtful teaching in the Sunday school and inconsistent lives of professed Christians are real discouragements. The opposition of our forefathers to the Sunday school resulted in a blessing in helping to make the present what it is. Discouragement means defeat, and defeat means death and is just what the devil wants.

"Give the encouraging feature of Sunday school work."—Samuel Yoder, Nancy Hartzler, Daniel Kauffman. The condition of the Sunday school is better than years ago. Souls are being saved. Increased activity, hope of repentance, reformation and improvement. We are "never alone."

Miscellaneous. Closing prayer by Andrew Shenk.

For the Herald of Truth.

REPORT

Of the Fifth Annual Sunday School Meeting held in the Lost Creek Mennonite M. H. near Oakland Mills, Pa., Aug. 26, 27, 1904.

Organization: Moderator, A. Lauer; assistant, J. Musser; secretaries, A. Brubaker, S. Gayman.

Opened Friday at 7 p. m. Song; scripture reading by S. Gayman from Acts 17; prayer by S. Hess. Welcome address by Gus Detra.

Subject: "How can we manifest the Holy Spirit in this meeting?"—Thoughts: By not grieving the Holy Spirit. Christianity in the practical is the manifestation of union with the Son of God; by faith, in our walk conduct. The Holy Spirit when grieved leaves us stand in darkness, because we are not in the unity of the Spirit which is the

bond of peace. The Son came into the world to glorify the Father, and the Holy Ghost came into the world to glorify the Son. The Holy Ghost is of the Father only through the Son. He that hath the Son hath the life. The Comforter always comes to the servant of the Lord. We believe the Holy Ghost religion manifested itself in our meeting, because of the spiritual presence of Jesus among the brethren and sisters; also the congregation at large showed great respect in the good order, unity and love.

Subject: "Individual responsibility in Sunday school work."—Thoughts: Children are God's timber. The minds must be squared and shaped by the word of God. Home training must be in harmony with Sunday school teaching to establish good habits. Parents and teachers are responsible for the children. Teach them moral and spiritual principles based on the gospel. The Mennonite people are losing many of their children because they do not feel the virtue of their responsibilities, neither do they work to answer their prayers as far as possible.

Subject: "Best methods of primary work."—Thoughts: Explain by object lessons. Always select a qualified person for a primary teacher.

Subject: "Can parents justify themselves by sending their children and absenting themselves from Sunday school?"—They cannot justify themselves. Better say to the children, "Come, let us go to Sunday school." Do not ask your children to do what you will not do yourself.

Subject: "How should the superintendent and other officers of the Sabbath school be chosen?"—Thoughts: Select superintendents and teachers having the qualifications, natural and spiritual, chosen by a majority of those who are qualified. Appoint by committee. Ministers to have the authority to select candidates for officers. Faithful ones retained.

Subject: "What consolation has the faithful Sabbath school worker?"—Thoughts: The faithful worker will realize an inward consciousness of having done his duty. The faithful shall be rewarded and shine as the stars in the sky.

Subject: "Are the Sabbath schools better since we have these meetings?"—Thoughts: The Sunday school has been helped and bettered through the spirit caught at these meetings. Workers have been encouraged. Mission work has profited by them. Young people have been gathered into the church by these meetings.

Queries: "How was the Bible preserved through times of persecution?"—Answer: A number of children were requested each to memorize a single chapter of the Bible, so in case all the copies should be destroyed, it could be reproduced.

"Is the church built of the Sunday school children or the Sunday school built from the church?"—Answer: Church is the mother of the Sunday school.

Open Conference. Thoughts: All Christians should have the mission spirit. Chicago-Home Mission had its origin in a Sunday school conference. A collection was taken for the benefit of the India Mission, amounting to \$104.3. German song, led by B. F. Herr of Lancaster, Pa.

Resolved, That this conference appoint Jos. West and Caleb C. Graybill as a visiting mission committee. They are to appoint local visitors at each Sunday school, to give a mission visit to each home, to urge the mission need.

Resolved, That Jos. Graybill, Abel Metzger and Ammon Brubaker comprise the program committee for next meeting.

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Resolved, That we extend our love and respect toward our dear brethren and sisters from a distance for their presence and help at this conference.

Conference closed with the spirit of unity and prayer.

SECRETARIES.

For the Herald of Truth.

CHRISTIAN ENJOYMENT VERSUS WORLDLY AMUSEMENT.

By Carrie Yoder.

(Conclusion.)

Let us now look on the brighter side of life—the narrow way. We will notice the gate of this way, also. It is a strait and difficult gate represented by the little needle-gate in the walls about Jerusalem through which it was next to impossible for a camel to go. Before doing so he had to be stripped of all his load and get down on his knees and with great difficulty squeeze through. Coming to Christ is like going through this gate, for a man can just get through stripped of all his luggage or load of sin.

Before we can enter we must make a complete surrender of ourselves and of our sins at Jesus' feet. The entrance of this way is so narrow and difficult to pass through that we cannot enter with our carnal nature, unregenerated and unconvinced by God. This gate crucifies human nature and it qualifies us for following after Christ in his appointed and holy way. Who will dare say that our way is not one of bliss and joy when everything sinful, degrading and burdensome is left at the door, Christ?

This road is narrow, but, ah! it is amply broad for the devoted and consecrated Christian, for on this road he finds liberty, truth, righteousness, faith, hope and love. Here is freedom from sin, peace with God and the Holy Spirit to guide and comfort us. This way is upward, lofty and pure. It is the way of the cross and is sometimes rugged, but all of its hills of difficulty, or its valleys of humiliation, or the river of death in the end can be crossed by faith and with all its trying obstacles, it passes through its Heulah Land of delight and its mountains of glory.

You may think our life is a burdensome one from these words, but, ah! they give us joy. "Take my yoke upon you, and learn of me: for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." We with Moses choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin, for a season, for when suffering for Him with the pleasures of this world. We all have our temptations, Christ had his when he was here, but how thankful we are that we need not yield! Christ says to us, "I will not allow you to be tempted above that which ye are able, but with every temptation will also make a way of escape, that ye may be able to bear it." Christ's promises and the fulfillment of them is what constitutes our joy. He says, "I am the way, the truth and the life. No man cometh unto the Father but by me," and "he that cometh to me I will in no wise cast out," but "will be with him even unto the end of the world." We have not the slightest reason to fear, though "we are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed," for "God shall supply all our need according to his riches in glory." He has promised to do so, and can one of his promises fail? Never. What

we need is to learn to depend upon him. We must get acquainted with him and often talk with Jesus. What a happy privilege of sitting at his feet and listening while he tells us what he wishes us to do! This may seem rather difficult, because we cannot see him and because he is so far superior to us, but remember, he is interested in us; he is anxious to hear us and "he maketh intercession for us with groanings which cannot be uttered." The happiest moments of a Christian's life are those spent alone with Jesus. How many of us have had this experience? The poet so well expresses our experience in these words:

"Sitting at the feet of Jesus."

Oh, what words I hear him say!
Happy place so near, so precious,
May it find me there each day.

Sitting at the feet of Jesus,
Where can mortal be more blest?
There I lay my sins and sorrows
And when weary find sweet rest.

Sitting at the feet of Jesus,
There I love to weep and pray,
While I from his fulness gather
Grace and comfort every day.

Bless me, O my Savior, bless me,
As I sit low at thy feet,
Oh, look down in love upon me,
Let me see thy face so sweet.

Give me, Lord, the mind of Jesus,
Make me holy as he is;
May I prove I've been with Jesus,
Who is all my righteousness.

We may have sorrows on this narrow path, but God says, "They that sow in tears shall reap in joy." If we go forth with weeping, bearing precious seed, we shall come forth again with rejoicing, bringing our sheaves with us. Our sorrow is not the sorrow which the world experiences. We can be sorrowful, yet always be joyful, for the sorrows and conflicts of our lives are only steps of development in the divine life and they brighten our path and give up a glimpse of the beautiful beyond.

There is joy in persecution, for Christ says, "Blessed are ye when men shall hate you and when they shall separate you from their company and cast out your name as evil, for the Son of man's sake; rejoice ye in that day and leap for joy, for behold your reward is great in heaven." And again he says, "Verily, verily, I say unto you that ye shall weep and lament, but the world shall rejoice, and ye shall be sorrowful, but your sorrow shall be turned into joy." "In the world ye shall have tribulation, but be of good cheer: I have overcome the world."

Much more could be said about the joy of a Christian, but words cannot express it. We truly desire all to "come and see that the Lord is good." He is seeking to save you. Will you not hear him?

Spurgeon so beautifully and forcibly expresses the believer's joy in these words: "The believer's life has its sweets, and these are of the choicest, for what is sweeter than honey? What is more joyful than the joy of a saint? What is more happy than the happiness of a believer? I will not condescend to make a comparison between our joy and the mirth of fools. I will go no farther than a contrast. Their mirth is the crackling of thorns under a pot, which spit fire and make a noise and flash, but there is no heat and they are soon gone out. The Christian's delight is like a steady coal fire. You have seen the grate full of coals all burning red and the whole mass of coal seemed to be one great glowing ruby; everybody who came into the room out of

the cold is delighted to warm his hands, for it gives out a steady heat and warms the body even to its marrow. Such are our joys. I would sooner possess the joy of Christ five minutes than I would revel in the mirth of fools for half a century. There is more bliss in our tears of repentance than in the laughter of gaiety. Our holy sorrows are sweeter than the worldling's joys. But, oh! when our joys grow full, divinely above, and heaven begins below. I could often cry for joy when I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him."

Topeka, Ind.

For the Herald of Truth.

THE STRAIT AND NARROW WAY.

By Anna Grabill.

The strait and narrow way is the road that leads to heaven, and it is the only one that will guide us to our heavenly home. In order to get to heaven and be on the strait and narrow road we must become as little children who are under their parents' control. We must give up our own ways and let God be our guide.

We have the Bible, which was put here for us to study. Christ is willing to guide us if we only ask him. Jesus never refuses his children. In Luke 11 we find these words: "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened."

When we first enter the Christian life, we cannot expect to be as good as God wants us to be, but by studying the blessed word of God and trying to become better we shall become more like him.

Some may think this is a hard life to live, but do not deceive yourselves. The Christian life is for those who want to be happy, not only for a short life, but always. But how careless some of us are getting who wish to be called Christians! We think we will be saved if we only have been taken into the church and have our names in the church book. Nothing but the blood of Jesus can save us. The church can never save us. We must have our names in the Lamb's book of life, which no one but Jesus understands.

If we ourselves will not be saved we can not put the fault to our brother. It will be no one's fault but our own. The Word says, "Whosoever will, may come." The way is open to all who will accept it. "Whosoever shall save his life shall lose it, but whosoever shall lose his life for my sake shall find it." For what shall it profit a man if he shall gain the whole world and lose his own soul? "Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."

We have only one time to repent, and that is in this life. Since we are here for only a short time we should not neglect so great salvation. God has created us for his service; let us be faithful, though we must endure toil and pain in this world, and accept the reward he offers in his word. Jesus has suffered and died upon the cross that we all may have a home in heaven and be with Jesus and the angels and all our loved ones who have gone before.

Goshen, Ind.

MISSIONS.

For the Herald of Truth.

SENDING FORTH LABORERS.

By J. P. Berkey.

"The harvest is great, but the laborers are few," was the condition of the field when our Savior was here, and it only requires a look about us to find the same condition still existing. Many see the great need of the present time and in obedience to the Savior's command are praying the Lord of the harvest to send forth laborers. But the question now comes, How shall they be ordained, or how may we know that the Lord has called them? To this some say one thing and others another. But "what saith the scriptures?" We find that being born of God we should feel of his word that we may grow, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13).

The Savior said to Peter, "Feed my lambs." Paul said to the elders of the church at Ephesus, "Take heed * * * to feed the church of God." If then an overseer should comply with these admonitions of Christ and Paul, we must not think it strange if some of his flock should come to realize that they "ought to be teachers" (Heb. 5:12), and upon hearing God say, "Whom shall I send, and who will go for us?" they respond, "Here am I; send me."

Shall one then go through the lot to prove his calling to be of God? To this some say, Yes. Others say, He may be called by the church in majority of votes without using the lot. But "what saith the scriptures?"

In no place do we find a command to use the lot in sending forth laborers, consequently our authority for using the lot can be traced to nothing better than that it is the tradition of men. But some one says, The apostles used the lot in choosing Matthias to the apostleship. Judas, one of the apostles, betrayed our Lord and afterward hanged himself, thus leaving the number of the apostles incomplete, hence the need of a man to take the vacant place that the number may be complete, the twelve apostles representing the twelve tribes of Israel. Read Acts 1:15-26, and you will find how many men were needed, also qualifications required in this case; observe, too, that two men were found having the qualifications. As but one man was needed, "they gave forth their lots" to decide which of these two was to be the man. This is then clearly understood and no objection found.

But now, coming to our present needs, to find the number of laborers needed, we read Luke 10:2; for qualifications required, 1 Tim. 3 and 2 Tim. 2:2, and find that faithfulness and ability to teach are required. Now take notice, that in the apostles' case when only one man could be used while two were qualified, the lot was used to decide between the two. In our time the number needed is beyond comprehension, while the number qualified is by far too few. Shall we then pray the Lord to send forth laborers and when in answer to our prayers he should give us two or more having scriptural qualifications, would we then be inconsistent enough to cast lots and ordain only one of them, and then go to praying again for more help? God help us to be consistent.

May we consider this and all other scriptural questions in the light of God's word, and let not the traditions of our fathers

cause us to form resolutions contrary to the spirit of the gospel. God help us all to pray to the same end, and not to stand in the Lord's way. With every one's call must be a willingness to work wherever and do whatever the Lord may have for them to do. Oronogo, Mo.

For the Herald of Truth.

HOME MISSION WORK.

By Levi Blaich.

The first condition necessary in order to do successful mission work is consecration to God and his cause. Then we can find many opportunities for doing home mission work. First, we should look into our own homes and if we find one there who is not a Christian, we should use every effort to bring such an one to Christ, by teaching God's word and setting the example of daily prayer and holy conversation. We should also look into our own congregations and see how much real mission work can be done among the members, for sad to say, many are drifting away from the principles of Christ and his word. Some in the line of dress; direct them to read 1 Peter 3:3; 1 Tim. 2:9. Some in the line of earthly riches; let them read Matt. 6:19-23. Some in the line of worldly pleasure; cite them to Prov. 21:17; 1 Tim. 5:6. Some engage in worldly law suits; direct them to the Savior's teaching, Matt. 5:40-42; Luke 6:35. Others are becoming lukewarm and absent themselves from the Sunday school, church services and the communion. These lose a great deal in this world and for the world to come, eternal happiness; appropriate scriptures for this class would be Luke 14:18-24.

Dear brethren and sisters, let us be earnest in the work of reclaiming the drifting ones. Study the following scriptures: Gal. 6:1; Heb. 10:25; James 5:19, 20.

We should also consider the neighborhood in which we live as a field for mission work; there are those all around us who need salvation, and without the instrumentality of man they will never be led to their Savior. God has done his part by sending his Son into the world (John 3:16), and now the work rests largely upon his professed followers. If we have the Spirit of Christ we have the true missionary spirit and we are then constrained by love to work for the Master (2 Cor. 5:14). We are commanded to love our neighbors as ourselves and if we fulfil this commandment we will not let them perish without having faithfully tried to save them.

We can do mission work in our homes by supplying them with Bibles, good literature, engaging in family worship, spiritual songs, entertaining strangers in a Christ-like way and living in peace with one another. We can do missionary work in the neighborhood by being kind, sociable and loving to all, even our enemies; by visiting the sick and the afflicted, comforting the broken-hearted and lifting up such who are cast down. We can do real mission work by sustaining our missions in the various cities, remembering our charitable homes, and giving of our means wherever the Lord needs it, and this will not prevent us from doing our duty toward foreign missions. "Lift up your eyes and look on the fields, for they are white already to harvest." The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest. Johnston, Pa.

HE LEADS.

So, whether on the hill-tops high and fair I dwell, or in the sinless valleys, where The shadows lie—what matter?—He is there, And more than this: where'er the pathway lead, He gives to me no helpless, broken reed, But his own hand, sufficient for my need. So, when he leads me I can safely go, And in the blest hereafter I shall know Why in his wisdom he hath led me so. —Lutheran World.

For the Herald of Truth.

FROM THE FORT WAYNE MISSION.

Fort Wayne, Ind., Sept. 19, 1904.

Greeting in his name. It is some time since you heard direct from this place and in the meantime steps have been taken which we trust are for the ultimate and permanent good of the cause. At the church conference held in Wayne Co., O., in May, it was decided to pay nine months rent and also send a ministering brother to assist in the work here and at Gar Creek every two weeks. With a few exceptions, they have made their regular visits since. Bro. Stofer was with us Sept. 18th. We were also pleased to have a visit from Bish. J. M. Shenk and two sisters of Elida, O., on Sept. 11th. Bro. Shenk's talks were helpful and encouraging.

Sister Lydia Huber expects to return ere long to assist in the work. Bro. P. R. Lantz, Archbold, O., arrived here Sept. 10th and others are expected this fall. The work has been very much hampered because of lack of workers and we feel to praise the Lord for these answers to prayer, but we also feel to pray that the Spirit may lead us and us as He did Paul (Col. 1:29), so that men and women may be gathered into the kingdom. Pray that our labors be not hindered but rather enhanced by the difficulties in the way.

Sister Nancy Kulp, Elkhart, Ind., has been with us for some time this summer, but has left in order to teach at Goshen this year. Quite a number of the children had been on their vacation, but they are returning with the opening of school. Otherwise the Sunday school has more than held its own.

We are also contemplating a series of meetings ere long. Pray for us that souls may be saved and his cause glorified.

Your servant in Christ,

JOHN F. BRESSLER.

P. S.—I have changed my residence from 1428 Franklin Ave. to 1844 Johns St.

For the Herald of Truth.

THE NATURE OF EDUCATION.

By C. E. Bender.

In its broadest sense, education is a general term that comprehends all the influences which operate on a human being from birth to death, stimulating his faculties to action, forming his habits, molding his character, and making him what he is. The individual may be entirely unconscious of these influences. They are to him as "the wind which bloweth where it listeth; but he knoweth not whence it cometh nor whither it goeth." These influences, however, are not less real on this account. The environments of the individual—the climate, the natural scenery, the air he breathes, the food he eats, the moral and religious tone of the family life and of the community in which he lives—all have a share in converting the raw material of his human nature, either into a healthy, intelligent moral and religious manhood, or on the contrary, into

an embodiment of weakness, stupidity, wickedness and misery. Thus it is evident that external influences acting upon a mental nature, produce, each after its kind, the most opposite results. Many poor little street gamins, as well as the little boys and girls by the country wayside, are educated by the impure air, the squalid misery, to be the outcasts that they are.

The wondrous power of environmental or circumstantial education is unmeasurable. It is a noticeable characteristic of circumstantial education that its pupils rarely evince, on their own account, any desire for improvement. It is said that the savages of our race remain savages, not because they have not original faculties as other individuals, capable of improvement, but because they have no desire for improvement.

Nature teaches her pupils the use of the senses, language, and qualities of matter; but she leaves them to procure advanced knowledge for themselves. She teaches them elementary lessons, but she implants in their minds neither motive nor desire for the acquisition of advanced knowledge. It is also said that the savage has rarely any desire for self-elevation. It is indeed a lamentable fact that we still have so many savages of this kind, not only in heathen lands and backwoods communities, but even among ourselves.

But education is conscious as well as unconscious development. Some cause suggests the desire for improvement, and civilization begins its career. Where there is no specific conscious education, there is no civilization. Where education is fully appreciated the result is high civilization, and generally as education advances, civilization advances proportionately. Hence it follows that all civilization that exists is ultimately due directly and indirectly to the forces of education.

Therefore education, more specifically defined, is the process of training, consciously or unconsciously, and continuously, the whole individual; its object is to convert desultory and accidental force into organized action; its ultimate aim is to make the individual, on whom it is operated, capable of becoming a free, healthy, moral and religious being.

Since the nature of education is growth, it naturally begins with the child. There is in the child an embodiment of animal, intellectual and moral forces, which need to be developed, directed and organized. The child has animal nature, affected by external influences and endowed with vital forces, which may be used or abused to his heal or woe. He has also an intellectual nature capable of infinite development, which may be employed in the acquisition of knowledge, and gain strength by the act of acquisition; or which may, on the other hand, through neglect, waste its powers, or by perverted abuse them. He, moreover, has a moral and religious nature capable, by cultivation, of becoming a means of usefulness and happiness to himself and to others and an honor to his God; or of becoming by its corruption the fruitful source of misery to himself, a burden on the community, and a disgrace to his Lord. It is the business, then, of true education to secure their beneficial and avert their injurious manifestations—to convert this undisciplined energy into a fund of organized self-acting power.

True education enables the child, as he grows, to efficiently understand the nature of the subjective and objective phenomena that he constantly deals with all through life. Without this knowledge much that he does may be really injurious and much more of no value.

A knowledge of what is going on in one's body, mind and soul, and the consideration of what this knowledge consists, and how it may best be applied, constitutes that which may be properly termed the science or the philosophy of education, which may be classified in three divisions, viz.: Physical, intellectual, moral or religious.

Now I am aware that some may declare that this is theory of education, and therefore impractical. They say, we want no theory of education; our aim is practical—we want nothing but the practical. Surely the value of the practical is indispensable. But in the sense of the terms there is no antagonism between theory and practice. In their real signification they are identical. Theory is the general, practice the particular expression of the same facts. The words of the theory interpret the practice; the propositions of the science interpret the silent language of the art. Therefore in education, theory and practice go hand in hand; and the practical man who denounces theory is in fact a theorist. Goethe says, "Theory and practice always act upon each other; one can see from their works what men's opinions are, and from their opinions predict what they will do."

(To be continued.)

Grantsville, Md.

For the Herald of Truth.

AN ADMONITION.

By a Sister.

My dear reader, if you are not a lover of the dear Savior, stop a moment in your worldly pleasure or riches and ask yourself this one great question, If I die as I am where will I spend eternity? O death, so sure to come! O eternity, so long! It must be spent in sorrow or in joy; which would you choose? "To-day if you will hear his voice, harden not your hearts" (Heb. 3:15).

You may turn away from this thought now, but the time will come when your heart will cease to beat and your brain will stop thinking, and your eyes will close for the last time. To-day is the time, to-morrow may be too late. Make your path straight in life. There was a young man once who said he thinks the Bible is too strict and old-fashioned; he thinks we have so many books nowadays that are not so strict as the Bible and not so hard to follow. But, my dear friend, we want to make a straight path in life, not a crooked one. Jesus says, "I am the way" (John 14:6). He also says, "Strait is the gate and narrow is the way" (Matt. 7:14). Have Jesus to live and reign in your heart now, for then we have the promise to live and reign with him in heaven through all eternity.

My dear readers, you who have accepted Christ as your Savior, work earnestly for him as there are many shipwrecked souls that should be brought safely into the harbor. Among them may be a brother, sister, father, mother or some dear or near friend, and what are we doing to rescue them? Are we warning them about their welfare? We should have a burning desire for saving souls, as our stay here on earth is short, and we know not whose eternal destiny may rest upon our word or action this hour. We should ask ourselves this question, What am I doing for Christ?

Rheems, Pa.

So long as the enemy can keep us reasoning, he can buffet us to and fro, but into the true solemn silence of the soul before God, he cannot follow us.—John Belinfos.

CONFERENCE NOTICE.

The Lord willing, the annual Kansas-Nebraska Conferences, including Colorado, Idaho, Oregon and Oklahoma, will be held at the Roseland M. H., Adams Co., Neb. The Sunday School Conference will begin Tuesday, Oct. 18th, and the Church Conference Thursday, Oct. 20th. A cordial invitation is extended to the brotherhood to attend and help make these meetings an honor to God and a blessing to the church. The nearest railroad stations are Roseland, Ayr and Juniata. For further information write to the undersigned, who should also be notified of your coming and conveyance will be provided. DANIEL BURKHARD.

SEMI-ANNUAL CONFERENCE.

The fall session of the Virginia Conference will be held at Springfield (Upper District) on the second Friday in October (Oct. 14), 1904. Visits are always appreciated on these occasions, and any one who may desire to come by rail will be met at the station by writing to Bish. A. P. Heatwole, Sport, Augusta Co., Va. C. H. DRUNK, Sec.

SUNDAY SCHOOL CONFERENCE.

The first annual Mennonite Sunday School Conference for the state of Oregon will be held on Friday and Saturday, Sept. 30 and Oct. 1, 1904, at the Hopewell M. H., Marion Co., two miles south of Hubbard, Ore. All Sunday school workers are invited to attend. J. D. MISHLER.

CONFERENCE NOTICE.

The Conference for Washington Co., Md., and Franklin Co., Pa., will be held at the Chambersburg M. H., one mile from Chambersburg, Pa., on Friday, Oct. 14, 1904. GEO. S. KEISER.

CONFERENCE NOTICE.

The Lord willing, the Indiana-Michigan Conference will be held at the Yellow Creek M. H., Elkhart Co., Ind., on Thursday and Friday, Oct. 13th and 14th. A cordial invitation is extended to the brethren and sisters from all points. Bishops are especially requested to meet on Thursday at 9 a. m. conference to begin at 10 a. m. DAVID BURKHOLDER, Sec.

MARRIAGES.

Nisley-Herr.—Near Mount Joy, Pa., on Sept. 23d, by Bish. Abram Herr, John M. Nisley of Mount Joy, to Alice Herr of Lancaster, Pa.
Fenninger—Denlinger.—On Sept. 15, 1904, at the home of the officiating minister, near Kinzer, Pa., Edward S. Fenninger and Lena Denlinger, both of Leacock Twp., Lancaster Co., Pa., were united in marriage by Amos H. Hoover.

DEATHS.

Bucher.—On Sept. 19, 1904, at Lititz, Lancaster Co., Pa., of paralysis, Bro. Jonas W. Bucher, aged 76 Y. He was a skilled mechanic and inventor, having invented a hayrake which is extensively used. He was a member of the Mennonite church for many years and the father of Pre. John Bucher of Clay, Pa. Bro. Bucher is survived by his wife, four sons, six daughters, fifty grandchildren and three great-grandchildren. Funeral services were held at the Hammer Church, M. H. Co., on Sept. 22d.
Zook.—On Aug. 20, 1904, near Belleville, Pa., Sister Barbara Zook, nee Plank, widow of the late Joshua Zook; aged 65 Y., 9 M., 2 D.
Landis.—On the 30th of July 1904, at his home near Stony Brook, York Co., Pa., of Bright's disease and dropsy, from which he had suffered a long time, Bro. Levi S. Landis, aged 60 Y., 5 D. A distressed wife, three sons, with many relatives and friends, are left to mourn their loss. He was buried at Stony Brook; services were conducted by Bish. Abram H. Herr and Pre. Theo. B. Forty. Text: 2 Tim. 1:3, 10. Peace to his ashes.
Godshalk.—On the 22d of Sept., 1904, in Elkhart, Ind., of dropsy, Sister Margaret Godshalk, widow of the late Jacob Godshalk, aged 76 Y., 10 M., 13 D. She was born in Medina Co., Ohio, Aug.

11, 1828. She was united in marriage with Jacob Godshalk, May 21, 1858. To this union were born five children, of whom three, two sons and one daughter, survive. The husband died 17 years ago. About 12 years ago by a mistep she injured her foot, which caused her much pain and suffering, on account of which she had not been able to walk without a crutch to the time of her death. She finally was afflicted with dropsy and gradually failed until relieved by death. She was a faithful member of the Mennonite church for many years, and a devoted Christian and kind mother, though modest and quiet in her ways, she trusted in the merits of a crucified Redeemer, and we trust hers is the crown of glory reserved for all God's faithful ones. Funeral was held on the 24th at the Olive M. H., where services were conducted by John F. Funk from Phil. 1:21, "For to me to live is Christ, and to die is gain."

ITEMS.

Prince Herbert Bismarck, son of the late "Iron Chancellor" Bismarck of the German empire, died at his home at Friedrichsruhe on Sept. 18th of cancer. He was a member of the German Reichstag at the time of his death. He is survived by his wife and five children. The title of Prince goes to his seven-year-old son Otto. His estate is worth upwards of \$4,000,000.

John D. Rockefeller recently made a gift of \$60,000 to the Young Women's Christian Association of Cleveland, Ohio. He had subscribed the same amount some months ago.

A meter weighing about three tons recently struck the earth near Saint Paul, Minn. A number of people saw the wonderful spectacle. The falling occurred near midnight and lighted up the country for miles around. The shock made the earth tremble. When found it was still red hot and imbedded in the earth thirty feet. Scientists will analyze its texture.

The American Boys' School at Erzerum, Turkey, has been destroyed by fire. Eight months ago the Girls' School was destroyed in a similar manner. These calamities are believed to be the result of ancient fanaticism.

A daughter of a prominent medical professor in Russia was employed by the Empress to pack some hooks to be sent to the wounded Russian soldiers. It was discovered that she was a Nihilist and had put a Nihilist leaflet in each book. She has been sentenced to death.

When her husband died, Mrs. Hannah Bowley of Belvidere, Ill., sent for her favorite minister, Daniel Cates of Salt Lake City, Utah, to preach the funeral sermon for which she gave him \$50. This, however, did not satisfy the preacher; he demanded \$200. The widow refusing to pay this amount, he entered suit against her and secured judgment for the balance, \$150, in a justice's court. What a perversion of the office of preaching!

WELSH MOUNTAIN INDUSTRIAL MISSION.

Financial Report for August, 1904.

RECEIPTS.

Contributions.—Jonas Ebersole, \$1; Milton Woods, \$5; H. F. Andrews, \$1; Abram Metzler, \$2; Daniel Rohrer, \$1; John Hassel, \$2; a brother, \$1; a sister, \$5; Kaufman Farm, \$25; Walnut Grove and South Union (Ohio) congregations, \$12; Friends, \$1.89. Total, \$56.39.
Received for Mds., \$364.61; for labor, \$39.80. Total, \$404.41.
Total receipts for August, \$461.30; previous receipts, \$4,867.48; total to date, \$5,328.78.

EXPENDITURES.

Paid for Mds., \$471.90; for labor, \$44.09; for sundry expenses, \$8.17. Total, \$524.16; previous expenditures, \$1,767.19; total to date, \$5,291.35.

SUPERINTENDENT'S REPORT.

Goods contributed.—Jonas Ebersole, Prov., \$1; Goods contributed.—Jacob Mellinger and Ezra H. Mellinger, carriage, \$30. Total, \$32.20.
Gratefully acknowledged.

NEW HOLLAND, PA. NOAH H. MACK.

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Sale of Special Rate Tickets began April 25th. Rates from Elkhart, Ind., are as follows:
TICKETS good returning until Dec. 15, 1904, \$14.90.
SIXTY-DAY TICKETS good returning within sixty days, but not later than Dec. 15, 1904, at \$12.40.
FIFTEEN-DAY TICKETS good returning within fifteen days, at\$11.30.
COACH EXCURSION TICKETS, good returning within seven days, will be sold only for advertised coach excursion days, tickets to be good only in day coaches, whether on regular or special trains, every Tuesday and Thursday from May 17th to June 30th, inclusive, at\$7.55.

For full information and particulars as to rates, tickets and limits, call on agents of "Big Four Route," or address the undersigned.

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Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, OCTOBER 6, 1904.

Vol. XLI. No. 41.

EDITORIAL NOTES.

It is better to suffer wrong than to do wrong.

Worldly progression is usually followed by spiritual retrogression.

A bilious Christian is liable to embitter an entire church organism.

Satan has lost his hold on the man who is able to rejoice amid persecutions.

The methods used in money-making can not always be adopted in soul-winning.

Many men's inability to believe rests on their ability to close their eyes against the truth.

Scholarship does not indicate character, but character is the only true foundation for scholarship.

"Be sure your sin will find you out," is a warning to be considered just as much by the judge as by the culprit.

There are fourteen applicants for church membership near Columbiana, Ohio. They will be received in the near future.

We can never get out of the reach of sin while in this life, but by God's grace, we can prevent the "reign" of sin in our mortal bodies (Rom. 6:12).

God throws restrictions around his children, not to curtail their liberties, but for the preservation of the good within and for a defense against the evil without.

Earthly friends may close their ears to your plea for justice, but they cannot prevent your cry from reaching Him whose ears are always open to the "prayer of the righteous."

The second death at the Mennonite Old People's Home near Rittman, O., since it was founded, occurred on Sept. 22d, when Sister Mary Zimmerman passed away at the advanced age of eighty-six years. Bro. Wenger writes that there are now sixteen inmates at the Home and all in usual health.

The person who holds a grudge against another invokes God's condemnation upon himself in using the Lord's prayer—"forgive us our trespasses as we forgive those who trespass against us."

Five young persons sealed their vows with God and were received into the church by water baptism at Metzler's M. H., Lancaster Co., Pa., on Sunday, Sept. 25th. Bish. Benj. Weaver officiated.

When your motives are misjudged, your words misinterpreted and your actions misconstrued, there is nothing so consoling and soul-satisfying as the consciousness that God knows all and will vindicate his faithful ones sometime, somehow, somewhere.

A series of meetings was begun at the East Union M. H., Johnson Co., Iowa, on Sunday evening, Sept. 25th, by Bro. Geo. J. Lapp. May the brotherhood be revived and souls led from the darkness of sin to the light of salvation during this season of grace.

We beg our Amish brethren and other congregations in the West who have been grieved by some statements that have appeared in the Herald through Bro. Hillary, to have patience until we can obtain full information and we promise to vindicate all if possible.

The account of a strange Mennonite minister (?) as related by Bro. Noah Hoover in his article, "Who was He?" will serve as a caution to our brethren to be a little slow in giving place to entire strangers, unless they can fully prove their identity, and thus prevent similar impositions.

Those of our people who have access to the Lancaster (Pa.) "New Era" will find an interesting and instructive article on "The Blind in India," in its columns of Sept. 28th issue, written by Bro. J. A. Ressler, superintendent of the American Mennonite Mission at Dhantari, India.

The only man in the world who has the power to do as he pleases is the Christian; he pleases to do the right and God sustains and blesses his efforts. The sinner thinks he can do as he pleases, but is harassed by remorse and compunction all along the way only to meet with disaster and defeat in the end.

Communion Dates.—At the home conference held at Yellow Creek, Elkhart Co., Ind., last week, it was arranged to hold communion services in the various congregations throughout Bish. Burkholder's district on the following dates: Holdeman, Oct. 9th; Yellow Creek and Nappanee, Oct. 16th; Olive, Oct. 23d; Salen, Oct. 30th; Goshen, Nov. 6th. Nov. 13th was left open for Elkhart.

Bro. E. S. Hallman of Berlin, Ont., contemplated making an evangelistic tour to the South in the near future. He will spend a few weeks in the West Virginia field with headquarters at Job. Later he will labor among the churches in the Shenandoah Valley, Virginia, and on his way home will likely stop with the congregations in the Cumberland Valley between Hagerstown, Md., and Harrisburg, Pa.

Home Conference.—The home conference of the Elkhart county bishop district was held at the Yellow Creek meeting house on Tuesday, Sept. 27th. All the ministers, except Bro. Samuel Yoder, who was away from home, and nearly all the deacons in the district were present. Bish. David Burkholder moderated the meeting and Dea. Noah Hoover acted as secretary. A number of topics relative to the condition and needs of the district were discussed. The locating of ministers at various points throughout the conference district received prominent attention and it is hoped practical results will follow.

The conference adjourned with a feeling of mutual interest and love among its members.

Peter, a teacher in the great Gospel University, sets his students a problem in simple addition that comparatively few of even the "learned doctors" have successfully solved—"Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." The person who is able to "add up" this sum and give practical demonstration of the fact, controls a greater fund of mathematical wisdom, is more thoroughly educated, and is better qualified to successfully solve and teach the great problems, physical, intellectual, moral and spiritual, that are encountered in the school of life, than many of the titled professors in the land to-day.

PAID OCT. 3, 1904

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MENNONITE PUBLISHING COMPANY, ELKHART, INDIANA.

PERSONAL MENTION.

The last word we had of Bro. J. S. Shoemaker, he was in Franklin Co., Pa., preaching the Word.

Bro. M. S. Steiner of Columbus Grove, O., attended the church and Sunday school conferences at Hopedale, Ill., Sept. 22d-24th.

Bro. Geo. B. Landis of the Milan (Oklahoma) congregation, conducted the regular Sunday services at Harper, Kansas, Sept. 18th.

Bish. D. J. Johns of Goshen, Ind., called at our office on his return from the Hopedale (Illinois) conference. He reports an interesting session.

Bro. C. K. Hostetler, secretary of the Mennonite Evangelizing and Benevolent Board, who spent the last ten or twelve weeks in Ohio and the East, returned to his home at Goshen, Ind., on Sept. 23d.

Bro. N. A. Lind of Wadsworth, O., filled several appointments in Holmes Co., O., over Sunday, Sept. 25th, preaching at Martins Creek in the morning and at Walnut Creek in the evening. He also spoke at the Union church in Sugar Creek on Monday evening.

Bro. A. C. Kolb, of the Mennonite Publishing Company book department, is in the far Northwest. His address last week was Carstairs, Alberta. After spending some time among the congregations at this place, he will proceed to Manitoba, stopping at several points on his homeward journey.

Bro. Samuel A. Rhodes of Harrisonburg, Va., but now temporarily located at Goshen, Ind., filled a few appointments at Barker Street, Mich., over Sunday, Sept. 25th. He is in company with Bro. H. H. Rutt of Goshen, stopped at Elkhart en route on the 24th and gave the editor a very pleasant visit in his office.

Pre. Samuel Good and wife, who had spent a season of eight weeks among the congregations of the Shenandoah Valley, Va., returned to their home at Sterling, Ill., on Sept. 24th. They stopped at Goshen and Elkhart on their way west, visiting friends. At Elkhart they were the guests of Sister Bettie Coffman and family, widow of Bro. J. S. Coffman.

We enjoyed a short but very pleasant visit with Bish. Benjamin Gerig of Smithville, O., who called at our office between trains on Oct. 1st. Bro. Gerig was on his way home from the West. He also stopped at Goshen to visit his son, D. S. Gerig. He informs us that old Bish. J. K. Yoder is still very weak, but is able to converse with friends and to be taken out occasionally.

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Bro. Samuel Yoder, who had been spending the summer with his daughter at Colorado Springs, Colo., and other places in the West, returned to his home in Elkhart on Sept. 27th. He also attended several conferences besides preaching for the various congregations among whom he visited, and reports an edifying experience.

For the Herald of Truth.

THE NATURE OF EDUCATION.

By C. E. Bender.

PHYSICAL EDUCATION.

That the first requisite to success in life, is to have a good body, cannot be logically disproved. Acquaintance with the nature and the general laws of the animal economy is highly necessary. "The efficiency of the brain depends largely on the healthy condition of the lungs, heart, stomach, skin, etc. To be developed healthfully and vigorously, bodily, mentally, and morally, sound physiological knowledge is of utmost importance. Ignorance of the laws of health and physical growth must inevitably work mental perversion and absolute stupidity as well as bodily disease.

The health of the body is not only desirable for its own sake, but because of the interdependence of mind and body. Rousseau says, "The weaker the body is the more it commands; the stronger it is the better it obeys."

Physical education will not be sufficiently gained by the exercises of the farm-life, of the campus, and of the gymnastic apparatus. This self-education ought to be supplied by the appliances of physiological science, which would suggest in some cases suitable training for natural weakness; in others, remedies for natural defects; in others, still graver reasons for checking any injurious tendency. It would also show the reciprocal relationship of mind and body. Do we fully understand our physical organism? Do we fully know how to care for our bodies?

INTELLECTUAL EDUCATION.

How can sound fabric of wisdom be woven out of raw material? It is utterly impossible. The intellect must be rightly developed and directed if it would weave sound wisdom. Every individual ought to be acquainted with the phenomena and with the natural operations of his mind; he ought to know what the mind does when it perceives, remembers, judges, etc., as well as the general laws which govern these processes. He sees these processes in action continually in other individuals, and thus has abundant opportunities for studying them objectively. He is conscious of them, too, in his own intellectual life, and thus may study them subjectively; but this investigation is limited and confessedly difficult, and can only be facilitated by making an independent study of them as embodied in the general science of psychology. This science deals with every phase of mental development; it will explain to him all the functions of the mind and their interdependence; it will open his eyes to things which he formerly had failed to see; it will suggest to him the importance of truths which he had hitherto deemed valueless; in short, the mastery of it will enable him to apply the laws of mental growth, and it will endow him with a power of which he will constantly feel the influence in his pursuits of life.

The individual whose mind is undeveloped and untrained is at serious disadvantage.

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When he is engaged in observing outward objects, ascertaining their nature by analysis, comparing them together, classifying them, gaining mental conceptions of them, recalling these conceptions by memory, judging of their relations to each other, reasoning on these relations, inventing new combinations of them, generalizing by induction from particulars, verifying these generalizations by deduction to particulars, tracing effects to causes and causes to effects—all these activities of the mind will be very imperfect and chaotic.

Every one of these acts forms a part of our daily life. The power of reasoning is a natural endowment of every normal individual; but the power of correct reasoning, like that of observing, requires much training and education. The cultivation and employment of the various faculties of the mind to mental efficiency is just as necessary as exercise is necessary to a healthful state of the body. If we are taught how to think correctly, we will soon learn what to think. The mind is the temple of the soul. How carefully it ought to be developed!

(To be continued.)

Grantsville, Md.

For the Herald of Truth.

THE CHILD, ITS NEEDS AND POSSIBILITIES.

By Hattie V. Fisher.

Solomon says, "Train up a child in the way he should go: and when he is old, he will not depart from it." One of the greatest lines of the world's work lies in the understanding of little children, in order that they may be properly trained. Correctly understood, this demands of men and women their highest endeavor, the broadest culture, the most complete command of themselves and the understanding of their resources and environments. It demands that we become artists, teachers, poets and philosophers. In return it gives us an insight into science, into history, into art, into literature, into human nature, such as no other culture can command, because each of these realms must be entered that their wealth may be conquered as an aid in rightly understanding the little children entrusted to our care.

The child hears within himself instincts which can be trained upward or downward. It is our duty and privilege to help to train them upward. Men glory in raising great and magnificent structures and find a secret pleasure in seeing sets of their own planting grow up and flourish; but it is a greater and more glorious work to build up a man.

Not without designs has Christ commanded, "Feed my lambs," meaning to lay upon his church the duty of caring for the children of the church and the world at the earliest possible period. Nor can parents and all those interested in humanity be too earnest and careful to fulfil the prompting of their very nature and the command of Christ in this matter.

Let us look at the needs of the child. Most of the children that come to our Sunday schools, especially the mission schools, get no Bible training in their homes and it is all left to the teacher to lead them into a better life by precept and example, and it is here that we will study their needs.

First, when the children come to the class, see that they are comfortably situated, not too warm, not too cold and not uncomfortably crowded in their seats. Even an hour seems a very long time to restless, busy little children. Frequent change of position will rest them and help to keep them quiet.

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Secondly, teach the lesson intelligently, from a child's standpoint. Implant the truth into their minds by a simple story or narration, but tell it in such a way that they will remember the truth and not simply the story. Try to be as simple as a child. See with his eyes, hear with his ears and use simple language which a child understands.

Thirdly, train small children in generosity and in self-denial. Teach them to bring pennies to Sunday school. Tell them what the money is used for. They are comparatively easy to mold into a life of interest for others. Tell them of some poor children you know who have not the advantages they have. Have little prayers after mentioning a subject of this kind, thus helping to arouse an interest in them for others.

Fourthly, all little children are active and must have something to do. If possible, give each child a work of his own to perform. When children see that they are needed, they will be more anxious to be at their post every Sunday.

Fifthly, there is one thing that all our scholars one day must know. Some of them know it already, and very seriously—trouble. All will see summer, warm and golden, change to winter, shadowed and chilling. Sunny skies will turn to sullen cloud-banks. The sea so calm to-day will be driving its wrecks ashore to-morrow. Always, with growing emphasis, teach that God's love underpins and sustains the universe, even as the granite ledges rib the earth.

The Christian life is often pictured as a happy, pleasant life without any trouble. Then if we are not well prepared for the battles which we have to fight we may be overcome. Then teach this truth that love's angel is on the stormy deep to-day. His wings are folded at the bedside of the sick and in the homes of sorrow. He is especially near to children. Let them know that Christ is near us all the time and will help us when trouble comes.

The possibilities of a child may be determined by what others have done.

Some years ago there came to our Mission a boy whose mother was a poor widow. The boy was teachable, but full of mischief. He left the Sunday school and wandered into sin. He began to drink, which hastened the gray hairs upon the head of his poor mother. The Spirit began to convict him of his sinful ways and with the knowledge of the Bible which he had learned in Sunday school he gave his heart to God. He then began to work hard during the day and studied the scripture at night. Thus he did until he became about eighteen years of age, and God opened the way to go to school. He took advantage of the opportunity and is now closing the college course and will (D. V.) soon enter Harvard. He is to-day preaching the gospel with power and is a blessing to college young men as well as to all who meet him.

It is only the power of God that makes it possible for children to become a great help to the world. Nor is it possible for boys alone, but also for girls. As illustrative of this point, I will refer to an incident which came under my observation while working at the Mission.

A father and his three girls lived in a miserable basement where filth and vermin abounded. The father was working most of the time and could not care for his children's moral training, and as they were full of life they became very wayward. Last summer the father died and the home was broken up. The oldest girls were sent to an industrial school and the youngest one was kindly taken in at the Orphans' Home in Ohio. By being under Christian influences and receiving

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proper training she was converted. She is now living with a Christian family far away. She has written to us about her Christian life and we feel that she will be capable of doing much for Christ.

Most of the conversions in Chicago have resulted from the noble lives that some of our little children live. Even old people have been convicted of their sins by seeing how true to God the little ones are.

If we could only realize the possibilities that are wrapped up in a little child and then put ourselves in God's hands and let him train us, what teachers he would make of us! How gently and tenderly then would we feed his lambs! How watchfully we would guard them lest they stray away from the fold! How we would try to copy after the great Teacher who gladly took upon himself the form of a servant that he might save and serve.

New Paris, Ind.

For the Herald of Truth.

WHO WAS HE?

By Noah Hoover.

A stranger, pretending to be Franz Sewatski, a Russian Mennonite minister from Manitoba, came to the brotherhood of the Yellow Creek congregation, Elkhart Co., Ind., on June 4, 1904. He preached at the Yellow Creek M. H. on Sunday morning and evening of June 5th. On Monday evening, June 6th, he gave a lecture on "Russia"; on Tuesday evening on "The Origin of the Mennonites"; on Wednesday and Thursday evenings, June 7th and 8th, he preached at the Holdenman M. H. Arrangements had been made to have him visit most of the congregations in Elkhart county, but on Thursday evening he announced that his ticket had expired and that he was obliged to return home. His sudden and unexpected departure, in connection with some other things, made us suspect that we had been imposed upon. So we investigated some of his pretensions and found them false, and in order to find out whether he was the pretended Sewatski, we wrote to the congregation in Manitoba in which Franz Sewatski has his home and the reply came that Franz Sewatski never visited our locality.

He was a man of medium size, gave his age as forty years, had a smooth face, bald head, dark hair, wore colored glasses, a long coat with a plain collar; wore a white collar buttoned behind; could speak several languages.

While in our midst he wrote to the Home Mission in Chicago that he expected to be there on a certain date, but failed to appear.

Goshen, Ind.

For the Herald of Truth.

OUR INHERITANCE.

By J. C. Kolb.

We all receive something from our natural parents, either physical, spiritual or material. The son inherits the temperament, virtues or vices of a father. The daughter inherits the disposition of her mother. Just as there is a resemblance of the countenance and features, so there is a likeness in virtues or vices. "Like begets like," is an undisputed law of human nature. Myriads of children are shackled on account of the iniquities of their ancestors, while on the other hand thousands have been blessed by the holy influences of godly and pious parents (Ex. 20:5; 6). During the early centuries

when the Romish church mercilessly martyred the defenseless Christians, who would not bow down to their ungodly rites and ceremonies, the only inheritance they could leave their families often times was only a "last letter" from a prison cell, fervently admonishing them in the fear of the Lord. Would to God that parents to-day were more concerned about the spiritual welfare of their offspring! How often parents seek for their children places of worldly honor and wealth instead of "an inheritance incorruptible and undefiled, and that fadeth not away." Christ says, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

To be an heir of some great estate might be considered a privilege by some, but do we fully realize what it means to be a child of God? While it will bring us reproach and persecution from an unfriendly world, yet Paul says, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory: while we look at the things that are not seen: for the things that are seen are temporal, but the things that are not seen are eternal."

This inheritance can only be obtained by being "born again." So, just as we through our first birth have received the likeness and disposition of our earthly parents, in like manner we are through the new birth changed into the likeness of Christ (2 Cor. 3:18). Then "old things are passed away; behold, all things are become new" (2 Cor. 5:17). Now we have started in the Christian life. Oh, what possibilities and privileges in this life already! "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2:9, 10). Are we reflecting the image of Christ to the world? Do we manifest his disposition and character? How can we claim adoption into God's family if we are not separate from the world? (John 17:16.) How can we claim to have the Spirit of Christ (Rom. 8:9), if our life is not "holy, harmless, undefiled, separate from sinners?" (Heb. 7:26). How can we claim to be the children of light if we walk in darkness? (1 John 1:5-7).

Then again, this inheritance cannot be taken from us (Rom. 8:35-39). God's servants, like their Master, may be rejected (Matt. 21:38, 39; Acts 21:36; Acts 22:22; Heb. 11:36-38). But Christ says, "No man is able to pluck them out of my Father's hand" (John 10:27-29). Glorious promises! Who would not be a child of God? "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God, and if children, then heirs, heirs of God and joint-heirs with Christ, if so be that we suffer with him, that we may be glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:14-18).

Spring City, Pa.

It is important to have the light of true life within for ourselves, but it is also important because of our influence over others. Each one owes it to all the rest to make his life brighter and better.

HERALD OF TRUTH.

Thursday, October 6, 1904.

D. H. BENDER, EDITOR.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau und Herold, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

Our Family Almanac for 1905 will be ready early in October. Our Almanac will contain all the usual almanac data found in the old style Pennsylvania and Maryland almanacs, with a selection of reading matter that is valuable, interesting and edifying to all our readers. This is now the thirty-sixth issue of our almanac, and many of our patrons have had it in their families since its first issue in 1870. We shall be glad to have all our former customers send for it again this year. The almanac also contains several nice illustrations. Prices are as follows:

1 copy, postpaid\$.66
12 copies, postpaid45
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Send your orders for Bibles, Hymn Books, Sunday School Supplies, Lesson Quarterlies, and all other books you wish to purchase, to the Mennonite Publishing Co., Elkhart, Ind. We have a large stock on hand and sell as cheap and in many instances cheaper than many other houses, and we feel that we may with good grace ask our Mennonite people to patronize their own Church Publishing House. The apostle admonishes us to do good to all men, especially to them of the household of faith. So we would have a first claim, and we do hope our Mennonite people will feel that through our thirty-five years' effort to supply the church with good and proper literature, we have made ourselves and the House worthy of their patronage. Kindly remember us when you want to buy.

The long winter evenings now coming on will cause many of our readers to desire some good books to read, and in fact you cannot spend your evenings and your spare moments during the day better than in reading a good book. Our Catalogue contains a large list of books of this kind, from which you can select. If you do not have a copy of our 1904 Catalogue, send for one. It will cost you only the asking and we shall be glad to send it.

Mennonite Publishing Co., Elkhart, Ind.

HERALD OF TRUTH.

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Bible Chats with Children.—Size, 7 1/2 x 6 inches, 572 pages, good clear print, numerous illustrations, comprising the leading incidents in the Holy Scriptures in a pleasing and attractive style, entertaining to both young and old, by Pre. C. P. Headley. Highly instructive and full of Bible information. Bound with illustrated cover; good as new in every respect, only shopworn on cover. Price, new, \$1.25; will send by mail, prepaid, on receipt of 75 cents.

Harutone, or Lights and Shadows in the Orient. by J. S. Jenyan, founder of the St. Paul's Institute, Celicia; also founder and principal of Asia Minor Apostolic Institute, Icomium. Profusely illustrated. This gives the life and experience of the author in passing from a life of heathenism to the light of the gospel; in other words, portrays largely the life of the author in the form of a story. This book should be read by all who are interested in the great cause of missions. It is really a mission book, and is full of incidents that are of interest to all. Measures 5 1/2 x 8 inches, contains 304 pages, nicely printed on fine paper and bound in good cloth, with illustrated cover. This book is new and sells at \$1.50. We will send it by mail, prepaid, to any address on receipt of \$1.00.

Bible Heroes.—Stories of the Old and New Testament for little folks. Tells about the first gardener, the first murderer, the first boat builder, the brick tower, etc. By W. H. Broune. Nicely illustrated, fine paper, large print, 5 x 8 inches, 157 pages, bound in cloth, cover a little shopworn, otherwise as good as new. Price, 40 cents by mail, prepaid. Mennonite Publishing Co., Elkhart, Ind.

ANNOUNCEMENT.

All persons interested in the Mennonite Home of Lancaster, Pa., are kindly invited to attend the first annual meeting of the Association on Monday, Oct. 10th, at 1:30 p. m., at the Home building, two miles west of Lancaster, on the Elizabethtown turnpike, for the purpose of electing four trustees for a term of three years. Any proposed alterations or amendments to the Charter or By-Laws or any suggestions to the trustees will be gladly considered at this time.
H. H. SNAVELY, Cor. Sec.

CORRESPONDENCE.

From Wellman, Iowa.—Dear Herald Readers, Greeting in His name.—The children of God have always great reasons to rejoice in the Lord, as Paul tells us in Phil. 3:1 and 4:4, but there are times when we have reasons for special rejoicing. The good Lord has again permitted our Bro. George J. Lapp to pay us a short visit. We were glad to see him and hear his familiar voice once more. On Saturday evening, Sept. 24th, he spoke to us very impressively from Matt. 13:3, and on Sunday morning, from Jas. 4:7, in connection with other scriptures. On Sunday evening meetings were begun at East Union, where he will labor for some time if the Lord permits. Let us pray for the Lord's work everywhere that souls may be saved. Let us not only be hearers of the word, but doers of the same, and we shall be blessed in our doing.
COR.

Canton, Kan., Sept. 26, 1904.—On the evening of the 13th Bro. Hillary came to Spring Valley and spent five days with the

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church at this place. During the day he visited and prayed with the people and at night he preached. During the meetings several persons expressed a desire to live more consistent Christian lives. 'May God help them to "walk worthy of the vocation wherewith they are called." If we Mennonites were as pure and honest and separate from the world as our name indicates we would be better able to "adorn the doctrine of God our Savior in all things."
FANNIE LANDES.

Roaring Springs, Pa., Sept. 25, 1904.—Dear Herald Readers, Greeting in Jesus' name.—Our church services were conducted to-day by the brethren J. H. Hershey and Abram Snyder. Text, Luke 4:27. We re-organized our Sunday school for the next conference year with the following officers: Supt., Jac. Snyder; Asst. Supt., Herman Snyder; Sec., Arthur Snyder; Asst. Sec., Furlie Ridenour; librarians, M. Smoker and Abram Snyder, Jr.; Treas. and chorister, Levi Sauder. A home department and cradle roll were organized, the home department being in charge of the assistant superintendent, and the cradle roll in charge of Edith Snyder. LEVI SAUDER.

Sterling, Ill., Sept. 30, 1904.—Dear Herald Readers, Greeting:—On Sept. 12th Bro. Paul Whitmer of North Lima, Ohio, came into our midst, and on Tuesday he preached at the Science Ridge M. H. both morning and evening. His text in the morning was taken from Acts 1:8, and in the evening from Matt. 6:33. His discourses were very interesting and many precious truths were brought out. From this place he went to Freeport.

On Saturday, the 17th, Bro. Samuel Yoder of Elkhart came here and preached for us on Sunday morning and evening, and also on Monday evening. He also earnestly admonished us to do our duty. We are always glad for visits from our ministering brethren. Come again, brethren, and let others do likewise. We have at present one applicant for baptism. May the Lord richly bless her that she may be faithful and true and become an ornament to the church. Bro. Samuel Good and family, who have been on a visit to Virginia for over eight weeks, returned home on Saturday, the 24th. We were all glad to see them home again. He preached on Sunday, from Isa. 60:1. May our prayers continue in behalf of the church and the unsaved. COR.

Farmersville, Pa., Sept. 25, 1904.—Beloved in the Lord, Greeting.—Our dear brother, Elmer Myers, of New Holland, Pa., who for the past two years has been very sorely afflicted with rheumatism, is able to be about on his crutches, though he is not well and suffers severe pain at times, yet is very patient and manages to go to the house of the Lord occasionally to hear the preaching of God's word. On Sept. 11th Bro. Hostetter of Indiana gave the Sunday school at Groffdale an interesting talk. In the afternoon of the same day communion was observed at the home of our aged brother, John Mylin, who for several weeks had been suffering from a stroke of palsy. The brother has since departed from this life.

The Lord willing, communion services will be held at Groffdale on Oct. 9th; the day preceding fasting will be observed. During our counsel meeting at Metzler's on the 18th the ministering brethren, Joseph Boll and John Snavely from Manheim were with us. To-day the deacon brethren, Hollinger and Leaman, and Bish. Benjamin Weaver were with us, the latter conducting the serv-

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ice. Five young souls were received into church fellowship by water baptism. May they be bright, shining lights all through the journey of life.

The house-to-house Bible readings which are held every two weeks at the homes of some of the brethren have been well attended. We met last evening at the home of Bro. Henry M. Senseng, Bro. Benj. Duckwaller leading the meeting and Bro. Mack giving a short talk.

LIZZIE M. WENGER.

Columbiana, Ohio, Sept. 26, 1904.—Dear Herald Readers, Greeting:—We have great reason to rejoice at this time, that about fourteen persons have recently become willing to forsake sin and live for Christ. They will be received into church fellowship by water baptism in the near future. May God give them grace to overcome sin and live faithful unto him until death. On Saturday, the 24th, our seventh annual Sunday school meeting was held at Midway with a good attendance and deep interest. Many good thoughts were presented on different topics, and we hope all who were present were benefited.

Bro. Paul Whitmer was with us for a short time again and preached at Midway on Sunday morning, the 18th, and at Letonia on the 25th. He was also present at the Sunday school meeting.

PETER METZLER.

Minor, Pa., Sept. 20, 1904.—Dear Herald Readers, Greeting:—We have enjoyed a visit from Bro. J. S. Shoemaker of Freeport, Ill., and trust all have been benefited. He filled an appointment at the Paradise M. H. Friday morning, Sept. 16th, and in the evening at Maugansville. Text, John 3:3. On Saturday evening he was with us at Shank's S. H.; he spoke from Matt. 5:4:—"And whosoever shall compel thee to go a mile, go with him twain." We are glad for the privilege to go farther than the first mile which duty may compel us, for by going the second mile we show to God and man the love we have for the work. When we work no more because of duty, but with a will and a heart overflowing with love toward God and man, it will be then that we have found the Christian's secret of a happy life.

The brother also filled the regular appointment at Reifs on Sunday morning, the 18th. Text, Rom. 12:1. He told us many solid truths; may we receive them as a message sent from God, and consider more fully what we owe to God. Paul says, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." "For of him, and through him, and to him are all things." These meetings were all well attended. We ask an interest in the prayers of the brethren and sisters for the cause here, that we may become more earnest in the work of saving souls. Yours for the Master,
MARTHA L. MARTIN.

QUERY DEPARTMENT.

How shall we apply 1 John 2:15, "Love not the world"; and how can we memorize this passage with Matt. 5:44, "Love your enemies," etc.? JACOB S. NAFZIGER.

Answer by Geo. J. Lapp.—In answer to query of Aug. 25th on "labor unions," let me illustrate. In a certain locality several young men (Mennonites), being in need, applied at some mines for work. They were informed that they must join the union. They at first refused, but when told all the

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good qualities and purposes of the union, they finally joined and went to work. In a few days a strike was ordered and these young men, who had united with the understanding that their religious beliefs could be held, were ordered out and the same restrictions applied to them as to the other workmen. An organization with such an unholy foundation should not be sanctioned by our people.

There is an unequal yoke, whether one be a member of a union, mutual fire insurance company, telephone company, or creamery company, if they are corporations that can sue or be sued, and it is certainly inconsistent for our brethren to be members of such organizations. To invest our God-given means in such companies and realize a high income when many worthy poor are struggling under the burden of heavy mortgages to gain a livelihood, is a sin against man and God. Where the majority rules in such organizations the evil tends to rule—another reason for keeping out. Unincorporated mutual organizations we know little about. May our people settle all such questions by prayer, study and thorough consecration to God.

For the Herald of Truth.

LABOR ORGANIZATIONS AND OUR ATTITUDE TOWARD THEM.

By Geo. J. Lapp.

The Masonic Order has well been called the mother of lodges, fraternities and all binding institutions. The various secret, oath-bound or mutual organizations may be classified as follows: Degree lodges, temperance lodges, insurance lodges, patriotic lodges, college fraternities and industrial orders. All partake of the same nature and have certain characteristics which cannot be in common with the life and daily work of any Christian man.

It is by the request of the Missouri Conference that I attempt to write on the Industrial Orders, hoping that others, better informed, may warn still more loudly against any of the brotherhood becoming contaminated with these rising evils.

The oppression of the laboring man naturally led to the combining of laborers of the same craft for the purpose of mutual protection. The organizations of these various combines were brought about by members of secret orders who, patterning after the workings of their fraternities, founded the secret industrial order with Christless prayers, lectures and readings and with tableau form initiations where the applicant sees (1) a member surrounded by armed brethren to protect him, (2) one who has broken his oath lying on the floor while his comrades are killing him, and (3) a traitor to the order in his coffin, while the candidate is warned lest a similar fate befall him. Not all the orders have this severe initiation, but, varied as they may be, the oaths taken include sufficiently severe conditions to show how firmly the members are bound.

Workmen, such as carpenters, bricklayers, etc., formed unions among themselves and finally the unions of the various crafts consolidated for mutual sympathy and strength. This may be illustrated by citing the reader to the unions of Oklahoma City, in which city could be found the carpenters', bricklayers', stonemasons', painters', laters', plasterers', common laborers', saddlemakers', cooks and waiters', retail clerks', bartenders' and cigarmakers' unions and unions of all the business enterprises. All these formed into what was known as the Confederation of Unions, supporting a

general meeting to which a delegate from each union was sent. Let any union strike and the others are expected to strike for sympathy. All these meetings are in secret, and public sentiment which would naturally sympathize with the oppressed one, is aroused with suspicion, rather than sympathy, especially when the "sneaking element" manifests itself, as in the late strikes in Chicago.

Organizing of the laboring classes might be just, but such secret orders with their oaths and initiations show a spirit contrary to Matt. 5:34; John 3:19-21; 18:20, 21, and Rom. 12:18, 19.

Another organization, more innocent in nature and less formidable, is the society known as the American Society of Equity, with headquarters at Indianapolis, Ind., and publishing a paper known as "The Up-to-Date Farmer." The society is composed of the National Union, incorporated under the laws of Indiana, exercising jurisdiction over local unions organized in various parts of the country. Any one by paying one dollar may become a member and receive the paper for one year. He continues his membership by renewing his subscription for the paper. When he becomes a member he receives a certificate of membership which entitles him to all the privileges of the society subject to the by-laws and constitution.

The local unions are supposed to have in them, farmers or those interested in agriculture. The apparent purpose of the union is to establish so-called equity in buying and selling, so as to overcome the fluctuating prices of the products sold, to buy farm necessities at lower prices and overcome the seeming "robbery" of the farmer and lead him from "slavery" to his rightful freedom.

A few quotations from the paper published by the founder of the society will show in part the nature of the organization. "This society is a national organization. One of the important purposes is to gather statistics of crop productions and from the statistics thus gathered to recommend a minimum price which farmers should insist upon."

"A million farmers can control marketing, make prices and, in short, regulate or revolutionize the business of this country."

"If we can prevail in each local union to organize another and these new ones to organize another, the million would soon be reached."

"The principle of equity is equality and fair dealing between man and man. It does not take hold upon the morals or the religion of a people; that is left to preachers and churches."

"The national union furnishes the power, but the local union is the machine through which that power is exercised to the reaping of a universal harvest of equitable prices."

"If the farmers stop, the business of the world stops; but speculators and others may stop and the world goes on. The farmers, therefore, have the reins in their hands, and may it be God's will for them to wake from their slumbers and handle those reins wisely. Let us live in equity 'before the Lord, for he cometh to judge the world and the people with equity' (Psa. 98:9)."

From the foregoing we may conclude that (1) this organization was founded to antagonize; (2) it may be composed of believers and unbelievers; (3) it tolerates all popular means to gain a certain end; (4) the A. S. of E. partakes of the same nature as other unions with the exception of open meetings instead of secret and the omission of the oath; (5) the larger the organization

the stronger the bond; (6) Psa. 98:7 is wrongly applied.

Many more facts might be given, but these are surely sufficient to show those who have tolerated or have been drawn into the meshes of these evils that they have unconsciously become unequally yoked with unbelievers and were partakers with their evil deeds. Whatever moral good may come from them, may we as a non-resistant people remember that in such organizations the world is always in the majority, and when majority rules in those cases it will be more from a worldly than a Christian standpoint. Let us adhere to the principles of God's word in business life and be in the world as non-resistants, remembering that our inheritance consists not in the perishable things of life, such as amassing wealth and fortune, but in an inheritance which is incorruptible and that fadeeth not away. If our treasures are there, may our hearts be there also.

For the Herald of Truth.

CHRISTIAN PEACE.

By a Brother.

Peace is one of those qualities which every Christian possesses. It is a quality of which the wicked have no promise. In Jer. 12:12 we read that no flesh shall have peace. Peace is bestowed by God; it is a spiritual gift of God; it was preached to the Gentiles. God is peace and Christ is called the "Prince of peace" (Isa. 9:6). When Christ was born an angel appeared to the shepherds in the field; he, together with a multitude of the heavenly host, was praising God and saying, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14).

Now, we know that the seeking of happiness is one of the highest ambitions of man. Without peace no one can be happy. Without peace the life of man is a total failure. His usefulness without peace in the world to come would vanish and his end on this earth would only mean death and everlasting destruction. But Christians have a higher ideal than this; their aim in this life should be first, to make peace with God, and then be ready and willing to do anything that the Lord has for them to do.

When we have once made peace with our God and have been fully reconciled to him it is no more a question, "What must I do to be saved?" but it will be, "What can I do to please the Lord?" In this present age we find so many souls worrying. Why is this? Is it for the lack of pleasure? Is it because their homes are not comfortable? Do not their friends treat them respectfully? Friends, when such a gloomy cloud is hanging over us, remember it is Satan's opportunity to grasp our souls. Let us take the Bible and study it and forget the world and remember that there is an all-merciful God above us who has promised a Comforter if we only believe on him. Let us open our hearts to him and ask him to cleanse us from all worldliness and create in us a new life. "Blessed are the peace-makers, for they shall be called the children of God."

Just think of the gossiping that is going on to-day among the Christ-professing people! It seems sometimes as though each one of us wanted to have the highest reputation among men regardless of our Christian standing. When we hear of the fall of some brother or sister, are we helping them out, or are we trying to get them in deeper and push ourselves to the front? Christians, where are we to-day? James says, "If any

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man among you seemeth to be religious and brideth not his tongue, but deceiveth his own heart, this man's religion is vain." Let us meet each other with an impartial heart, ready and willing to do that which is good, being careful not to see a mote in our brother's eye when we have a beam in our own.

Have we peace with all our fellowmen? Would we be ready to meet the Savior in the skies? Think about this, Christians, and let us remember that he that would be truly peaceful must not only receive but retain the Spirit, and he that wants to retain the Spirit must be a Bible student, because the word of God is the "bread of life," and peace is one of the principal elements of which that bread is composed.

Wayland, Iowa.

For the Herald of Truth.

GLEANINGS FROM "ONE HUNDRED LESSONS IN BIBLE STUDY."

By Anna Shupe.

"The vilest of sinners sometimes become the brightest of converts, but their path is more or less darkened by marks of former sins. As a rule, persons who give their hearts to God in their tender years lead the purest Christian lives afterwards."

"Modesty is an excellent trait of character; but it is not possible to be so extremely modest as to become stubborn."

"The Lord rewards faithfulness rather than natural endowment." "The effect of the gospel upon our hearts depends upon the preparation we make for the reception of the same."

"A single righteous thought or deed may by God's grace grow into abundant devotion or benevolence. God forgives us in the same way that we forgive those who have wronged us. There is danger in God judging us for an inward revengeful feeling, even if we have outwardly forgiven. Let forgiveness spring from the heart."

"As the sinner proceeds in his downward career, his soul becomes more and more vitiated with sin; he is being more and more transfigured into the image of Satan, and when his last opportunities have been wasted, his body crumbles into dust and his soul goes down in shame and disgrace and remorse to suffer the intensest agonies and the pangs and torments of an endless hell."

"Bro. Kauffman's picture of the sinner is a 'Most pitiable one, yet so true. Though we may be the professed followers of Jesus, if we do not take heed to our ways, if we do not watch and pray, we may grow so lukewarm, yes, so cold and careless, so indifferent as to our influence over others, so full of the worldly spirit that we, too, may be in danger of the sinner's fate. We can draw many precious thoughts and timely warnings from the little book referred to, and we often wish that our dear young people would acquaint themselves more with the good books written by our own ministers instead of reading other books, some of which are the opposite to what the Bible teaches and to what we profess to believe. Young friends, choose good books, avoid the impure, trashy literature, which is so plentifully strewn about us, as you would a serpent."

Neutral, Kan.

He who truly understands what intercession means, will say, with Moses, "Yet now, if thou wilt, forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written." and with Paul, "I could wish that myself were accursed from Christ for my brethren."—Ex.

MISSIONS.

LETTER FROM INDIA.

Dhamtari, C. P., India, Sept. 1, 1904.

Dear Bro. Bender:—

I have just come in from the school-room where I have taught the fifth class of five girls. Yes, I am a regular old-fashioned school-master again. You see it was like this: When Irvin's left, I took charge of the schools, and I thought I was busy, but I wasn't. I am not now. These natives have very little concern for the work. It is the salary they are after, and so, whether the head-mistress expected another raise in her wages, or became jealous of the increased usefulness of the girls, or feared she would soon lose her place anyhow, or something else or all these combined—anyhow she petitioned the government school officers to give her a government post leading up to pension. So she left. If we were to break in a new heathen teacher to take her place it would be a whole lot of work. To take in a Christian from another mission at forty or fifty Rs. per month would be expensive and dangerous, for these folks whom we can get are not the good workers of the other missions, and even if they were they often have a lot of mischievous notions planted in their minds which we do not want our girls to have. There are, we hope, nearly six months until the examination for the fifth class will be held and we thought I might stand it so long as that and if the girls pass they will be able to carry on the school themselves. So, as the only available teacher who had a sufficient start in the language to do so, I went into the school room last Monday for three hours each day. The technical terms of arithmetic, geography, etc., make me study a bit, but I get a most valuable drill in Hindi by the process. And so far I have struck no insurmountable difficulties.

The lower classes are taught by the girls. The fifth-class girls teach in the afternoon, while the fourth-class girls, who recite in the afternoon, furnish teachers for the forenoon classes below them. In keeping the registers, the girls do most of the mechanical work under my direction. Of course, I have to look in at Sundarganj occasionally—about three times a week—but I have the afternoons for that and it "goes." I suppose if there were additional burdens to come we could get along too. So we are not yet up to the point of thinking that we will have to give up the work because we think it is too hard. God is standing by us and preserving us wonderfully. We are hoping that help will come and come soon, for it would be better to have the new workers in time so that they can get the language and an insight into the work before our inevitable breaking down under the pressure. Pray for us. Yours in Him.

J. A. RESSLER.

For the Herald of Truth.

NOTES BY THE WAY.

By Samuel Burkhardt.

Having had the pleasure of being with the workers of the Home Mission in Chicago, I thought perhaps it might be of interest to some to know something about the work being done there. The mission is doing a good work in that part of the slum district of Chicago. Some who have walked in sin until they have grown quite old show by their lives that they are walking in newness of life. Some have yielded themselves to Christ already who are still quite young

and there are several applicants for baptism now. On Sunday evening was children's meeting. Over a hundred and fifty boys and girls of possibly from four to fourteen years of age, were there. Several short talks were given by a sister and a few of the brethren. After the meeting each boy and girl received a little bunch of flowers. How they appreciate these flowers where there is room for only houses and streets! Many flowers in the country go to waste which, if sent to this place, might cheer many a sad home. Flowers sent by mail or express prepaid will reach them in good shape. Above all, the most they need is the sincere prayer of God's people. Remember when you pray that you can possibly answer the prayer partly by giving of your abundance.

Goshen, Ind.

For the Herald of Truth.

SUGAR-COATED SIN.

By Rosa V. Brunk.

I was once visiting in a home with a few friends, when some one, seeing a photograph album on the table, took it up, and we together were engaged in looking at the photographs of a number of friends (which, at best, I dare say, was not the most profitable entertainment we might have had among ourselves). However, as we were passing them by, one by one, we came to the photograph of a minister, when this remark was made, "A preacher having his picture taken!" I said, "If it is wrong for a preacher, it is wrong for a lay-member just as well."

This reminds us again of how carefully we must walk as we journey in the Christian way. Just as our young people are looking up to the minister to do right and expect him even to do better than we are willing to do—so the children are expecting the Sunday school teacher, the superintendent and their parents to do better and overcome the devil with greater power than they do.

It seems there are people who would think it a sin for a preacher to do something that they would do themselves without a pang from their conscience. Why is it? Will God hold the minister more responsible for sin than he will you and me who are of the laity? If something is sin, it does not make any difference who commits it, it still remains sin. God is not going to "sugar-coat" sin for any one; that is the devil's work.

Harrisonburg, Va.

FIGS AND THISTLES.

Sel. by Levi Shastles.

What would you think of a lover who stayed away on account of the weather? Yet we say we love the Lord.

God puts out no light because it is little. There is no blessing in the tie that binds the church and the devil.

God never reveals what man can discover. It is the rough sea that makes the smooth pebble.

The worshippers of the golden calf to-day perform their oblations before a mirror.

When a church dies, it is sure to be a case of heart disease.

God but tests where the devil tempts. Painting the pump doesn't purify the product.

The Lord still cares for the lowly.
"The Ram's Horn."

HERALD OF TRUTH.

For the Herald of Truth.

SINGING IN THE SUNDAY SCHOOL.

An Address delivered by B. F. Baumgardner at the Sunday School Conference at Masontown, Pa., Aug. 24, 1904.

Friends and Fellow Sunday School Workers:—It is with great reluctance that I shall make an attempt to address you upon this subject—though a minor attempt, because of the limited time, I shall by the hearty cooperation of you all make the best of it. The subject we have for our present consideration well deserves the contemplation of every intellect. Singing in the Sunday school is an art which has been grossly neglected the world over and the cause for this neglect has been a mystery in my mind. Go back with me into ancient history and you will find that from 449 A. D. to the Norman conquest singing was the spirit of the age. All of the old Anglo-Saxon poetry was carried in the form of song and the oldest song that we have any record of among the Anglo-Saxons was the "Widsio" or "Far Traveler," which is yet being preserved in public libraries at the present time, but means little unto us unless we can fully comprehend the circumstances of the age under which it was written. But after the Norman conquest the language changed, it became more complex, more profound, and therefore required a greater vocabulary, and this change in the language also wrought a change in music which caused it to retrograde in spirit during that age. You know a musician may possess the highest type of musical ability, but if he is compelled to perform on a defective instrument his music will soon show the shortcomings of his vehicle of expression. So you can trace it through the vastly different ages of time and you will find that at times it was spirited, then again non-spirited. I believe the music in the Sunday school of to-day in general is non-spirited; it is dormant, as it were, and we need to enliven it with a spirit, vim and energy that will create an interest within the pupils of the Sunday school.

The singing in the Sunday school should be sacred and of such a nature that the children can take an active part, because it is in the learning of music that many a youthful heart has learned to love the Giver of this great and wonderful art. But how many times do we find it the reverse? The children too often, I fear, are left sitting back, uncared for, even unprovided with books, and then we wonder why we are not doing more effective work as a Sunday school. If it were not that the music of the Sunday school was dormant, the work would be more effective.

In order to produce this effect, there must be a regular chorister in every Sunday school. Go back with me into ancient history again and you will find that among the Anglo-Saxons, when singing was the spirit of the age, they all had their leaders; the Scops who would produce the music, then the Gleemen, their attendants, who would rehearse it to the universe. Look into any vocation of life, if you will, and you will find that where there is society there must be a leader in order to insure progress. It is impossible to progress with singing in the Sunday school where everybody is wanting to be leader, because that which is everybody's business is nobody's business. There must be an individual leader; it is a moral necessity, and that leader should be one who is apt in his work and one who understands the nature of a child, for the reason that in infancy when the first trace of life begins to stir, music is the nurse of

the soul; it murmurs in the ear and the child sleeps; the tones are companions in his dreams and the world in which he lives.

Then, again, the chorister should be able to note the fundamental principles or the general thought of the lesson and should so choose his songs that the logic which has been addressed to the intellect may be impressed with the finger of divine love upon the soul. There is something marvelous in music; it has about it a note of the divine concord which the entire universe is destined one day to sound. I might almost say that music is within itself a marvel; its position is somewhere between the region of thought and that of phenomena; a glimmering medium between mind and matter, related to both, yet differing from either; spiritual, yet requiring rhythm; material, yet independent of space. Shakespeare has said that the man that hath no music in himself and is not moved by the concord of sweet sound, is fit for treason, stratagems and spoils; let no man trust him. So you see how very necessary it is that we be taught music in our youthful days that our after lives may be lives of joy and happiness.

Who is here among you that in logical words can express the effect that singing which we learn in our Sunday schools has upon our after lives? Beveridge has truly said, "It is the music which I learned in my youthful days that in my after years calls in my spirit, composes my thoughts, delights my ear, recreates my mind, and not only fits me to cope with the business of the world, but fills my heart with pure and useful thoughts." It seems to be a kind of an inarticulate, unfathomable speech, which leads us to the edge of the infinite. If one can become like the ideal by contemplating upon it from youth up, then surely the song he sings is a measure and full expression of the life he lives. Look for a few moments at the formation of the Grand Canyon of the Colorado. Formerly there was no Grand Canyon, but the little drops of rain as they descended from the skies united and for years their work was unnoticed, but they worked on and on, never ceasing, never becoming discouraged, and to-day they have erected in the Colorado valley one of the most prolific and majestic scenery that the world has ever known. Stand upon the brink of the Grand Canyon to-day and you will be awe-stricken with the ethereal work of deity and your mind will wander into his holy and divine presence. Development, then, is one of the natural laws of God, and as it proves true in every other vocation, it will also prove true with singing in the Sunday school. The efforts put forth in singing at first may be very small, but by adding on and on, never growing weary in well doing, the singing which enlivens the Sunday school will develop and its future work will be more glorious and effective. Then with this effect we will be enabled to reflect back over our past life and realize what the poet meant when he said:

"Through every pulse the music stole
And held sublime communion with the soul;
Wrung from the covert breast the im-
prisoned sigh,
And kindled rapture in the coldest eye."
Smithfield, Pa.

There is only one real failure in life possible, and that is not to be true to the best one knows.—Farrar.

Few mercies call for more thankfulness than a friend saved in heaven. It is not every one that overcometh.—J. Hamilton.

CONFERENCE NOTICE.

The Lord willing, the annual Kansas-Nebraska Conference, including Colorado, Idaho, Oregon and Oklahoma, will be held at the Roseland M. H., Adams Co., Neb. The Sunday School Conference will begin Tuesday, Oct. 18th, and the Church Conference Thursday, Oct. 20th. A cordial invitation is extended to the brotherhood to attend and help make these meetings an honor to God and a blessing to the church. The nearest railroad stations are Roseland, Ayr and Juniata. For further information write to the undersigned, who should also be notified of your coming and conveyance will be provided. DANIEL BURKHARD.

SEMI-ANNUAL CONFERENCE.

The fall session of the Virginia Conference will be held at Springdale (Upper District) on the second Friday in October (Oct. 14), 1904. Visits are always appreciated on these occasions, and any one who may desire to come by rail will be met at the station by writing to Blish. A. P. Heatwole, Sport, Augusta Co., Va. C. H. BRUNK, Sec.

CONFERENCE NOTICE.

The Conference for Washington Co., Md., and Franklin Co., Pa., will be held at the Chambersburg M. H., one mile from Chambersburg, Pa., Friday, Oct. 14, 1904. GEO. S. KEENER.

CONFERENCE NOTICE.

The Lord willing, the Indiana-Michigan Conference will be held at the Yellow Creek M. H., Elkhart Co., Ind., on Thursday and Friday, Oct. 13th and 14th. A cordial invitation is extended to the brethren and sisters from all points. Bishops are especially requested to meet on Thursday at 9 a. m., conference to begin at 10 a. m. DAVID BURKHOLDER, Sec.

SUNDAY SCHOOL MEETING.

The Lord willing, a local Sunday school meeting will be held in the A. M. meeting house near McVeytown, Pa., beginning on the evening of Oct. 19th and continuing through the day and evening of the 20th. We cordially invite all who feel so inclined to attend the meeting. As the meeting house is only half a mile from the McVeytown station, those coming from the West at 2:53 p. m. and from the East at 4:09 p. m. on Oct. 19th can go directly to the meeting house, where a lunch will be provided for all who notify Samuel K. Yoder, Mattawana, Pa., of their coming. THE COMMITTEE.

SUNDAY SCHOOL MEETING.

The annual Sunday school meeting for York Co., Pa., will be held at the Mennonite M. H. on Abbottstown street, Hanover, Pa., on Thursday, Nov. 3d. All are invited to attend, especially the friends of the Sunday school cause.

DEATHS.

OBITUARY.

Fre. Christian Bare (Waiser) was born in Rockingham Co., Va., May 6, 1816. He moved with his parents to Columbiana Co., Ohio, where he remained until Oct. 16, 1837, at which time he was married to Esther Shank. Later they moved to Putnam Co., Ohio, where he was ordained to the ministry. After this he moved to Elkhart Co., Ind., where he died Sept. 24th, 1904, aged 88 y., 4 M., 18 D. He leaves an aged companion, one son and three daughters, 36 grandchildren and 40 great-grandchildren and many friends to mourn his death. Two daughters preceded him to the spirit world. Bro. Bare was in the ministry 48 years. He was indeed a pillar in the church. He was a very humble man and practiced throughout all his life the strictest simplicity; his humble and simple way of living was certainly a faithful exemplification of the teachings of God's word, and this, coupled with his meek and quiet spirit and his familiarity with the scriptures and his willingness to be governed by them and the principles of right, made him a man beloved and respected by all who knew him, so far as it is possible to say this of any one. He had no education, as we speak of education at the present time; but he had learned in the school of Christ and had gathered from the Bible such a rich fund of gospel truth that, with God's blessing, he was in the fullest sense "apt to teach." The Lord well rewarded his labors, for which Bro. Bare preached in the Yellow Creek meeting house some thirty years ago, when his soul seemed to have been aglow with divine love and power. These two sermons for beauty of thought, for appropriateness, for practical instruction, and plain and pointed, yet informative, applications, were ideal sermons. The writer has heard many of the popular preachers of the age, but for spiritual

power and practical edification neither the discourses of Beecher with all his great eloquence, the flowery, figurative outbursts of Talmage, nor the plain, practical sermons of our old friend and fellow-laborer, D. L. Moody, left impressions on my mind like these simple teachings of our old brother, who, like Paul of old, would not dare to boast of anything save the cross of Christ and his own weakness and imperfections. May the Lord give us more men like Bro. Bare. We believe our loss was his eternal gain.

He was buried at the Yellow Creek M. H. on the 27th. A large number of friends and relatives were in attendance. Services were conducted by John Martin, Henry Schrock and Martin Ramer. J. F. F.

Renner.—On Sept. 16, 1904, near Cherry Box, Mo., of appendicitis, Claud Renner, aged 9 Y., 4 M., 11 D. Buried on the 17th in the Old Mennonite cemetery. Funeral services were conducted by L. J. Johnston from Job 21:23-26. The sympathies of many friends are with the sorrow-stricken parents in the loss of their oldest son.

Zimmerman.—Mary Zimmerman was born Apr. 1, 1818, near Basel, Switzerland, came to America about 1848, settled near Orrville, O. In 1853 she moved to Butler Co., O., near Trenton, where she lived a number of years by herself, as she never was married. When she became feeble sister Lena Schrock took her into her home and cared for her until March 17, 1904, when she was brought to the Old People's Home near Rittman, Ohio. She was able to come to the table for about three weeks; after this she was mostly confined to her room. On the 13th of September she had a stroke of paralysis, which affected her throat and right side so she could neither swallow nor talk and was seemingly unconscious until Sept. 22d, when she was relieved by death, which she had longed during her confinement. She was a faithful member of the Amish Mennonite church. Her age was 86 Y., 5 M., 21 D. The funeral was held at the Mennonite Old People's Home, conducted by D. C. Amstutz and J. S. Gerig. Her body was laid to rest in the Paradise cemetery, where her mother, brother and two sisters were buried.

J. G. WENGER, Supt.

Eaton.—Sept. 20, 1904, near Delphos, O., Sister Melissa Ann Eaton, aged 40 Y., 1 M., 24 D. She was afflicted for several years with spinal affection, from which she suffered much, especially the last four weeks of her life. About four weeks ago she, with her husband, was received into fellowship with the Mennonite church, and the words of comfort, counsel and advice which she left behind are esteemed by her husband and family as very rich treasures. She leaves a husband, five sons, one daughter, a father, a mother-in-law, three brothers and one sister to mourn her early departure. Buried on the 22d at the Pike M. H., services conducted by C. B. Breuneman and J. M. Shenk. Text, "These are they which come out of great tribulation" (Rev. 7:14). Bro. Eaton wishes to extend his heartfelt gratitude to all who so kindly assisted him and family during their affliction and bereavement.

ITEMS.

One of the most interesting and remarkable Sunday schools in this country is in the almshouse in Richmond, Va., and consists of a single class taught by an aged inmate and attended by some twenty other inmates of the institution. This is a Christian woman more than 80 years of age, Sunday afternoon at 3 o'clock. She says concerning it, "When I first came here I was almost heartbroken for I thought my life's work was ended; but at last I decided I could do something here and organized this class." Several have been converted through her efforts.—"The Pilgrim Teacher."

One of the active members of the Canadian Parliament from New Brunswick, Senator David Walk, was one hundred years old last February. He is said to be hale, hearty and able to attend to business, both for himself and the public. His case is most remarkable. Surely, he is a long time reaching the "dead line" of active life.

According to the report of the United States Geological Survey, the total amount of coal sent out of the mines in the United States during the year 1903 was 352,421,211 tons, exceeding all previous records and an increase of nearly 58,000,000 tons over the preceding year.

The "Churchman" laments that "after all the manifold religious activities of the last fifty or sixty years have had full scope in London, four-fifths of the whole population remains out of touch with any form of religion."

The Society for Natural Feet in China is getting many adherents. In some places the young men sign a pledge not to marry girls with bound feet.

A gracious revival at Colovin Bay, Alaska, eighty-five miles east of Nome, is reported by a Nome paper. Over one hundred persons, mostly Eskimos, are said to have been brought to a saving knowledge of Christ.

In a village near Hsien-shan, China, the village elder is a Christian. He has not the people unanimously to consent to his tearing down two heathen temples in order to build a Christian church out of the materials.

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Published Weekly.

ELKHART, IND., THURSDAY, OCTOBER 13, 1904.

Vol. XLI. No. 42.

EDITORIAL NOTES.

Four persons were added to the congregation at White Cloud, Mich., on Oct. 1st.

There are twenty-three converts awaiting baptism in the Sycamore Grove congregation, Cass Co., Mo.

Read Bro. Liechty's statement concerning the Canton (Ohio) mission, found in the Mission column of this issue of the Herald, and act accordingly.

A number of souls have recently united with our people near Job, W. Va. Bro. E. C. Shank, who is temporarily located at that place, expects to return to his home in Augusta Co., Va., early in November.

Bro. Shetler continues the discussion of "Woman's Sphere in the Christian Church" in a very interesting and pointed manner this week. We are promised another article on another phase of this subject, later.

Correction.—In Bro. J. K. Hartzler's article on "A Bit of Church History" in the Herald of Truth of Sept. 29th, the types say, "Mollie A. Harshbarger and Mary N. Yoder" composed the finance committee, when they should have said: "Hallie A. Harshbarger and Mary N. Yoder." We gladly make the correction.

L. B. Parke, Dahinda, Ill., R. R. 17, says he has two years' issues of the "Christliche Jugendfreund" (German children's paper) in good condition. To any one having use for German literature of this kind and opportunities to distribute them, these will be sent free of charge. Write a postal to the above address, and our friend will take pleasure in sending them to you. F.

A number of brethren recently stopped at the Home Mission in Chicago and preached the Word to the people who gather in our hall on West 18th street. Such visits serve a double purpose: while the words spoken to lost souls often bear abundant fruit, the workers, moreover, are encouraged on the way and take on new life and zeal in the work because of the help your presence and preaching affords them. The mission worker's life is an arduous one and our faithful brethren and sisters who make many sacrifices in order to do the Master's work among the poor, the outcast, the dissipated,

the ignorant in our great cities need, in a special manner, our help, our encouragement and our prayers. Brethren and Sisters, in traveling between the East and the West, make it a point to stop at one or more of our missions—we have four, Philadelphia, Canton, Fort Wayne and Chicago—and furthermore, make it a point to be of real help to the cause in some way by contributing toward their needs, either social, financial or spiritual.

First Mennonite Missionary Dead.—On June 6, 1904, there passed out of this world the soul of P. Janz, the first foreign missionary sent out under the auspices of the modern Mennonite church. Janz sailed from Holland for the island of Java to engage in missionary work among its dark-skinned, benighted natives in August 1851.

He found the work arduous and in many ways discouraging, but on April 16, 1854, he succeeded in establishing the nucleus of a Christian church in that heathen country by baptizing five converts. However, the cause progressed very slowly and the faithful missionary's faith and endurance were frequently put to the severest test. The greatest hindrance to his work was the body and soul-destroying opium habit that was so prevalent among these people. Janz continued in the work, and after a number of years he was able to form an exclusive colony for the converts, thus keeping them from the deadly contagion of the opium-cursed heathen. Janz was more or less directly connected with the Java mission as long as he lived, a period of more than fifty years, and his converts are numbered by the hundreds.

After having thoroughly mastered the Javanese language, he prepared a very complete Dutch-Javanese dictionary. Later on by the aid of the British and Foreign Bible Society he translated the entire Bible into Javanese, thus giving the twenty-five million natives of Java the Word of God in their own language. This service cannot the people and bear fruit to God's glory for many years to come.

International Peace Congress.—The thirteenth session of the International Peace Congress met in Boston, Mass., on Monday, Oct. 3d. Distinguished individuals, interested in universal peace, from all over the United States and from England, France, Belgium, Germany, Norway, Switzerland,

India and other foreign countries were in attendance. Secretary of State Hay of Washington delivered the opening address. His address was full of the peace sentiment and sound reasoning, showing that from every standpoint it is advantageous to settle all national and international difficulties by arbitration rather than resort to the un-Christian, barbaric, murderous practice of war. This appeal to the better, higher, nobler sentiments of men and nations as it is heralded throughout the land by the public press should accomplish much to strengthen the peace methods already established and check the war spirit.

One of the leading topics under discussion during this cosmopolitan assembly is the adoption of some effective method by which the Russo-Japanese war may be put to an end and peace established in the Orient.

It is an honor to any country to have such a body hold its sessions in her territory, and especially is it gratifying to the humble disciples of the Prince of Peace to note that national statesmen of much knowledge and wide experience are convinced and openly declare that the time has come when not only the wickedness and heinousness of war is apparent to all enlightened people, but that it is moreover a foolish, degrading and unprofitable policy even from a civil or political standpoint.

Let us fondly hope and pray that the day may speedily come when wholesale murder and crime will no longer be legalized and practiced by avowed Christian nations, and the prophecy, "Nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4), shall be literally fulfilled to the satisfaction and blessing of humanity and the honor and glory of God.

Confessing our Faults.—The apostle James says: "Confess your faults one to another." The better Christian a person is, the more willing he is to confess his faults. This trait of the Christian's character is very essential to the peace of the soul. There is nothing that so keenly goads a live conscience as the inward knowledge that you are guilty of a fault requiring rectification and it is still unconfessed, and there is possibly nothing so unbending and satisfying to the soul as the consciousness that your sin is confessed and pardon obtained. Yet, how hard it is for many to make an honest confession! Many of the pretended confessions of to-

day are an admixture of four parts self-justification to one part humble confession. No wonder there are so many disturbed consciences and hardened transgressors among even the Christian professors.

One of the primary purposes of the gospel is to bring peace and contentment to this sin-harassed world by imparting this blessing to the souls of individual men and women. We need it, we want it, and, thank God, we may have it.

The very manner in which this text is given implies that the confession is not always to be made to some priest or church official, but to "one another."

The nature of the offense indicates the place and manner of the confession; the offended should always be the subject to whom confession is made. Since all offenses imply the transgression of God's law, and consequently the offense of God, all confessions should, first of all, be made to God. If the offense affects no one else directly, it requires no further confession.

Second, should your offense affect your fellowman, confess to God and him and adjust your difficulties with him; no body or church has a scriptural right to interfere in such a case (Matt. 18:15).

Third, should you be guilty of an open transgression, affecting the church or the world in general, confess to God, the individuals directly concerned and to the public; perfect soul-peace and joyful favor is unobtainable in any other way.

This is not only essential for the restoration of the peace of the soul of the offender, but also to re-establish confidence and amicable relations between the offender and the offended.

By a feigned declaration of innocence, a deceptive series of excuses, a claim of justification because of environments and circumstances with an appeal for pardon for the sake of peace, may effect a kind of outward reconciliation only to be estranged again at the least provocation.

To make a confession is considered by many as too humiliating; it is humiliating, but humility is one of the most essential and most honorable characteristics of a truly great man or woman. No one can claim to be truly great until he has first learned to be truly humble, and no one worthy of serious consideration will despise you for having the courage to confess your fault. It is noble and heroic to confess, it is mean and cowardly to hide one's faults.

After confession is made and a rightful effort toward restitution and reconciliation attempted, the offender is free; should the offended refuse to be reconciled, he in turn becomes the offender and deserves to be dealt with as such.

Two men, church members, got into a little dispute; the conversation waxed warm; they did not see alike. The one cut the controversy short by a curt reference to the other's ignorance. They parted, but the brother who had used the curt remark, felt worried. He prayed to God to send peace into his soul, but the Spirit seemed to say:

"Confess your fault." He wrote his brother a letter confessing his wrong and imploring his pardon, and immediately his soul was at ease.

A few days later his brother met him and said: "There was no need of your writing that letter; I was as much to blame as you." A few words of Christian friendship were exchanged and they parted, warmer friends than ever, and each one lifted higher in the estimation of the other than could have been possible for him to be but for this incident.

Brethren, "Confess your faults one to another, and pray one for another."

PERSONAL MENTION.

Bish. Andrew Shenk of Oronogo, Mo., began a series of meetings in Warwick Co., Va., during the last week in September.

Bro. David Garber of Nampa, Idaho, preached the Word to the people who gathered at the Fairview S. H. in the Boise Valley, Idaho, over Sunday, Sept. 18th.

Bro. S. G. Shetler was expected to begin a series of meetings at the Bethel M. H., Cass Co., Mo., on Sept. 27th. Incidentally we learn that he was at Cherry Box, Shelby Co., Mo., on Oct. 6th.

Bish. Christian Wery of Kalona, Ia., is feeling the effects of old age and his health has not been the best of late, but he was able to attend the annual conference held at Hopedale, Ill., in September.

Pre. Daniel Shenk of Mohea, Va., has again been appointed teacher of the school in the Mennonite settlement on the Warwick river. Bro. Shenk entered upon his duties in the schoolroom Oct. 3d.

Bro. J. S. Lehman spent last week in Lancaster Co., Pa. He filled appointments at Strasburg and Lancaster City. Bro. Lehman and family contemplate moving to Lancaster county in the near future.

Bro. W. P. Coffman with his family and his mother moved from Elkhart to Goshen on Oct. 4th. Bro. Coffman continues in his position as foreman of the Times Printing Co. at South Bend, Ind. His two sisters, Fannie and Barbara, who are connected with the school at Goshen, will reside with the family at the latter place.

For the Herald of Truth.

WOMAN'S SPHERE IN THE CHRISTIAN CHURCH.

By S. G. Shetler.

II.

4. A woman may prophesy. In Paul's letter to the Corinthian church, he speaks of women prophesying with uncovered head. The error lay not in the prophesying, but in not covering the head.

The Bible definition for prophesying is given in 1 Cor. 14:3. The prophet Joel

(Joel 2:28) says that the sons and the daughters shall prophesy. Does this mean public preaching? It is surely not the divine plan that every son and every daughter shall preach, but the prophesying is not limited. Joel does not say, some of your daughters shall prophesy, but God limits the work in the church by saying, some shall be teachers (1 Cor. 12:28). The daughters of Philip the evangelist prophesied (Acts 21:9).

Let Christian women make use of the privilege granted them in comforting the distressed and sorrowful, edifying all those who are willing to be strengthened, and exhorting such as are in danger of being led astray by the deceitfulness of sin. Let woman not step out of her sphere by occupying the pulpit. Where is there a single record in the Bible of a woman who preached?

5. A woman may be a servant of a church (Rom. 16:1). Phebe, who was a servant of the church at Cenchrea, carried the epistle from Corinth to Rome. It is evident that her work was not of the same nature continually, because the brethren are asked to assist her in whatever business she hath need of them. To speculate on what her work was, when God leaves this a blank, is time lost. However, one feature of her work is definitely given. "She was a succorer of many, and of myself also" (Paul). That she relieved many who were in difficulty, want or distress cannot be disputed. It is evident that Phebe as a servant of the church had some work to do that was different from the work done by all the other sisters at Cenchrea.

Are not our sisters in India servants of the church? Do they not succor many of the needy? Are they not continually prophesying to those under their care?

Are not the sisters in our city missions in America doing the same kind of work that Phebe did? Where do you classify the sisters who are doing a noble work in the Charitable Homes? Where is the brother who thinks that Old People's Homes, Orphans' Homes, Missions, and like institutions should be carried on by brethren only? Would you be willing to take the place in the fear of the Lord of any sister in the above named institutions?

6. A sister may labor with brethren in the gospel. It seems to me that the extreme liberalist may be saying, "Amen," "Praise the Lord." The extreme radicals, "Let your women keep silence in the churches." Our aim has been to examine all the scriptures, relating to a woman's sphere in the Christian church.

Paul says, "Mary bestowed much labor on us" (Rom. 16:6). "Greet Priscilla and Aquila, my helpers in Christ Jesus" (Rom. 16:3). "Salute Tryphena and Tryphosa, who labor in the Lord" (Rom. 16:12). "Help those women which labored with me in the gospel" (Phil. 4:3). Thus we see that a number of women labored in the Lord as helpers. So to-day sisters in the church may labor in the Lord as helpers. The influence of a sister in the infant and junior classes of our Sunday schools is like that of a mother in the home. Who knows the ways and needs of a child better than a mother? In bringing souls to Christ, the tender, sympathetic and hopeful efforts of women have reached many a heart. Holy women remained at the cross, followed to the sepulchre at the time of burial, and were the first to reach the sepulchre after the resurrection. The same nearness to Christ is seen in many a woman to-day, and why should such an one not be permitted to help in the work of the Lord?

Surely these records of the work done by sisters in Paul's time justify sisters at the present to assist in Sunday schools, Sunday school meetings, missions, personal work and other similar phases of the work.

This concludes the sphere of the woman in the church. In a range like this no Christian woman need complain or murmur that she is not allowed to work for the Master.

Dear sister, in how many of the foregoing privileges are you doing your duty?

In a subsequent article we shall consider some conditions necessary to faithfully perform the duty resting upon each sister, and also some instances in which sisters may have stepped out of their proper sphere.

(To be continued.)

Johnstown, Pa.

For the Herald of Truth.

GOD'S METHOD OF TRAINING WORKERS.

By Anna V. Yoder.

In God's vineyard there is work—for every Christian. I have not found anywhere in the Bible that God wants some of his children to be drones and just some to be workers. Every Christian may know a worker's joy, for in God's vineyard there are so many different things to do and so many different ways of working, that not one can say, "There is nothing I can do, or what little I could do, would not amount to anything." Ah! yes, to work faithfully with the talent God has given, and if it is only one, does amount to something. It may amount to more than our human minds are able to realize.

It is not a question as to how popular we are in the work, but how faithful. I am glad the Master does not say, "Well done, thou good and popular servant," or, "Well done, thou good and brilliant servant," but, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." And you know it is no harder to be faithful with one talent than it is to be faithful with ten.

Let us remember that any work to which God calls us is a high calling and any position in which he places us is important and worth filling to the very best of our ability. God not only has work for each one of his children, but he is also willing to train each submissive one to do successfully the work assigned him. His method of training the workers is often very different from man's method, but he is a perfect Teacher, and his method of training workers is also perfect. Who, then, does not want to be in God's training school, who is not willing to meet the requirements?

Our part is to be zealous and consecrated, make an unconditional surrender, be willing to suffer, and God will make of us noble workers for him. There is no power that can hinder God from making such a man or woman a successful worker. Such a life cannot, in the eyes of God, be a failure, for the Bible assures us that he will keep them as the apple of his eye. In accordance with which some one has so beautifully written, that when we live in the encircling ring of God's will, nothing can touch us without his permission. The enemy may shoot an arrow at us, but it will glance off if God wills; if not, by the time it reaches us, he may see fit to use it as a means of training us.

In Deut. 32:11 Moses tells us something about God's method of training workers. He says, "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them and beareth them on her wings, so the Lord alone did lead." This gives us a picture of an eagle teaching

her young to fly. Perhaps if we were to watch the mother eagle stirring up her nest and throwing out her young, we might think her cruel, but if we would watch closely, we could see her anxiously and watchfully fluttering over them and the moment she would notice one falling helplessly toward the earth, she would dart under it, spread abroad her wings for it to fall upon them; she would take it and bear it up and throw it off again, and thus teach it the lesson. Then we say, "How kind of the mother eagle to take such pains in teaching her young to fly!" And yet, how kind of our great God to so patiently teach his children lessons of usefulness, and what a shame if we should ever murmur or complain because he "stirreth up the nest!"

The storm and the whale were good training for Jonah. Jacob was a better man after he lumped than he was before. Moses, when he was come to years, made the good choice. He had been brought up in all the learning of the Egyptians, trained in the king's palace, and he seemingly felt able and willing to do the work whereunto God had called him, and so he set about to deliver his people. But no, not yet. Moses must first be trained by the great Teacher who permits circumstances to be such that he must flee for his life into the wilderness—a peril, a disappointment, a trial, but God's method of training a worker. And you know, after those forty years in God's training school, Moses felt quite different. He no more felt able of himself to deliver Israel; he was now ready to learn that his sufficiency is from God. Oh, how many lessons and how many years it does take for some of us to learn well just this one truth! But Moses could now go forth as a strong deliverer in the strength of the Lord.

Joseph was a zealous, God-fearing youth and God made of him a noble instrument for good, and what method did he use? You know the story of his life. Joseph needed to be in different circumstances than those he was in at home to make him what God wanted him to be. There had to come first the stirring of the eagle's nest; perils, bereavements, calamities, trials and disappointments—but Joseph would still go on loving and trusting his God, and all proved a blessing. Yes, it pays to be in God's training school, even though we must sometimes be severely chastised and crushed. Whom God, the great Teacher, loveth, he chasteneth and scourgeth every child whom he receiveth.

Some one, who for many years is a worker in God's vineyard, has said that "the trouble is, so many of us are not willing to have the sledge-hammer applied," and that "we need to go to God till he breaks us all up, then he can make of us vessels meet for his use." And if we love God any way nearly as well as he loves us, I am sure we will be willing to submit to anything that will make us more useful in his service.

Study Daniel, or David, or Paul, or any other of God's servants whose lives are recorded in the Bible, and you will see God using this method of training in each life. Or look at those who to-day are successful in work for the Lord, and if you know their lives you will see that they have been made to pass through trials.

Seeing then that this is God's method of training us for work, what will we do when trials come? Will we begin to doubt God's love and mercy? Murmur and complain and worry, because we just cannot understand why God permits such severe trials to come to us and thus miss the blessing meant for us? Or will we, like Joseph, go on loving and trusting God and knowing that in some

way he is making it all work together for good, whether we are able to see it or not? God is love. He makes no mistakes. His method of training workers is right. Oh! may he help us all to say:

"Then polish and sharpen me, Master,
Though painful the process may be,
And make me an instrument fitted
To be used by my moment by thee."

Weilerville, Ohio.

For the Herald of Truth.

DISCOURAGEMENTS—REAL AND IMAGINARY.

By Alice Wanner.

The meaning of discouragement, according to Webster, is that act which depresses or deprives us of courage. This may come to us in many different lines of Christian work. But we know there must always be a cause for real discouragement, or it becomes imaginary. Try as hard as we may to do the right thing, there are always some of our brethren even who feel it their duty to criticize. Perhaps the remarks they make may not be unkindly intended, but nevertheless they are discouraging to one who is made to feel that his best efforts amount to so little; they need only a little opposition and their courage is gone.

Then we have the unkind remarks, made chiefly, it is to be hoped, by worldly people. These should not be so very depressing, as we see they cannot understand the Christian's work, for to them the preaching of the cross is foolishness; and these criticisms should inspire us to live more Christ-like lives, that they might the more readily see the motives which prompt Christian work.

Then we have another cause which often leads to discouragement, and that is man's natural desire to see results; forgetting that when we have prayerfully done our best, we have done all that is required of us, and the results are with God. Paul says, "I have planted, Apollos watered, but God giveth the increase." If Paul were living to-day he would doubtless be surprised at the large results of his labors; so many other workers would be surprised could they see the increase their labors have brought. Peter, like we, many times failed to see why he had caught no fish. We may sometimes be used as instruments in God's hands to teach some principles which can be taught only by some one's seeming failure.

Imaginary discouragements have no facts to rest upon, and are but a delusion—something we think, but do not know. They are apt to be the very worst kind, and we are all more or less addicted to the habit of false imagination and are careless many times of real facts. One of the most disastrous results of this kind of imagining is the many religious delusions given to the world in the name of Christ.

Discouragements, whether real or imaginary, are not from God, but are schemes of Satan taking advantage of our weakness. God would have us spiritually strong and courageous. Whatever our discouragements, be they real or imaginary, I am sure we can learn from them many valuable lessons of faith and courage, and, like Paul, forget those things which are behind, and reaching forth unto those things which are before. "Let us press toward the mark of the prize of the high calling of God in Christ Jesus."

Olathe, Kan.

Are there no bitters for the Christian? Doubtless there are, but these spring not from religion, but self.

HERALD OF TRUTH.

Thursday, October 13, 1904.

D. H. BENDER, EDITOR.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau und Herold, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
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16. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

Our Family Almanac for 1905 will be ready early in October. Our Almanac will contain all the usual almanac data found in the old style Pennsylvania and Maryland almanacs, with a selection of reading matter that is valuable, interesting and edifying to all our readers. This is now the thirty-third issue of our almanac, and many of our patrons have had it in their families since its first issue in 1870. We shall be glad to have all our former customers send for it again this year. The almanac also contains several nice illustrations. Prices are as follows:

1 copy, postpaid \$.05
12 copies, postpaid65
25 copies, postpaid90
100 copies, postpaid 3.50
For larger quantities, to be sent by freight or express, write for prices. Send your orders early. Address,
Mennonite Publishing Co., Elkhart, Ind.

Send your orders for Bibles, Hymn Books, Sunday School Supplies, Lesson Quarterlies, and all other books you wish to purchase, to the Mennonite Publishing Co., Elkhart, Ind. We have a large stock on hand and sell as cheap and in many instances cheaper than many other houses, and we feel that we may with good grace ask our Mennonite people to patronize their own Church Publishing House. The apostle admonishes us to do good to all men, especially to them of the household of faith. So we would have a first claim, and we do hope our Mennonite people will feel that through our thirty-five years' effort to supply the church with good and proper literature, we have made ourselves and the House worthy of their patronage. Kindly remember us when you want to buy.

The long winter evenings now coming on will cause many of our readers to desire some good books to read, and in fact you cannot spend your evenings and your spare moments during the day better than in reading a good book. Our Catalogue contains a large list of books of this kind, from which you can select. If you do not have a copy of our 1904 Catalogue, send for one. It will cost you only the asking and we shall be glad to send it.
Mennonite Publishing Co., Elkhart, Ind.

HERALD OF TRUTH.

GOOD BOOKS AT REDUCED RATES.

Bible Chats with Children.—Size, 7 1/2 x 6 inches, 572 pages, good clear print, numerous illustrations, comprising the leading incidents in the Holy Scriptures in a pleasing and attractive style, entertaining to both young and old, by Pre. C. P. Headley. Highly instructive and full of Bible information. Bound with illustrated cover; good as new in every respect, only showup on cover. Price, new, \$1.25; will send by mail, prepaid, on receipt of 75 cents.

Harutone, or Lights and Shadows in the Orient., by J. S. Jenanyan, founder of the St. Paul's Institute, Celicia; also founder and principal of Asia Minor Apostolic Institute, Icomium. Profusely illustrated. This gives the life and experience of the author in passing from a life of heathenism to the light of the gospel; in other words, portrays largely the life of the author in the form of a story. This book should be read by all who are interested in the great cause of missions. It is really a mission book, and is full of incidents that are of interest to all. Measures 5 1/2 x 8 inches, contains 304 pages, nicely printed on fine paper and bound in good cloth, with illustrated cover. This book is new and sells at \$1.50. We will send it by mail, prepaid, to any address on receipt of \$1.00.

Bible Heroes.—Stories of the Old and New Testament for little folks. Tells about the first gardener, the first murder, the first boat builder, the brick tower, etc. By W. H. Broune. Nicely illustrated, fine paper, large print, 5 x 8 inches, 157 pages, bound in cloth, cover a little showup, otherwise as good as new. Price, 40 cents, by mail, prepaid. Mennonite Publishing Co., Elkhart, Ind.

CORRESPONDENCE.

Big Prairie, Mich., Oct. 4, 1904.—Greeting in the Master's name!—The little congregation at this place again has reason to rejoice. On Sept. 20th Bro. Y. C. Miller of Shore, Ind., stopped with us and preached five interesting sermons. On Oct. 1st Bro. Isaac Weaver came into our midst and preached three able sermons, also assisted in communion. On Oct. 1st we had our preparatory meeting and received four members into church fellowship by letter. On the 2d we held communion service. Our little flock now numbers 51. We ask an interest in your prayers and kindly invite our ministering brethren to stop with us when convenient.
JACOB P. MILLER.

Job, W. Va., Oct. 4, 1904.—Greeting to the Herald Readers:—"The Lord gave, and the Lord hath taken away"; can we not also say, "Blessed be the name of the Lord"? In the past three weeks three of our members in this State have exchanged time for eternity. Two of them were aged sisters (Elizabeth Rodkins and Virginia Elzy), who have been members for several years. The other one was a young man (Simon Car) of twenty-six years, who died of cancer. Although he suffered unusually, yet he scarcely ever made mention of his sufferings and bore them in a Christian spirit.

If the good Lord so directs, we expect Bro. E. C. Hallman of Berlin, Ont., to arrive on the 15th of this month. No doubt all who have ever been here are interested and will pray that Bro. Hallman may come "filled with the Spirit," that his labors may be effectual in the Lord. We also wish that all others who are interested in advancing the Lord's work would pray for the work

here. Through the blessings of a kind heavenly Father the church here has had some accessions. Our judgment leads us to believe that this is a field for two laborers instead of one. One will do what he can, but two would work the field to a greater advantage. Our Savior says, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. 18:19). The work is the Lord's, the kingdom is the Lord's. Let us petition him for more laborers to reap the harvest. Yours for the Master's glory. E. C. SHANK.

Mt. Zion Cong., Morgan Co., Mo., Oct. 1, 1904.—Dear Herald Readers, Greeting:—Our hearts are full of thanks and praises for manifold blessings received. We have passed through a series of meetings which were spiritual, upbuilding and so refreshing. Bro. S. C. Shetler arrived in our midst on Sept. 8th. He preached the Word with spirit and power from evening to evening; also on the Lord's day. Five precious souls confessed their Savior. This proves again that this world gives no lasting pleasure. We must set our affections on things above and not on this earth, to receive true, lasting joy and comfort, as the apostle Paul teaches. Saturday afternoon, Sept. 24th, preparatory and baptismal services were held, when four sealed their vows by water baptism, one not yet being ready to unite with any organization. Sunday morning a sister was received by letter from another organization. Communion services were also held. Oh, what a privilege and how soul-strengthening to partake of those precious emblems, thus showing the Lord's death till he comes! Sunday evening the meetings closed and the brother took the train on Monday for Cass county. Many others were counting the cost and thinking seriously. May the good Spirit never leave them until they become willing to say, "Lord, what wilt thou have me do?" Remember us at a throne of grace.
EMMA SHANK.

From the Clinton (Brick) Church, Goshen, Ind.—On Sept. 25th we re-organized our Sunday school with the following officers: The brethren Frank Gardner and Francis Grabill, superintendents; Bro. John Beechy and Sister Mary Gardner, chorists; Sisters Maud Harshbarger and Celesta Kauffman, secretaries. Our school is in a prosperous condition, with an average attendance of 75 scholars and eight teachers. On next Sunday evening, Oct. 9th, Bro. Noah Metzler promised to be with us in our services. On Oct. 16th we expect to hold our communion meeting, and we invite the brethren and sisters of our neighboring congregations to be with us upon that occasion. COR.

Peabody, Kan., Oct. 1, 1904.—Dear Readers of the Herald, Greeting in Jesus' name:—We are glad to state that our little band of workers are still trading toward Zion. We also have been glad for and encouraged by short visits from distant ministers. Bro. Daniel Driver of Versailles, Mo., preached two instructive sermons. Later on Bro. and Sister Whisler of Hanover, Pa., came into our midst. Bro. Whisler preached earnestly on Saturday evening, Sunday morning and Sunday evening, and on Monday started homeward. On Sept. 8th Bro. J. E. Funk preached for us, followed by three services by Bro. Hillary of Chicago. He then went to several other places and returned to us Sept. 27th, and preached three sermons. We were glad to have him return, although for a short time. His last sermon was full of encouragement and consolation to the Chris-

October 13,

1904.

tian. He especially admonished us to cast all our daily cares and trials upon Him who "careth for his own." We also had several meetings by ministers of the Brethren church from Sedgwick, Kan. Although all the visits were short, we greatly appreciated them and the encouraging and edifying words of the different brethren, and hope for many more, longer visits. Our Sunday school is progressing nicely, with an average attendance of 43 during the past quarter. We ask to be remembered by those who know the worth of prayer.

MINNIE A. GOOD.

Ephrata, Pa., Sept. 30, 1904.—Dear Editor and Herald Readers, Greeting in Jesus' name!—On the evening of Sept. 18th the brethren Boll, Snively, Mack and Witmer were with us. Bro. Boll had a very good text. He read Ecc. 9:4-10, of which he chose the first clause of the tenth verse: "Whatsoever thy hand findeth to do, do it with thy might." If this wise saying of Solomon would be obeyed, very much good would be done. "More and better work for Jesus," is a motto we should wear. I believe there are some who are trying to do their duty while others do not seem to care at all. One thought that cheers us along the way is that God sees all and will bless all his workers. I hope more will become willing to work in the home and in the foreign fields. Remember the congregation and Sunday school here at Ephrata in your prayers.
MINNIE E. SCHLOAD.

Fairview, Mich., Sept. 25, 1904.—Dear Herald Readers:—We again feasted on the bread of heaven. Bro. J. Kurtz of Ligonier, Ind., and Bro. David Burkholder of Nappanee, Ind., came into our midst and began a series of meetings on the evening of the 10th of September. On the 12th Bro. Burkholder left for Emmet county and Bro. Kurtz stayed with us till the 15th, when he left for his home. The day he left Bro. Yost C. Miller of Shipshewana, Ind., came and continued the meetings until the 19th, when he left for White Cloud, Mich. We are very thankful for the kind visits and the kind admonitions they gave us. May God bless them wherever they go to labor for the Master. We welcome them back again at any time. We are always glad when we see our dear ministers come to us from other places. People are still coming in. Some like our country all right, while others become alarmed when they see the work that is before us. It takes a man who is not afraid to work. The Old Amish have 73 members in their brotherhood and we Amish Mennonites have 53 members, and all seen satisfied with the country.
E. A. BONTRAGER.

Elizabethtown, Pa., Oct. 3, 1904.—The congregation at this place was recently encouraged by visits of our ministering brethren: Bro. A. D. Wenger of Millersville, Pa.; Bro. Noah Mack of the Welsh Mountain Mission; Bro. J. S. Shoemaker of Freeport, Ill.; and Bro. Burkholder of Newville, Cumberland Co., Pa. They did not shun to declare the whole counsel of God, and we are all encouraged to press onward in the work of the Lord. This year brought several more families into town, and our membership is increasing, for which we have reason to rejoice.
MINNIE STAUFFER.

Dale Enterprise, Va., Sept. 27, 1904.—On the 21st of this month Pre. Samuel A. Rhodes and family left for Goshen, Ind., where the brother expects to attend school

HERALD OF TRUTH.

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for two terms, if the Lord will. He has been laboring under the conviction for some time that he needs a better preparation for his work, both from a literary and biblical standpoint, and could not be satisfied without making the sacrifice. We hope that God will richly bless him in his labors and give him wisdom and understanding to preach the gospel in its purity and with power. On the same day Pre. Samuel R. Good and family of Sterling, Ill., who had for some time been visiting among the associations of his boyhood days and also preaching the Word, left for their home. Hope the Lord will bless his labors to the saving of souls.

Our Sunday schools in the Middle District all closed last Sunday, except Weaver's, where the vote of the school was taken and was largely in favor of continuing for an indefinite time. The inquiry meetings in our district were also held, and we are glad to say that the brethren and sisters present gave a unanimous expression of peace and good will, and a desire to partake of the sacred emblems of the broken body and shed blood of the world's Redeemer, which privilege we expect to enjoy in the near future, if it is the Lord's will.

S. M. BURKHOLDER.

Goshen, Ind., Oct. 5, 1904.—Dear Herald Readers:—We have again re-organized our Sunday school for another year. The following were elected: Superintendent, W. P. Coffman; assistant superintendent, C. K. Hostetter; chorister, B. F. Thut; secretary, Carrie Plank; treasurer, Rudy Senger; superintendent of intermediate department, Bessie Gerig; superintendent of primary department, Lydia Shertz. A number of committees and supply teachers were appointed to assist the primary and intermediate departments in soliciting new pupils and supplying vacancies and teaching classes which may be formed later.

Bro. N. E. Byers was elected as leader of the Young People's meeting. The last subject was, "Christian Fellowship," and next Sunday we will have for our subject, "Devotion to God."

Our ministerial help has been increased by Bro. I. W. Royer and Bro. Samuel A. Rhodes coming into our midst.

With the opening of another college year our meetings have now a larger attendance and more interest. So consequently more of our neighbors come in.

Goshen College opened with an enrollment of about 75 students. There are still more who contemplate coming soon. By this time all the work is well under way and the interest is good. On the whole, we have a good class of students. Many of them are bright and all well-behaved, which gives us much encouragement for a good year. We need your prayers that they may get that true education which fits for service. Yours in Christ, RUDY SENER.

REPORT

Of the Sunday School Conference held at Hopedale, Ill., Sept. 23, 1904.

Organization: Moderator, Samuel Garber; assistant, Daniel Graber; secretary, D. W. Slagel; assistant, J. D. Smith; chorister, Silas Littwiller. Conference opened by song, reading John 15 and prayer by D. J. Johns.

"Object of the Sunday School," by Jonas Littwiller.—To teach the children. To educate the children in God's Word.

"Why do I or should I attend Sunday school?" by J. W. Nafziger.—Because it is a benefit to the soul.

"What is meant by spiritual life in the Sunday school?" by J. J. Smith.—Hungering after righteousness is the keynote to spirituality in the Sunday school. Obeying the will of God and keeping his commandments. They that are of the flesh mind the things of the flesh, but they that are of the Spirit mind the things of the Spirit.

"What can we do to bring more spiritual life into the Sunday school?" by J. D. Smith.—Officers must practice what they teach and teach right. Divide the classes properly. Sing with the spirit and with the understanding.

"What benefit do I get from the Sunday school?" by J. A. Bachman.—The Word is the bread of life and leads to salvation.

"How can I be a benefit to the Sunday school?" by Andrew Nafziger.—Show my good will toward God and man. I must make preparations for the work, stand fast in the high calling, be a shining light.

"Qualifications of superintendent and teachers," by Wm. Ropp and short talks by Bros. Koeble, Berkey, Hostettler and Steiner.

"How can a Sunday school teacher get the attention of his class?" by D. W. Slagel.—We must ask questions in a way that can easily be understood. Be sociable and kind-hearted to them. Discussed by Bros. Schertz, Herner and Royer.

"What should our young people read?" by Andrew Shrock.—Read the Word of God, for in it ye shall have eternal life (John 5:39). It was considered advisable to read any good book that will draw us closer to God.

"What is the influence upon children when their parents send them to Sunday school, but do not attend themselves?" by P. Hostettler.—They do not have the example and the home training they should have.

Closing talk by the moderator. Prayer and benediction by Bro. Gerig. A collection for missionary work was taken.

SECRETARIES.

For the Herald of Truth.

THE NATURE OF EDUCATION.

By C. E. Bender.

MORAL EDUCATION.

Each child has moral as well as physical and intellectual faculties, and the development of these, with a view of forming character, is transcendently important. The feelings, desires, the will, and the conscience of the child must be developed and guided. Nature has given elementary teaching and elicited desultory and instinctive action, but her lessons are insufficient, and require to be supplemented by moral education.

Truly, the child is a moral being, but his moral impulses are crude and inconsistent. At the impulse of a moment he follows out the promptings of his will (just like some adults) without any regard to personal or social consequences; and if his will is naturally strong, even the experience of injurious consequences does not, of itself, restrain him. Self-love induces him to regard everything that he wishes to possess as rightfully his own. He intimates by his actions that the whole world is his. He is therefore indifferent to the rights of others, and resents all opposition to his self-seeking. He is indifferent to the feelings of others, and often tyrannizes over those weaker than himself.

The child is impelled by his unbounded curiosity to gain knowledge. He examines everything that interests him, acquires both ideas and impressions by listening to con-

For the Herald of Truth.

OUR VISIT AND THOUGHTS ON THE WAY.

By S. M. Burkholder.

version, breaks things to see how they are made, displays his constructive ability by carving things.

He is sympathetic. He makes friends, learns to love them, to yield up his own inclinations to theirs; initiates their sayings and doings, good or bad; adopts their notions and becomes like them.

He has a conscience which decides in an uncertain manner on the moral qualities of his own action. And, lastly, he has a will, which is swayed by his self-love, curiosity, sympathy and conscience. These are some of the moral forces, the attributes of the soul, which ought to be trained and directed by the forces of true education. It is of infinite importance that proper influence be exercised over these moral phenomena.

The object of moral education ought to be, to give wise direction to the moral powers of the soul—to encourage virtuous inclinations, sentiments and passions, and to repress those that are evil—to cultivate habits of truthfulness, obedience, industry, temperance, prudence and a respect for the rights of others—to build a true moral, Christian character.

The harmonious development of the whole man teaches him how to live, not only in a material sense, but in the widest sense. The general problem which comprehends every special problem that confronts man is the right ruling of conduct in all directions under all circumstances. Every man needs to be harmoniously educated in order to live a useful and a complete life. And a thorough knowledge of the Bible, and of the proper sciences and arts, is indispensable for the physical, intellectual, and moral training, and for giving us a true conception of ourselves and our relation to the mysteries of existence, and for a fuller revelation of God. This knowledge is indispensable for direct self-preservation, or the maintenance of life and health, and for that indirect self-preservation which we call gaining a livelihood. It is indispensable for the proper discharge of parental functions, and for that interpretation of national life, past and present, without which the citizen cannot rightly regulate his conduct; and finally alike for the most perfect production and highest enjoyment of art in all its forms.

True education is not a one-sided development. The man who is untruthful, or dishonest, or revengeful, or irreligious, though versed in the sciences and arts, is not educated. The man who has only a commercial training is handicapped in life. No one can perform his mission in life unprepared. No one is prepared until he is truly educated.

Thus true education, which is the harmonious development of body, mind, and soul, tends to fix the tendency of life upward, to stimulate a striving for perfection of character, to enlighten and strengthen the native tendencies of the soul; to intensify and purify, broaden and deepen, refine and enrich life by all things true, beautiful, and good; to establish the current of being in the safe channel of physical and spiritual activity—in short, to enable the individual to realize his rational self and thus making him capable to serve God and man intelligently.

Grantsville, Md.

When you find a person real anxious to convince himself that there is no future punishment for sin, you may rest assured that he has some personal reasons for wishing it so.

Unbelief stops the current of God's mercy from running.—T. Watson.

we fully realize this and the importance of filling our places well while long. On Sunday, the 4th, we attended services at the Reiff M. H. One change here we will especially refer to. Forty years ago all the preaching here was in the German language, except when English visiting ministers came. Then there were very few young people in the church; now the preaching is nearly all English and many young people are in the church, and we think this is one of the causes. This teaches us, then, to be very careful that we do not adhere too closely to the customs and traditions of our forefathers where there is no direct "Thus saith the Lord," in a matter. We do not wish to dishonor or ignore our forefathers or their ways of working; every generation has its own trials, oppositions and responsibilities to meet; our forefathers met them according to the best of their ability and judgment and have gone to their reward; we must labor to the best of our ability through the guidance of the Holy Spirit, and we will be sure to reap our reward.

We visited among brethren and friends in Maryland until the 12th of the month, attending church service at Miller's M. H. and Sunday school at Paradise on the 11th. On the 12th of September we arrived at home and found all of our family well.

We enjoyed our visit very much and feel truly thankful to the many kind-hearted brethren and sisters and friends for their kindness toward us while with them, and also thank God for his care over us and over our family, and that he has again granted us the privilege of returning to our own home, feeling strengthened and built up by the associations of God's people in his service.

Dale Enterprise, Va.

For the Herald of Truth.

ALMSDEEDS.

By J. C. Kolb.

There are many in our day who strongly oppose and denounce the lodge, yet who utterly fail to do their Christian duty toward their fellow man. While the lodge is a worldly institution and entirely foreign to true religion, yet because a vast majority of the professed followers of Christ fail to do their duty, it gives the world a seemingly strong ground for claiming the lodge a necessity. A lodge advocate not long ago said, "There are too few real Christians, hence the necessity of the lodge." While all such arguing and reasoning is false and groundless, yet it should stir up the church to her duty and privilege. Do we visit the sick, especially the poor, as we ought, and minister to their necessities? Christ says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:34-40); and again, if we only give a cup of cold water in the name of a disciple we shall not lose our reward. (See Luke 14:12-14). Would God there were more Tabithas in the church to-day (Acts 9:36-39). In Matt. 6:1-4, Christ shows how our alms should be given. The church is the only organization recognized in God's word. All other institutions are but the work of men. "May God hasten the time when it can no longer be said that these outside worldly organizations are a necessity because the church fails to do her duty."—(Kauffman.)

Spring City, Pa.

A Christ likeness can be attained only by a Christ-like devotion.

MISSIONS.

For the Herald of Truth.

CANTON MISSION.

To the Brethren in the Faith, Greeting:—Numerous inquiries have been received concerning the work here at Canton, Ohio, and I take this way of answering, and will say that about one third of the churches in the brotherhood have responded to our call for funds, issued Sept. 3d. Our repair work has begun, and if the remaining congregations who have not yet sent in their offerings will send them in soon, we will get things in shape so we may finish the work and begin holding regular services by Nov. 1st. The surrounding community seems anxious to have services re-opened, and therefore we earnestly urge all who are interested in the Lord's work to lend a helping hand, and especially the brethren in the Ohio and Pennsylvania conferences.

May the Lord richly bless you is the wish and prayer of your brother,

J. A. LICHTY.

For the Herald of Truth.

CHICAGO MISSION NOTES.

Dear Herald Readers,

Greeting:—A few lines may be of interest to you. You may think we give much the same old story over and over again, but Solomon said that "there is nothing new under the sun," and so we find constantly that we need to deal with humanity. How true are the words of the Savior, "Ye have the poor always with you!" And we need to think of each one as one for whom the Savior died.

A few days ago a mother with four children came to our door asking for something to eat. Upon asking them where they lived, the answer was, "On the street." "Where do you stay at night?" "We sleep on the porch." "What do you do in day-time?" "Walk around," was the reply of the girl. "What does your father work?" "He is out asking for the rent." Which we would think a very poor way of raising money. "How many children have you?" "Six," the mother said. "One boy stole wheat and was arrested; the oldest one works, but his earnings will not support the family." We then went home with them and found the story to be true. The few belongings which they had we found on the back porch near the alley, on the ground floor. Well, what can be done? was the question. Night was drawing nigh, nothing to eat and no place to stay. We then asked them to come to our home at six o'clock. Soon after five the hungry, homeless, wandering family of six came up stairs, and they indeed enjoyed a hearty supper. They were then taken to a charitable home. The scene was indeed a touching one when mother and children were separated. Now they have no mother dear, no pleasant home.

The work is going along nicely. The Lord has been blessing, and we look to him for still greater blessings. We have reasons to rejoice and are thankful to the many friends for remembering the needs of the work, both spiritual and temporal. The brethren D. D. Miller, P. W. Deiberger and I. R. Detweiler gave us some helpful and encouraging sermons. The latter was rather touching. Not all can preach, but many can send, and a number of boxes and baskets were brought to the door, containing clothing, grapes, peaches, pears, apples and a number of other good things. The flow-

ers, too, were very nice, which go a great way in bringing joy to sad and lonely hearts. Bro. I. W. Royer gave us a short but helpful visit last Saturday. Bro. Amos Eash and Sister Anna King came to help in the work.

Bro. and Sister Christophel are staying with us at present, and are now arranging their new home which is within walking distance of the Mission. He will take up the medical profession.

Yours in the Master's work,
MELINDA EBERSOLE.

For the Herald of Truth.

COLPORTAGE WORK AT DHAMTARI.

By Jacob Burkholder.

It was Tuesday evening. Parasram, one of the colporteurs, came up to the window with a smile on his face and said, "I have sold all of my books." I asked, "Where have you been?" He then gave the following account of two days' work:

"Yesterday (Monday) I went out to the Kartuli bazaar, but there I sold nothing. I then stayed in the village all night and this morning I started for Amdo to sell some books in the school. When I got there the master said in a harsh tone, 'Who are you, and what do you want?' I said, 'I am a Christian, and am selling religious books.' The master then said, 'Go, we don't want any of your Yisu Masih books here.' But I said, 'It will not hurt your religion at all for me to come into the schoolhouse to show my books. If you do not want to touch them, you do not need to.' So the master let me come in and sit down. I then meditated on how I might sell to this master and his boys some books. So after a while I left my books lay on a bench and went out to a place by myself and knelt down and asked the Lord to soften the master's heart and to help me sell my books. Then I went back and asked the master to look at a book of Genesis. He took it and became interested in it. He told the boys if they wanted to buy any books they should bring their piece. Some boys went home for piece. When all had bought the books they wanted I had five books left. The master told me to leave them with him and he would sell them for me, and when I come around again he would give me the piece. I left the five books. Now I want some more."

Parasram felt very happy to think that the Lord had helped him to sell his books. In one week he had sold forty-one books. Barsan, the other colporteur, is also doing good work.

These two men travel with scriptures from village to village, and from bazaar to bazaar, selling where they can find buyers. They often go out on long journeys of two and three weeks, traveling many miles on foot, trying to sell the Word. They are not strong men, but they are trying to do what they can to scatter the Word of Life. From Jan. 1st to Aug. 20th, these two men, including the petty sales of the orphan boys and others, sold 1,379 Testaments and portions of the Word; and nearly all of these have been to non-Christians, to the heathen who know nothing about the love of God nor of the God of love. How many more sales might be made if one of the missionaries could go along with these men, we are not able to say. But these sales should be followed up by earnest preaching. Paul says, "It pleased God by the foolishness of preaching to save them that believe."

May the Lord raise up workers from some source that these thousands of people

who sit in darkness may hear the glad tidings of salvation. The people can read the Word, but they, like the Ethiopian eunuch, need some Philip to teach them.

WHERE ARE THE PHILIPS?

Dhamtari, C. P., India, Sept. 8, 1904.

THE PROBLEM.

An exchange says: "Childless churches, parentless Sabbath schools and Christless homes—that explains the problem which confronts the church to-day." Some may think this gives "the problem" too strong a setting, but it calls attention to aspects of modern Christianity that demand serious and prayerful consideration. The child is dropping out of the sanctuary service at an alarming rate. The Sabbath school is supplanting parental training to a large degree. The home is not showing the Christ in it that it ought to exhibit and which is necessary to the right culture of childhood and to its highest welfare, temporal, spiritual and eternal. There is need to sound the alarm. Christianity, to its real, abiding and legitimate development and expansion, must have the fullest possible hold upon the parents and the children, and they must be found together in the house of God and in the Sabbath school as well as in the household, where Christ loves to abide. Is there not in these suggestions food for Christian thought and stimulation?

Never mind where your work is. Never mind whether it be visible or not. Never mind if your name is associated with it. You may never see the issues of your toils. You are working for eternity. If you cannot see results here in the hot working day, the cool evening hours are drawing near when you may rest from your labors, and then they may follow you. So do your duty and trust God to give the seed you sow "a body as it hath pleased him."—Sel.

SEMI-ANNUAL CONFERENCE.

The fall session of the Virginia Conference will be held at Springdale (Upper District) on the second Friday in October (Oct. 14), 1904. Visits are always appreciated on these occasions, and any one who may desire to come by rail will be met at the station by writing to Bish. A. P. Heatwole, Sport, Augusta Co., Va. C. H. BRUNK, Sec.

CONFERENCE NOTICE.

The Conference for Washington Co., Md., and Franklin Co., Pa., will be held at the Chambersburg M. H., one mile from Chambersburg, Pa., on Friday, Oct. 14, 1904. GEO. S. KEENER.

CONFERENCE NOTICE.

The Lord willing, the Indiana-Michigan Conference will be held at the Yellow Creek M. H., Elkhart Co., Ind., on Thursday and Friday, Oct. 13th and 14th. A cordial invitation is extended to the brethren and sisters from all points. Bishops are especially requested to meet on Thursday at 9 a. m., conference to begin at 10 a. m. DAVID BURKHOLDER, Sec.

SUNDAY SCHOOL MEETING.

The Lord willing, a local Sunday school meeting will be held in the A. M. meeting house near McVeytown, Pa., beginning on the evening of Oct. 19th and continuing through the day and evening of the 20th. We cordially invite all who feel so inclined to attend the meeting. As the meeting house is only half a mile from the McVeytown station, those coming from the West at 3:53 p. m. and from the East at 4:09 p. m. on Oct. 19th can go directly to the meeting house where a lunch will be provided for all who notify Samuel K. Yoder, Mattawana, Pa., of their coming. THE COMMITTEE.

SUNDAY SCHOOL MEETING.

The annual Sunday school meeting for York Co., Pa., will be held at the Monmouth M. H., on Abbottstown street, Hanover, Pa., on Thursday, Nov. 3d. All are invited to attend, especially the friends of the Sunday school cause.

CONFERENCE NOTICE.

The Lord willing, the annual Kansas-Nebraska Conferences, including Colorado, Idaho, Oregon and Oklahoma, will be held at the Roseland M. L. Adams Co., Neb. The Sunday School Conference will begin Tuesday, Oct. 18th, and the Church Conference Thursday, Oct. 20th. A cordial invitation is extended to the brotherhood to attend and help make these meetings an honor to God and a blessing to the church. The nearest railroad stations are Roseland, Ayr and Juniata. For further information write to the undersigned, who should also be notified of your coming and conveyance will be provided. DANIEL BURKHARD.

DEATHS.

Metzger.—Elizabeth K. wife of Henry Metzger, died at her home at Landville, Pa., on Sept. 30th, at the advanced age of eighty-two years. She was a member of the Mennonite church and the oldest person in the community. Funeral services were held at the Landville M. H. on Monday, Oct. 3d.

Bender.—Annie Bender, wife of Jacob Bender, died at her home near Windom, Lancaster Co., Pa., of pneumonia, Oct. 1, 1904. She is survived by her husband, 2 sons and 3 daughters. She was a member of the Mennonite church. Sister Bender was in her sixty-fourth year. Funeral services were conducted at the Masonville M. H. Oct. 4th.

Heatwole.—On May 15, 1904, near Dale Enterprise, Rockingham Co., Va., of cancer, from which she suffered, at times severely, for four months, Elizabeth Gell, widow of John G. Heatwole, departed this life in the triumph of faith and a bright hope of immortal glory, aged 77 y., 8 m., 2 d. She lived in widowhood 35 years less one day. She united with the Mennonite church in her youth, and her life was characterized by loyalty to the church of her choice until death. She is survived by three brothers and four sisters. Four sisters and one brother preceded her to the eternal world. Funeral services were conducted at the Weaver church by L. J. Heatwole, E. C. Shenk and J. F. Heatwole. Buried in the graveyard near the church. Peace to her ashes.

Hughes.—On the 24th of September, 1904, at her home near Dalton, Wayne Co., O., Sister Laura Hughes, nee Surgeon, aged 43 y., 10 m., 24 d. She was afflicted with dropsy, from which disease she suffered almost constantly for five months. She bore her sufferings patiently until finally relieved by death. She was married to Wesley Hughes. Four children were born to them. The funeral was conducted from the Pleasant View M. H., Sunday, Sept. 25th, by Ed. J. Buchwalter, assisted by Michael Horst of Kansas.

Coen.—Homer, son of James W. and Eliza Coen, on Sept. 30, 1904, at Newton, Kan., aged 9 y., 7 m., 7 d. His death was caused by a very sad accident. He stepped into a vat of boiling water at the ice plant and was fearfully scalded. He was conscious for fourteen hours after the accident and seemed to suffer no pain. Funeral services were conducted by Pre. Samuel Nettlor and J. M. R. Weaver. Text, 1 Cor. 5:1. Interment in the Pennsylvania cemetery near Trousdale.

ITEMS.

Mont Pelee, the volcano on the island of Martinique, which wiped out the town of St. Pierre and destroyed 40,000 lives in May 1902, is again in full eruption.

The number of steerage passengers arriving in New York from Jan. 1 to Sept. 11, 1903, was 682,218. For the same period of time this year the number is 526,954, a loss of 155,264. Foreign immigration seems to be on the decline.

Henry C. Payne, United States Postmaster General, a very active member of President Roosevelt's cabinet, died at Washington of heart failure on Oct. 4th. He was a native of Wisconsin. Geo. B. Cortelyou, Secretary of Commerce, will likely be promoted to the office of Postmaster General.

Whether the negroes have advanced since they were freed may be judged from the following statement by a colored Presbyterian minister, president of Bible University, North Carolina. There are ten million negroes in the South. Forty

years ago they came out of slavery. Now there are one hundred and thirty thousand farms owned by colored people, valued at three hundred fifty million dollars. In addition to these farms they have one hundred and fifty thousand homes, valued at two hundred and sixty-five million dollars. And in addition to these farms and homes they own personal property valued at one hundred and sixty-five million dollars. So that while they began without anything forty years ago, now they have nearly eight hundred million dollars' worth of property. There are eight hundred physicians from the colored people, three hundred colored lawyers and thirty thousand colored teachers. Forty per cent. of the colored people can read and write, and fifty per cent. are in school. They have three hundred thousand volumes in their homes, and four hundred and fifty newspapers and magazines are owned and published by colored editors.

At Prague, the capital of Bohemia, there is a goose market, where every year about 3,000,000 geese are sold. They are driven in from the farms round about and in order to protect their feet they are first driven over tar and then over sand. The coating acts as shoes for them.

One hundred years ago there were not more than one hundred foreign missionaries on the entire field. Now there are fifteen thousand and four hundred. And yet athletes and infidels persist in declaring that the gospel is losing its influence on men.

REPORT FOR SEPTEMBER, 1904.

Mennonite Old People's Home, Rittman, Ohio.

RECEIPTS.

For beans, \$1.61; Bill (O. Cong.), \$10; Bish. Michael Horst, Orrville, O., \$1; for peas, 25c; Peter Conrad, Treas., Rittman, O., \$340; Fredrick Rau, Rittman, O., \$5; Helen Nafziger, Narka, Kan., \$25. Total, \$232.56.

A. H. Brenneman, Orrville, O., grapes and apples; D. Zuercher, Rittman, O., peaches; D. C. Amatus, Rittman, O., cucumbers, tomatoes, pears and grapes; J. J. Yoder, Wellersville, O., plums and peaches; Spring Dan. Steiner's, Orrville, O., grapes; Henry Kauffman, Rittman, O., apples; Wm. Kieffer, Rittman, O., apples; D. M. Yoder, Rittman, O., pears.

Gratefully acknowledged,
J. G. WINGER, Sup't.

REPORT FOR SEPTEMBER, 1904.

Mennonite Orphans' Home, West Liberty, Ohio.

RECEIPTS.

Hannah Osterstock, Akron, O., \$25; Friend, Bellefontaine, O., \$1; Miss Russell, Doner, Miss., \$50; J. F. Rupp, Pettitville, O., \$5; J. W. Kauffman, W. Liberty, O., \$150; C. Shert, Archbold, O., \$250; Grace Kreibitz, W. Liberty, O., \$4; Brother, W. Liberty, O., \$1; E. Miranda, Lippincott, O., \$7; B. F. Plank, Bellefontaine, O., \$4; Stella Kemp, Frankfort, Ky., \$450; Flora Dunlap, Springfield, O., \$2; Lena Stoltz, W. Liberty, O., \$1; N. O. Blosser, Rawson, O., \$1; I. B. Wilmer's S. S. Class, Columbiana, O., \$1; Peter Metzler, Columbiana, O., \$1; J. Culp, Columbiana, O., \$50; Anna Eymann, Columbiana, O., \$50; Sister, Columbiana, O., 25c; Auditor, Putnam Co., O., \$32.90; Orlo Bikel, Bluffton, O., 25c; Friend, Beaverdam, O., \$4; produce, \$25.00. Total, \$102.90.

Levi Hooley, Kennard, O., two sacks corn; Mrs. C. Sport, Archbold, O., 30 handkerchiefs; Lydia Bar, Oregon, Mo., 4½ month's work.

Bellefontaine, O.—J. J. Bontrager (Aug.), meat, flour, corn-meal, corn, sugar, lard, peas, squash, potatoes, apple-butter; A. A. Geiger, two bushels grapes; Jac. Troyer, 100 pounds flour, two sacks oats, bushel grapes; Mrs. J. Hartzler, lard.

West Liberty, O.—Lizzie Yoder, pickles, potatoes; Mrs. Buehler, apples; Mrs. Wray, plums, pickles; C. Kreybill, bushel plums; Jac. Plank, sausage, plums, etc.; A. Knebel, lard; Jac. King, apples, plums; Menno Yoder, apple-butter, pickles, etc.; J. B. Yoder, two watermelons; Mrs. King, apple-butter, grapes, etc.; Crist King, bushel peach, grapes; Mary Byler, grapes, apples; Mrs. Troyer, sugar cane.

Gratefully acknowledged,
A. METZLER, Sup't.

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Published Weekly.

ELKHART, IND., THURSDAY, OCTOBER, 20, 1904.

Vol. XLI. No. 43.

EDITORIAL NOTES.

Communion services were held at Rockton, Clearfield Co., Pa., on Sunday, Oct. 9th. Bish. J. N. Durr officiated.

The editor leaves Elkhart this evening (Oct. 13th) for Springs, Somerset Co., Pa., to be present at the communion services held at that place on Sunday, Oct. 16th, and to spend a few days with his children.

We are in receipt of the program of a local Sunday School Meeting to be held at the Bethel M. H. near Wadsworth, Medina Co., O., on Saturday, Oct. 22d, to which all Sunday school workers are invited. The best wishes of the editor for a profitable and edifying session are hereby tendered.

A series of meetings was begun at Flanagan, Ill., on Oct. 1st by Bro. L. J. Lehman. The last report from Flanagan stated that ten persons had already publicly confessed their Savior and a number more were under conviction.

Bro. Lehman has some trouble with his throat and it is feared he may be obliged to quit the evangelistic field for a while on this account.

Lancaster Conference.—The semi-annual conference of the Lancaster (Pa.) district was held on Friday, Oct. 7th. Peace and unity prevailed throughout the meeting. An interesting session is reported. This conference is one of the oldest in America and represents, by a vast majority, the greatest number of members of any local conference of our church in the Western Hemisphere and possibly in the world.

The Indiana-Michigan Conference began a two days' session at the Yellow Creek M. H., Elkhart Co., Ind., on Thursday, Oct. 13th. The first day's exercises, during a part of which the editor was privileged to be present, the conference was very well attended by both the ministry and the laity. A lively, spiritual interest was manifest, giving promise for a successful and profitable session. Bish. John M. Shenk of Elida, O., delivered the conference sermon, which was full of practical teaching. Look for a fuller report later.

"Forgiving One Another" (Col. 3:13).—Confession and forgiveness are companion characteristics prominently manifested in the life of every true Christian. The Bible

commands us to confess our faults "one to another" and likewise to forgive "one another."

There is no other occasion in life's experiences that affords us such a beautiful opportunity to portray the nature and character of our blessed Savior as the occasion to forgive our erring, remorse-stricken, sad-hearted, penitent brother. The conditions upon which the Bible demands forgiveness are, (1) confession (1 John 1:9); (2) repentance (Luke 17:3). No one is bound by the letter of the Word to forgive unless the offender meets these requirements. God forgives on no other conditions. Yet the spirit of the gospel and the example of Jesus and his apostles show unto us a still "more excellent way." Jesus never held a grudge against any one; he even prayed the Father to forgive his cruel, unrepentant murderers. While the stones hurled by the hands of the infuriated mob were crushing out the life of the first Christian martyr, Stephen prayed with his last breath: "Lord, lay not this sin to their charge." Stephen did not want these people condemned on his account; they had grossly and ignominiously wronged him and sinned against him, but he brought no charge, held no grudge; he freely and fully forgave them. There is no one that can live happy, much less die happy, with an unforgiving heart. Malice and revenge in the heart destroy the joy and life of the soul. If we would withhold our pardon until all who trespass against us confess and repent, very few, if any of us, would be qualified to travel the sin-pardoned way to eternal glory. "If ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:15).

It is perfectly in order for a righteous, sinless God, who needs no pardon, to exact confession, repentance and restitution before pardon is dealt out to the transgressor (and this applies largely also to the body of Christ, the church), but it illy becomes individuals, who are but the personification of pardoned transgression, to be so very exacting with their fellow transgressors. "Considering thyself lest thou also be tempted" (Gal. 6:1).

There are two kinds of forgiveness in vogue at this day: The real—a forgiveness which forgives, and the false—a kind of outward, formal forgiveness that simply drops matters for the present, but an accurate record is kept of the pardoned (?) brother's errors, carefully labeled and stowed away as stock on memory's shelf to be

brought out and liberally displayed together with any future fault the erring one may fall into, or to be used at any time when favorable occasion to eke out vengeance or give vent to pent-up malice presents itself. It is discouragingly sad to note how much of this false forgiveness is practiced among all classes of people. God pronounces condemnation and fearful punishment upon those who do not "from the heart" forgive their brethren their trespasses. (See Matt. 18:32-35).

A transgression once forgiven, can never again be used as a charge against the transgressor, even the law of the land forbids it. When God forgives our sins, he blots them out of his book of remembrance, nevermore to be brought up against us.

One reason why there are so many formal, heartless, powerless, answerless prayers offered by professing Christians is because their authors' hearts are not perfectly free from animosity against their fellow beings. No prayer can effectually reach the throne of grace and move the Giver of all good gifts when emanating from an unforgiving heart.

Holding a grudge against another, seriously affects the peace and happiness of the individual. No one harboring an ill-feeling against another can be truly happy. Blessed condition when we have so thoroughly learned this lesson of practical Christianity at the feet of Jesus, that we are able and willing "from the heart" to forgive immediately those who trespass against us, and keep our hearts free from all feeling of malice and revenge. What temptations and hypocrites are thus avoided! Do I hear some one say, What, forgive an unrepentant, rebellious sinner and restore him to favor, confidence and fellowship with all his sins! Oh, no, that is quite another phase of the subject. It would be doing a gross injustice to the cause of right, to society, or to the church to restore a transgressor before repentance and restitution is made. Besides it would be unjust and soul-destroying to the offender. Man can forgive without justifying the transgressor in his deeds. There is a difference between forgiveness and justification in such a case. You forgive largely for your own sake, in order that the offended may have a free conscience, a heart open toward God and man. You justify largely for the sake of the offender, and not until he repents and makes restitution is he a proper subject for restoration. Brethren, let us heed the injunction, "Forbearing one another and forgiving one another....even as Christ forgave you."

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PERSONAL MENTION.

Pre. Josiah Miller and wife of the Shore congregation, Lagrange Co., Ind., were Elkhart visitors, Oct. 12th. Bro. Miller stated that they expected to hold their communion services on Sunday, Oct. 23d.

The brethren J. N. Durr of Martinsburg, Pa., and J. N. Kaufman of Rockton, Pa., left their homes on Oct. 10th for a visit to the churches in the Cumberland valley. On Oct. 11th they were with the brotherhood at Chambersburg, Pa. The Lord bless their labors.

The brethren Samuel Thomas, Stephen Thomas, with Sister Thomas of the Thomas district, near Johnstown, Pa., accompanied by a few friends, called on us at our office on Oct. 7th. We were glad for their visit and the news from old Somerset county.

During the latter part of September, Bro. J. S. Shoemaker, of Freeport, Ill., visited in Bucks and Montgomery counties, Pa., filling eight appointments. After spending some time in preaching the Word at our mission, corner Amber and Dauphin streets, Philadelphia, he came to Lancaster county and attended the conference on Oct. 7th. Bro. Shoemaker was at the Welsh Mountain Mission on Oct. 8th. He expects to remain in Lancaster county until the 20th, when he starts toward his home, stopping at seven places along the way. We wish our brother God's blessing and success in his labors. He will send answers to the queries in the Herald as soon as he finds time and opportunity to do so.

For the Herald of Truth.

DRIFTING WITH THE CURRENT.

By John Shrock.

A raft has drifted to the banks of a wide stream and seems to be resting there; so calm are the waters that the young man on the raft does not realize that he is being carried very rapidly down the stream. Presently he lifts up his eyes and sees with surprise that he has been carried far away from the banks and scenery with which he thought he was surrounded; the stream has widened and the current is much stronger than when he first started, and he is suddenly awakened to the truth that he can no more reach the shore in safety without help from some source.

The young man is like the soul who has accepted Christ as the guide to his life, but allowing himself to grow careless and indifferent in his Christian life, and becoming more interested in the pleasures of the world, he gradually drifts into dangerous ways, in which his life will be of little use to his Master, if it is not completely wrecked and his soul finally lost.

It is so easy to drift; we neglect our Christian duty just a little at a time and after a great while are surprised to find that we have lost the pleasure, the joy, we once had in the Lord's service, and finally we may be willing to forsake him entirely. Ah! that will be a sad day. Some day we will need the strength of the Lord and may expect to use it, and will, like Samson (Judges

HERALD OF TRUTH.

16:20), be surprised to find that the Lord is not with us.

Let us watch for the first things that tend to lead us away from the Father and pray him to keep us from falling into temptation. With him close beside us as a counsellor we shall not easily be led away into wrong paths.

Iowa, La.

MY SERVICE.

I asked the Lord to let me do
Some mighty work for him,
To fight amidst his battle hosts,
Then sing the victor's hymn,
I longed my ardent love to show,
But Jesus would not have it so.

He placed me in a quiet home,
Where life was calm and still,
And gave me little things to do,
My daily life to fill;
I could not think it good to be
Just put aside so silently.

Small duties gathered round my way,
They seemed of earth alone,
I who had longed for conquests bright,
To lay before his throne,
Had common things to do and bear,
To watch and strive with daily care.

So then I thought my prayer unheard,
And asked the Lord once more
That he would give me work for him,
And open wide the door—
Forgetting that my Master knew
Just what was best for me to do.

Then quietly the answer came:
"My child, I hear thy cry;
Think not that mighty deeds alone
Will bring the victory;
The battle has been planned by me;
Let daily life thy conquests be." —Sel.

For the Herald of Truth.

POWER OF SIMPLICITY.

By Alma Lehman.

In looking over this subject we failed to find any power in mere outward simplicity. However, we find there is power in God's word and that Christ said, "All power is given unto me," and when he sent out his disciples he said, "I will be with you." So then we as the disciples of Christ can receive power.

"And behold I send the promise of my Father upon you, but tarry ye in the city of Jerusalem until ye be endued with power from on high" (Luke 24:49). Christ assures the disciples that in a little time the Spirit should be poured out upon them in greater measure than ever. Those who receive the Holy Ghost are thereby endued with a power from on high, a supernatural power, a power above any other. It is from on high, therefore, it draws the soul upward and makes it to aim high.

Christ's apostles could never have planted his gospel and set up his kingdom in the world as they did, if they had not been endued with such a power. God is the source from whence all power cometh. He is our great and only true guide and every Christian must follow the unerring guide. He will guide us "into all truth," and by his help we can live a life of simplicity.

To better understand this, we will use the illustration of an electric car which is so frequently used. We all know that the car must be connected with the power before it can be of any real service to us. There is only one way the car will go when not connected with the power, and that is down grade. And just so it is with the Christian of to-day. As long as we are connected with the great power house of God,

we will be traveling in the right direction and our mission on this earth cannot prove useless. But just as soon as we look down on simplicity and think it too low for our dignity, we step down, for we can only go one way without his power, and that is down grade, which leads to utter ruin.

God gave Moses power to deliver the children of Israel out of bondage. Moses did not have the power of himself, but was linked to the power of God.

We cannot expect to receive this power in one day, but like the disciples, must wait until we be endued with this power. Let us cry mightily to God and receive the power belonging to us, and let us not be satisfied with this worldly state of living. But let us come out of the world that we may have the power of God. To retain this power we must be in constant touch with God, from whence all power cometh. God has given definite instructions to his disciples as to their life and conduct.

Simplicity of life simply means to have all dross removed and to live the Christian life. When we look at Christ in history only, we might fail to see the power. When we see him before Pilate, before the Roman soldiers, nailed to the cross, dead and buried out of sight, one might think that his life was a life of repeated failures. But when the veil of the temple was rent in twain from the top to the bottom and the sun refused to give light, the cry is heard, "Truly this was the Son of God." When he arose from the grave, he proved himself to be the greatest victor the world has ever seen. And when we compare his life with God's word, we find that he never knew defeat, but that his life was a continued fulfilling of God's word. There was that unseen power. Christ said, "I do the will of my Father." Therein lies the secret.

"God resisteth the proud, but giveth grace to the humble." Let us take God's word and see how our lives compare with that of Christ. How about our attire? Are we not living too near like the world? The world introduces fashions and the word of God teaches humility. Which will the Christian church of to-day choose to follow? If it were not for pride the god of fashion would not be worshipped so much to-day. If we would devote more of our time to studying God's word, we would have no time to look up the latest fashions. We need not only go to the large cities, but to the country and figure up the time that the so-called Christians waste in looking up the latest fashions and re-making the garment that is so soon out of date. What an amount of time is foolishly spent that could be used to Christianize the world! Then the cost: of all the money that is spent for the extras to the clothing, what an amount there would be to send to the mission fields, and how much more good could be done! Let us take heed how we use God's time and money.

When we talk of simplicity of attire, we do not mean slovenly clothing; order and cleanliness are paramount Christian qualities. If our attire be plain, neat, cleanly, comfortable and so made as to appear respectable, and, above all, a pure heart within us, we will be a power for good.

If we wish to uphold simplicity, it must be taught to the children. How does the world look upon the church teaching non-conformity, practicing it themselves, but adorning their children with fashionable garments, and what an impression does this leave upon the children? What the Christian wants is plain living and high thinking, having our minds in the right channel. Then we may receive power and much good can

October 20,

1904.

be done. "How can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh" (Matt. 12:34). The heart is the root, the language is the fruit. If the nature of the tree be corrupt, it will bring forth fruit accordingly. Unless the heart be transformed, the life will never be thoroughly reformed. We must not only guard against speaking evil, but also as to how we speak. Christ's teachings were always so as to be understood by the people to whom he was speaking. So should our teachings be, plain and simple, not flattering. Christ did not flatter men, nor did he tell them if they would be of his party, they might live as they listed. We must fully consecrate ourselves to his teachings, then we can live a life of simplicity and receive power to work for the Master.

Columbiana, Ohio.

For the Herald of Truth.

HOW OVERCOME IRREVERENCE.

By Fanny H. Yoder.

In treating the subject of reverence, some one has fitly likened it unto a plant, and adds, that in the garden of Christian virtues it is a plant that seems to be dying out. This is probably true, because of the neglect on the part of parents and teachers to carefully plant and cultivate it in the hearts of children. We will admit that children of Puritan times regarded their elders with a much different respect than do many children in our day. This, however, is not the fault of the child, but of those who have neglected to plant the seed in the little heart. Children are very susceptible to the characteristics of their environments and imbibe as much by imitation as by practical teaching. This fact teaches that it is quite necessary that we as older ones be an example of reverence for them. I have seen said that whoever so trains or mistreats a child that it reaches maturity without the spirit and practice of deference to authority and consideration for others, does that child a most grievous wrong. "As the twig is bent, so the tree will be inclined." Thus it will follow that if reverence is taught in youth it will become a fixed habit in maturity.

There is no more beautiful characteristic in a young man or a young woman than to be kindly considerate to the aged or those in less fortunate circumstances, and to regard all sacred things with due reverence. It is a virtue which, if cultivated, will do much in making a strong and noble and pure character.

We believe that much of the spirit of irreverence springs from ignorance, and if people more forcibly realized the sin of irreverence it would be unnecessary to tell them to be reverent. But to be able to feel this regard for sacred things it is necessary to be appreciative. If it were possible for the human mind to grasp the wonderful power and splendor of God, the Creator of the heavens and the stars, and at the same time the One who paints each flower and notices the fall of every sparrow—if we could for a moment grasp the idea of so great a God, we could not do otherwise than think of him and all with which he is associated with the greatest reverence. The Psalmist David says, "For who in heaven can be compared unto the Lord, and who among the sons of the mighty can be likened unto the Lord? God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him." Therefore we would emphasize a devotional

HERALD OF TRUTH.

For the Herald of Truth.

PLEASURES.

By Mary Berry.

study of his word and thus by becoming more familiar with his nature, we would be better able to appreciate him, for no one becoming acquainted with God can be irreverent.

Margaret Sangster once wrote an article which contained the following extract: "All foolish jesting which makes light of religion, all sneering at piety, all taking God's name and attributes in vain, militates against reverence in character," and she strongly protests against any use of the Bible which is not thoughtful and devotional. "To take words of scripture," she adds, "to cap a pun or solve a conundrum, is nothing less than blasphemous."

There are in the Old Testament scriptures many examples where punishment swiftly followed an act of disregard for God's word. When Uzzah irreverently stretched forth his hand to keep the ark from falling, he was instantly stricken so that he died. The act may have been thoughtless, but punishment was none the less sure. May we not lay a profane finger upon the ark of the Lord.

Proper conduct in God's house is as essential a matter to a Christian as reverence for his word. In Lev. 19:30 we are commanded thus: "Ye shall keep my sabbaths and reverence my sanctuary." The carelessness and disregard in our conduct in God's house is often thoughtless. The fact, however, excuses none, since God's presence makes it a holy place, and all indulging in bits of conversation during worship, all talking of a secular nature should be avoided. If God said to Moses, "Put off thy shoes from off thy feet, for the place where thou standest is holy ground," might we not at times hear the same spirit speaking to us, "Lay off thy careless attitude, thy cold disregard, thy worldly spirit, for thou art in a holy place?"—holly, because God is there.

"What solemn thoughts should fill the soul
When entering the house of prayer!
How should this thought possess our mind,
When we draw nigh—Our God is there."

As God's name is holy, even so is his Sabbath. He has been pleased to call it by his name, and the person who treats it or uses it like other days, disregards the Lord who ordained the sacred day. A certain writer once said: "Blessed is the life that shuts the door of this holy day against that common intruder, business, and locks its portals against empty pleasure and empty talk."

We keep the Sabbath sacred not by ceasing from our natural labors, but by working for the Lord. No one has any right to absent himself from religious worship on the plea of weariness or for some amusement. When Holmes was in his eightieth year, he wrote to a friend that he habitually went to church, for he said: "There is a little plant called reverence in a corner of my soul's garden, that I like to have watered about once a week." Might it not be possible that if we neglect attending religious worship each Sabbath, that this little plant be altogether destroyed for want of spiritual water? The many resorts of pleasure which beckon people away from church on the Sabbath, are demoralizing in the extreme, and what must be the condition of a Christian who neglects his religious worship to such an extent that it is made a day of mere sensual pleasure?

In that great day when we stand before the throne, shall we not be reverent then? Let us be reverent now. Let us carefully plant and cultivate this lovely virtue and "may it blossom and grow."

West Liberty, Ohio.

Prosperity never follows profligacy. — S. S. Times.

There are two kinds of pleasure: one is the carnal pleasure, the other the spiritual pleasure. Those of a carnal mind seek after the pleasures of this world; all they care for is pleasure while here on earth. Such pleasure is only for a short time. They do not realize their danger, but woe unto their souls at the day of judgment! They may seem bold while the sun shines, but when the fierce storms come, they cry out for fear. Some confess Christ and start to live Christian lives; but soon they will be led astray by things of this world. Why will they be led astray? Do they not know that the Lord will condemn all those who do not uphold his commandments, and will cast them in that fiery lake? Such are wolves in sheep's clothing, trying to deceive the people. But they cannot deceive God, "for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts" (1 Chron. 28:9).

Where do such people stand? I say, in great danger. There are but two ways. Christ is one, and the devil is the other. Christ's way is as narrow as a man's foot. He walks in it and wants all men to follow him. For those that remain in the broad road, which is Satan's, there is no peace. If they were seeking God as much as they are seeking earthly riches, what a happy time there would be! Christ says, "Many shall seek to enter in at the strait gate, but few shall find it."

The worldly people stand in the same place as the sinners before the flood. God gave them one hundred and twenty years to repent and told Noah, who was a righteous man, to build a great house. I call it a house of God, because it was built as God commanded. It was to receive all righteous souls (there were only eight) and one pair of each kind of the beasts. When all had entered and the door was shut, then God opened the windows of heaven and the flood came. The door was closed and the sinners were all outside. Oh, what a dreadful time that was, when those wicked people were crying to God for help! But God did not hear their cry. It was too late, too late! So it is at the present time. The sinner often waits until it is too late.

In Matt. 7:7, Christ says, "Knock, and it shall be opened unto you." But you must knock in time. Christ is the door, and without him you cannot enter in. The sinners climbed the mountain tops, but the flood came and all their efforts were in vain. So it will be on that great day when the Lord shall come. All good souls shall be saved, and all sinners lost. "For to be carnally minded is death, but to be spiritually minded is life and peace; because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Rom. 8:6, 7).

Souderton, Pa.

Worldliness and spirituality are as incompatible as light and darkness. The day that God hates is a worldly life covered over with a thin veneer of formal Christianity. There are men who have served the gods of an unholiness ambition until they have grown rich, who then try to get around on the blind side of the Almighty by the gift of a fraction of their gain to the service of the Lord. Religion is not a cloak to put on; it is a life to be lived.—Tollemis H. Swift.

HERALD OF TRUTH.

Thursday, October 20, 1904.

D. H. BENDER, EDITOR.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1902.

BUSINESS NOTICES.

Our Family Almanac for 1905 will be ready early in October. Our Almanac will contain all the usual almanac data found in the old style Pennsylvania and Maryland almanacs, with a selection of reading matter that is valuable, interesting and edifying to all our readers. This is now the thirty-sixth issue of our almanac, and many of our patrons have had it in their families since its first issue in 1870. We shall be glad to have all our former customers send for it again this year. The almanac also contains several nice illustrations. Prices are as follows:

- 1 copy, postpaid \$.06
- 12 copies, postpaid45
- 25 copies, postpaid90
- 100 copies, postpaid 3.50

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The long winter evenings now coming on will cause many of our readers to desire some good books to read, and in fact you cannot spend your evenings and your spare moments during the day better than in reading a good book. Our Catalogue contains a large list of books of this kind, from which you can select. If you do not have a copy of our 1904 Catalogue, send for one. It will cost you only the asking and we shall be glad to send it.

Mennonite Publishing Co., Elkhart, Ind.

HERALD OF TRUTH.

CORRESPONDENCE.

From Wellman, Iowa.—On the evening of Oct. 10th Bro. George J. Lapp preached his farewell sermon to us at the West Union M. H., after having closed the series of meetings at East Union. The brother chose for his text, Matt. 16:3. He left Tuesday for South English, where he will spend some time and then attend the conference near Rosburg, Adams Co., Neb. We were sorry to part with our brother, but we thank God for the assurance that even if we do not see each other for a short time we know that we shall soon meet again to be parted no more. Oh, what a glorious and happy time that will be when all of God's faithful ones shall be gathered home!

Our house-to-house Bible meeting or teachers' meeting which is held weekly among some of the brethren, will be held at Bro. George Reber's on Friday evening, the Lord willing. We take the Sunday school lesson into consideration. We find the meetings a great help and encouragement to us. Pray for them, beloved, and for God's work everywhere. COR.

Garden City, Mo., Oct. 6, 1904.—Bro. S. G. Shetler of Johnstown, Pa., came into our midst on Sept. 27th and left again on Oct. 3d for Shelby Co., Mo. While with us he preached eight sermons, six at the Bethel M. H. and two at Sycamore. His stay with us was very much appreciated. We can truly say that the Word was preached with authority and with power, and through his earnest admonitions we were made to hunger for a deeper knowledge of God's word. May we all, by the grace of God, give more earnest heed to the words, "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." May God abundantly bless the labors of our brother as he goes from place to place, and through his efforts may many souls be "called out of darkness into his marvelous light." COR.

From Springs, Pa.—On Oct. 2, 1904, the Bible meeting was organized at the Folk M. H., with N. E. Miller and W. E. Haning as general leaders; Hannah Durr, secretary; Fannie Miller, treasurer. We had singing the past quarter, and we trust that all will be interested in these Bible meetings, and be ready to assist in the work. By God's help we trust the work will prove a blessing to all who attend, and that souls may be saved from sin through the efforts put forth in this place. ANNIE F. MILLER.

Dalton, O., Oct. 10, 1904.—Communion services were held in the Salem Cong. near Smithville, Wayne Co., O., Sunday, Oct. 9th. The members were nearly all present and partook of the sacred emblems which were administered by Bro. I. J. Buchwalter. The meeting was edifying and uplifting. Among those present from abroad were Bro. and Sister H. A. Mumaw of Elkhart, Ind., and Sister Sarah Kurtz of Nampa, Idaho. COR.

From Rockton, Pa.—Dear Herald Readers: Greeting:—On Saturday afternoon, Oct. 1st, we met in our quarterly meeting. The subjects, "The relation of the home to the Sunday school," "How may we bring up our children as Christians," and "My motive in life," were discussed and good thoughts given. On Sunday, Oct. 9th, we observed our communion. Twenty-three brethren and sisters partook of the sacred emblems at the church. As Bro. and Sister Gelnert are rather feeble, Bro. J. N. Durr went to their

home in the afternoon and broke the bread to them there. The same day Wm. T. Irwin and Maggie Holloper were joined in wedlock at the home of Bro. J. A. Hummel. The next morning Bro. Durr and the writer left for a visit to Franklin county. On their way they had the privilege of meeting Bro. and Sister Engley of the River Brethren church, who, in company with four others, expect to leave New York on the 26th inst. for India, where they expect to open a mission at Benares under the auspices of that church. We wish them Godspeed.

J. N. KAUFMAN.

Wakarusa, Ind., Oct. 10, 1904.—On Saturday, Sept. 24th, the Holdeman congregation held their examination meeting. All that expressed themselves said they had peace with God and man. Yesterday we observed the communion of the Lord's supper. Bish. Burkholder officiated in these meetings. Such meetings bring joy to our hearts. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" The attendance of our Sunday school is still on the increase, for which we praise God. The average for the third quarter was 143. COR.

Neutral, Kan., Oct. 7, 1904.—Dear Readers of the Herald:—At present we are having meetings here at the Bethany M. H., conducted by Bro. Hillary, who came to us last Saturday and preached his first sermon that evening. He expects to continue over Sunday. God bless every effort put forth to the upbuilding of his cause here and elsewhere. We pray that Bro. Hillary may be the means of doing much good, and may we as members have the grace to bear patiently his sharp rebukes, remembering that such are often needed, especially in these times of waywardness and disobedience. I believe Paul at one time felt that the rod was needed. SISTER H. S.

QUERY DEPARTMENT.

Why do not Christians to-day have "all things common," as they did in the days of the apostles? Acts 4:32-35.

Who are "meek" and how shall they "inherit the earth"? (Matt. 5:5.) D. F. M.

For the Herald of Truth.

COVETOUSNESS.

By C. D. Esch.

When God looked down upon Mount Sinai, and, amid flashing lightnings and roaring thunder he gave his law to the children of Israel, the last commandment was, "Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his ox, nor his ass, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's" (Ex. 20:17).

This shows very plainly what covetousness is—that it is an abomination in the sight of God, and God abhors any thing abominable. By looking up the meaning of the word "covetousness," we find that Webster says, it is a strong or inordinate desire of obtaining and possessing some supposed good, and Paul says in Col. 3:5, it is idolatry. So we see that covetousness at the best is idolatry, and that is one of the most wicked practices man can engage in.

We also find that Christ in his teaching says, "From within, out of the heart of man proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blas-

phemy, pride and foolishness: all these things come from within, and defile the man" (Mark 7:21-23). By this we can see where covetousness comes from and with what it is classed. It is also given by Paul as one of the works of the flesh, which should be mortified.

Therefore seeing the extreme wickedness of this sin, why is it that we hear so little said about it in our Young People's meetings and from our pulpits? When one wants to make a comparison of wickedness, nine times out of ten he will take a drunkard, when there may be, and I believe there are, many more covetous people in our churches than drinking people, because Satan is very cunning, if he can get sin into a person's heart without it being so manifest on the outside, he will do it, for this age is known by some as being the age of wolves in sheep's clothing.

But some may say that it does not hurt any one else, if one has such a desire in his heart. I beg to differ. One needs only to look back over the world's history and see when wars first began, Josephus tells us that wars first began with Cain, the son of Adam, the first man that was born into this world; and what was the cause of it? Nothing but mere covetousness. As we come on down through the ages and notice Saul, the first king of Israel, what was it that drove him from the throne, was it not that he coveted honor and wealth? What caused Nebuchadnezzar to come and take Israel captive? Did he not covet the wealth that was at Jerusalem in the king's palace and also the gold and silver vessels that were in the temple? We notice Alexander the Great, what was he seeking? Did he not covet the wealth and honor of the whole world? And when he had conquered the whole world he had not as much as conquered his own carnal nature. We could also mention Caesar, Napoleon and many others who were very covetous for wealth and honor. Space will not permit to tell of all these great and wicked men's deaths, but we find that they were either slain by the sword or died in exile with their carnal desires still growing stronger. Some theologians suppose they are still fighting and cowering in the lower regions of hell.

We might come down to the present day and see what was the cause of the United States going to the Philippines. Was it not covetousness? And what was it that caused the great and bloody war now being carried on between Russia and Japan? Is it not covetousness? Seeing all these results of covetousness, has any one any right to say that it is harmless? I would say emphatically, No; it is one of the most destructive sins that proceed out of the heart of man.

How often do we young men, when we see some one going along the road with a fine team hitched to a new rubber-tired buggy, wish in our hearts that we were on that seat and holding those lines? By this we see that covetousness is very nearly related to envy and hatred.

When Jesus was teaching in Jerusalem there came a young man to him and requested him, "Speak to my brother that he divide the inheritance with me." But he said unto him, "Man, who made me a judge or divider over you?" Later he turns to the people and says, "Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:13-15). I am glad for this lesson that we can not judge a man's life by his possessions. He also gives the parable of the rich man whose ground brought forth plentifully, and he pulled

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down his barns and built larger ones and stored up his goods. Then said he to his soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry." But God had something to say to that; he says, "Thou fool, this night thy soul (which had so much goods laid up for itself) shall be required of thee; then what shall those things be which thou hast provided?" Jesus says, "So is he that layeth up treasure for himself and is not rich toward God."

With all this we believe there still is some covetousness that is not sin. Of this Paul gives an example in 1 Cor. 12:31. "But covet earnestly the best gifts." Some one will ask, What are those gifts? Are they not wisdom, the power of working miracles, the word of knowledge, and the power to handle the word of God aright, which is sharper than a two-edged sword? But, alas, how few are the covetous persons along this line! Is it any wonder that our meetings are dull and so many people, it seems, go to church to sleep when we do not put energy and zeal enough into the work to make it anything less than a burden?

Paul says in the same verse, "And yet shew I unto you a more excellent way." Which he gives in the following chapter. I wish all who may read these lines would read that chapter (1 Cor. 13) and by the grace of almighty God shape their lives accordingly. Then covetousness and every other sin which does so easily beset us, would be laid aside and crucified, and we could say with Paul in Gal. 2:20, "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me."

Paul was a man like as we are and we have just as much of a claim on this salvation as he had. May God give us grace that we may live up to the privileges and blessings which he affords in his word, is my prayer.

Wellman, Iowa.

For the Herald of Truth.

THE SUNDAY SCHOOL—ITS RESULTS.

By Sallie L. Miller.

The value or usefulness of any project or undertaking is always measured by its results. Just so with the Sunday school. Its results prove its worth. The purpose of the Sunday school is not only mind cultivation, nor the imparting of information alone, but its efforts are put forth for the bettering of the heart and soul—for the instructing in and exemplifying of the way of life.

In order that we may have good results, we must bring many to the Sunday school; and though success is not measured by numbers, yet it encourages the workers when the numbers increase. If we look for them, we can see all about us human lives, children and men and women, that seem cold and unattractive, without spiritual radiance or the gleams of indwelling light which give evidence of immortality. Yet they need only the touch of love, the pressure of a warm human hand, to bring out in them the brightness of the spiritual beauty that is hidden in them. How gladly they would come to Sunday school if they were sure that we are interested in them, that we love them!

We may win people for the Sunday school by kindness, by being sociable, by being

real earnest workers, and by showing them that the Christian life is real. If we can win them for the Sunday school, the same spirit that wins them will hold them.

The Sunday school teaches us how to spend the Sabbath. It creates in us a love for the holy day that will keep us from yielding to many alluring temptations we could not otherwise overcome. Thus we see, a result of the Sunday school is the keeping of one of the commandments. While we would not teach the idea that we must rigidly prohibit all innocent enjoyment, yet we must teach that it should not be a day of unrestrained pleasure.

The Sunday school creates in us a desire to know, study and obey the word of God. It enables us to prepare ourselves to do much and greater work for God. It gives to all the privilege of being taught from God's word, and to many the privilege to teach. There are thousands of ministers of whom we have never heard. They are the humble Sunday school workers who are willing to sit down unobserved, Sabbath after Sabbath, thus for the salvation of souls, teaching them not by might, nor by power, but by the Spirit of God; telling again and again that Christ came to save all who will; that he is the remedy for all manner of sins; that he is all and in all.

Results are nowhere more noticeable than in the children. A child is very susceptible to the mood of the teacher. A gentle, happy tone, with a bright expression, will subdue restless spirits. Even our features seem to express our prevailing thoughts. Our thoughts mold our character and control our actions. What we are, we help others to be. No doubt Paul understood this when he said, "Whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things" (Phil. 4:8). It is necessary that we keep our hearts warm by doing good. Follow Christ and seek to reproduce his traits in our lives, and always stand up for the right, and we will have a successful growing Sunday school.

The workers need to be in earnest. Samson gave his life for the accomplishing of his object. Are we, as Christian workers, willing to do as much for the worthier cause we are living for? The welfare of the country depends largely on the young people of to-day. Just so the future existence of the churches depend on what and how the children are taught. And nowhere can they be taught the principles of true Christianity better than in the Sunday school.

Through the influence of the Sunday school the jails and penitentiaries will be robbed of half their victims. The tread of human feet will no longer resound through the dark, gloomy, dismal prison cells, and each fortress of sin will become a heap of ruins. There never was a time when temptations addressed themselves to the young in so many different and alluring ways as in these days. The cry is for science, refinement, culture, anything that could be substituted for the true religion of Christ; but the Sunday school has been, up to this time, one of the most powerful incentives to bring a lost world to the true Savior. It raises people to a purer life, to a broader view of spiritual things, and cleanses the earth of a vast portion of its crimes, because the Sunday school has for its aim, the universal salvation of souls; for its workers, "the children of light"; for its captains, the Savior of the world; for its weapons, the sword of the Spirit. It teaches the exist-

ence of a higher power and creates a thirst for more Bible truths. It teaches morality to the young, a love for the Bible and true Christianity, and finally, success, true greatness and eternal happiness. "Not unto us, O Lord, but unto thy name be the praise," Springs, Pa.

For the Herald of Truth.

THE CHILD.

By Effie Shupe.

When Christ was here upon earth he frequently referred to the child as an example in bringing out or impressing on the minds of his hearers, various characteristics which all Christians should possess. He blessed the children and said, "Of such is the kingdom of heaven." And again he said, "Whoever shall not receive the kingdom of God as a little child, he shall not enter therein." Let us for a few moments look into the nature of a little child and see if we can find anything worthy of imitation. As a rule the child is gentle, loving, easy to be entreated, forgiving, kind, not given to hatred or bearing malice—all of which virtues Christ taught his followers.

In 1 Cor. 14:20 the apostle Paul says, "Be not children in understanding, howbeit in malice be ye children." From this we know that our Savior did not mean for us to become children in stature or intellect, but he meant for us to become submissive, obedient and willing to be led and taught, as Paul said, "When I was a child I spake as a child, I understood as a child; but when I became a man I put away childish things."

We find in the child an excellent example of forgiveness. Did you never notice how quick children are to forgive one another? How much better if grown children could always show the child's nature in this particular!

There is also a beautiful lesson of faith taught us by the child. Notice the confidence and faith the child has in older ones, and especially in the parent. It does not concern itself as to whether it shall be clothed or fed; neither does it fear danger when father or mother are near. It has perfect confidence in its parent. Now we believe Christ would have his children exercise the same faith toward him. We have a heavenly Father who watches over us, and whose love for us far exceeds that of any earthly parent, yet how few of us show the trust in our heavenly Father that the child does in the earthly parent! How much unnecessary trouble could be avoided if we would become as a child in this one matter of faith and trust!

Since the Sunday school is the nursery of the church, the child should be made to feel that it is needed in the Sunday school. Let us not neglect the little ones. Upon them the church and nation depend for future support. To my mind the child is the most important member of the Sunday school. The little ones are not capable of thinking for themselves, and the impressions made upon their minds are lasting. The child looks to the teacher for instruction, and in its childish innocence believes whatever is taught. How necessary that they are taught the gospel in its purity!

May God help the primary teacher to instill into the minds of the children such truths as may tend to draw them to Christ in their youth, for that is the best time to serve the Lord.

Neutral, Kan.

For the Herald of Truth.
REMEMBER.

By Sem Hostettler.

The golden hours are fast going by
And your opportunity to do good;
Remember, kind words will never die,
Be wise and use them as you should.

A conscience honest and free before God
Is better than the honor of men.
There is consolation in God's word;
Study, obey and cherish it then.

It is easy to trust in the Lord,
If we remember his coming is sure;
It is not hard to turn from the world,
If our desire for heaven is pure.

East Lynne, Mo.

For the Herald of Truth.

A WARNING.

By S. D. Troyer.

Read Ezek. 3:18, and see what we owe to those around us. There are always those about us who need the warning as mentioned in this text. A good way to do this is to distribute suitable tracts. If we could get them to read the Bible and religious papers it would be better, but as only those who are seeking for light go to church, read the Bible and other religious literature, or attend Sunday school and religious meetings, these unconcerned ones cannot be reached in this way, but if we give them a tract that will pierce their hearts and send conviction to their souls, and if we use the opportunity to speak to them concerning their sad condition, much good may be done.

This will also lead us to take heed to our daily walk and conduct, for our example will speak louder than our words. The world is watching us closely in order to find an opportunity to find fault and destroy our usefulness, and if we are not very careful we will be a stumbling block in the way, rather than a help to those we wish to save. In this way the Lord will require their blood at our hands. Let us all take heed to this warning.

NOTE.—All who wish to make the brother's suggestion practical will be furnished with all the tracts they wish to distribute gratis by sending to this office.—Ed.

Becks Mill, O.

For the Herald of Truth.

WORLDLY WISDOM, EDUCATION AND SCHOOLING.

By P. Hostettler.

A certain writer has well said that worldly wisdom is in direct opposition to godly wisdom that is from above. James also defines worldly and godly wisdom in his third chapter, saying, that "worldly wisdom is earthly, sensual, devilish. And to say that it is directly opposite the wisdom from above would be to say that it is first impure, then contentious or quarrelsome, then rude or rough, coarse, not easily entreated or conceeded, without mercy and without good fruits; partial and hypocritical. Now all the above explains very clearly and fully what worldly wisdom is, yet many people have the idea that worldly wisdom is education. I will not take time and space here to tell what education is, except to say that education and worldly wisdom are two separate and distinct things. All persons with right minds will acknowledge that man needs some education, but when we once see what really worldly wisdom is, we will

know that neither we nor the world need any of it.

So also education is one thing and schooling another thing. Some have had considerable schooling and yet have very little education, or at least little practical education, while others have had very little schooling and still have a very good practical education. Now while education to a certain extent is a good thing, schooling is more or less a dangerous thing to Christian people. That is especially true of many of the schools of to-day and I will here give my objections to schooling or to too much schooling:

1. Evil associations.
2. Many teachers of the present time are either partially or wholly unbelievers, and they more than likely plant some of their unbelief into their scholars. (These two objections cause me to send my small children to school with fear and hesitancy.)
3. Too much time is wasted in learning things that are of no practical benefit.
4. The mind is often so engrossed in learning natural and secular things that little or no time is left for spiritual thought.
5. Man is naturally prone to think more highly of himself than he ought to think, and much schooling sometimes, or perhaps oftentimes, encourages this evil.
6. There is also danger of us making educational advancement the prime qualification for Christian work.

All the above points should be carefully guarded against and watched.

East Lynne, Mo.

"ALONG THIS LINE."

The young minister's address was good. He gave expression to several stimulating ideas, and his manner had a proper combination of energy and gracefulness. But the effort was marred by the use of certain set phrases which were wholly unnecessary and necessarily offensive. He declared, "I am here to say," as many as a dozen times in his opening paragraphs. No one doubted that he was there, or that he was there to say what he did say. Then why did he not say his say without repeatedly reminding us that this was his particular purpose in being present? But this was not so bad. This was: In exactly fourteen minutes the brother used the expression, "Along this line," forty-three times. He first informed us that he had never spoken "along this line," but that more discussions "along this line," would be beneficial. Then he reminded us of the great men who had spoken "along this line," and declared that if more of our ministers would speak "along this line" there would be greater faithfulness in the church "along this line." If the church ever comes up to its high privilege "along this line," there must be more devotion "along this line." And so on.

We are sure the young brother was totally unconscious of the repetition, for we spoke to him kindly about it later in the day. He thanked us for calling his attention to a habit he had been wholly unconscious of, and his manifestations of gratitude is our excuse for calling attention in this public way—without indicating name, date or locality—to the matter. Watch yourself, young preacher, the next time you speak in public, and make sure that you are not blundering "along this line."—Epworth Herald.

Never does a person forget his pure Christian mother, and as a general rule men are what their mothers make them.

MISSIONS.

HOW MAY MISSIONS PROSPER?

Sel. by Mary Burkhard.

"Now there were at Antioch in the church that was there, prophets and teachers; and as they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, went down to Seleucia" (Acts 13:1-4).

A church full of the Holy Ghost is a power of God to awaken the careless and attract all earnest, honest hearts. It is out of such a church of men and women, full of the Holy Ghost, that Spirit-led preachers will rise up, bold and free, to point to every believer as a living witness to the truth of their preaching and power of their Lord.

It was thus at Antioch. There were certain prophets and teachers at Antioch serving part of their time in ministering to the Lord and fasting. Such were the men, such was their state of mind and their habit of life, when the Holy Spirit revealed to them that he had called two of their number to a special work, and called upon them to be his instruments in separating them in the presence of the whole church for that work.

The law of the kingdom has not been changed. It is still the Holy Ghost who has charge of all mission work. It is in the mission work directly originated in much prayer and waiting on the Spirit, that his power can specially be expected.

When once the Holy Spirit in any age has taught men of faith and prayer to undertake his work, it is easy for others to admire and approve what they do, to see the harmony of their conduct with scripture, and to copy their example, and yet the real power of the Spirit's guiding and working, the real personal devotion and love to Jesus as a beloved Lord, may be present in but a very small extent. The command of the Lord is known as recorded in a book; the living voice of the Spirit, who reveals the Lord in living presence and power, is not heard.

Let no one fear, when we speak thus, that we shall lead Christians away from the real, practical work that must be done. There is much that needs to be done, and cannot be done without diligent labor. Information must be circulated; readers must be found and kept; funds must be raised; prayer-meetings must be kept up; directors must meet, and consult, and decide. All this must be done. But it will be done well, and as a service well-pleasing to the Master, just in the measure in which it is done in the power of the Holy Spirit.

Blessed the church, and blessed the mission which the Spirit originates, where he is allowed to guide and where the blessing is waited for from himself alone. Ten days' praying and waiting on earth and the Spirit's descent in fire; this was the birth of the church at Jerusalem. Ministering and fasting, and then again fasting and praying, and the Spirit sending forth Barnabas and Saul; this was at Antioch, the consecration of the church to be a mission church. In waiting and prayer on earth, and then in the power of the Spirit from the Lord in heaven, is the strength, the joy, the blessing of the church of Christ and its missions.—Andrew Murray, in "The Spirit of Christ."

Dhantari, C. P., India, Sept. 8, 1904.

For the Herald of Truth.

A SUNDAY WITH THE WORKERS AT THE PHILADELPHIA MISSION.

By John H. Moseman.

On Saturday evening, Oct. 1st, the writer, wife and daughter left Lancaster at 7:15 for Philadelphia, reaching the latter place at 8:45. Boarding a trolley car we arrived at the Mission just in time to hear the Neff brothers and Jacob Buckwalter sing the sweet hymn, "Row us over the tide."

Next morning while we were yet at the breakfast table there was a rap at the door, and in came a woman with her son for Sunday school. We were reminded of Mary who came to seek Jesus "early in the morning." Shortly after nine o'clock more scholars came and by ten o'clock the room was nearly full. The school was mostly made up of children, only a few adults, outside of teachers, being present. There were fifty-two scholars in the infant department, and a total attendance of 116, including visitors.

In the afternoon eight of us visited the Episcopal Hospital. The sisters had been visited by the pastor in charge to sing for the patients, he having heard them sing for a private patient by the name of Conner before he was taken to the hospital. The large and well-equipped hospital contains seven large wards, but we were permitted to sing in only five of them. The minister in charge—a very kindly dispositioned man—accompanied us. We were first taken to the ladies' department, where there were perhaps from thirty to fifty in a ward. As we sang the hymns, such as "Jesus, Lover of my Soul," "Rock of Ages," etc., there was a touching scene. Some, quite overcome with emotion, wept bitterly, others amid their sufferings seemed to be making an effort to help us sing, while most of them were quite attentive.

We were then taken to the children's ward. As we entered the room one of the children was sobbing for his mother as though his heart would break, but after we began to sing his tears ceased to flow and he seemed quite comforted. They enjoyed the singing very much.

The old ladies' ward was the next to visit. After the singing the pastor offered a short prayer. As we walked out of the room their faces seemed aglow with joy for the short service given them.

Coming down stairs we entered the old men's ward. Stopping in about the center of the long room, they soon gathered around us. Some were able to walk unaided, others too feeble for that, moved about leaning on a cane or crutch, while still others could only move about in invalid chairs. Our minds were drawn to the words of Jesus, to Peter in John 21:18, "When thou wast young, thou girdedst thyself, and walkedst whither thou wouldst; but when thou shalt be old, * * * another shall gird thee and carry thee whither thou wouldst not."

We had sung several hymns for friend Conner before entering the wards, but he requested us to sing a few more before leaving, which we did. Three of the brethren each handed him a dollar, it being his birthday. He had been in the hospital only about two months, but had been unable to be about for twenty-one years.

In the evening we attended children's meeting, which was fairly well attended, and also the Bible reading. After these meetings we visited an old couple (Anderson), living only half a block from the Mission. He said he had been looking for the workers all day. He is confined to his bed, but does not complain. In the service of Him who

loved us and washed us in his own blood, he finds much joy and peace. Monday morning we left for our home, having been greatly benefited spiritually. Lancaster, Pa.

For the Herald of Truth.

TWO ENDS OF HUMAN EXISTENCE.

By Samuel E. Good.

"For to be carnally minded is death; but to be spiritually minded is life and peace" (Rom. 8:6).

The mind is the man. As the mind dictates, so the hands, the feet and the tongue move, and the very character of man is fashioned. In order, then, for man to be what God has designed that he should be—the image of Himself—it is essential that he be a possessor of the spiritual mind.

To-day we say, there are two ends of all human life. Yet we see that this was not the original plan, for the fact that God created man "in his own image" (Gen. 1:27), and placed him amid such pleasant surroundings, and gave him to eat of all the fruits of the garden, save the tree of knowledge of good and evil, "and made him a little lower than the angels and crowned him with glory and honor" (Psa. 8:5), goes to prove to us conclusively that God intended that man should be happy in this world, and that there was but one end to which he had destined him, namely eternal life.

But since man rejected God's choice for him and lost his inheritance, there was no place left for him. God had prepared but one place for man and that was for the obedient. So man was doomed to the place prepared, not for man, but for the "devil and his angels."

According to promise the curse was removed by the sacrifice of Christ and man's original inheritance again restored to him. But on what conditions? God is no more the chooser, but man. "See, I have set before thee this day life and good, and death and evil" (Deut. 30:15). So destiny is determined by choice, and choice by the state of mind; hence the importance of having the "spiritual mind."

Strange it is, yet true, and we see it on every hand, day after day and year after year, that men and women will, in the face of all this, choose death by following the dictates of a carnal mind.

While there are such in the world, we are also grieved to see that the church doors are not a dividing line between the carnally and the spiritually minded, but there are those in the churches that if we dare judge by their works, are carnally minded. It was so in Paul's day, else he would not have written this to the Roman brethren.

Church membership is not a passport into heaven, but he who will defraud his fellowman, or desecrate the Lord's day, or speak unkindly of his neighbor, or in any way violate the commands of God willfully, is carnally minded, let his name be recorded on the church book or not, and the end of such is death. It seems to me that Paul referred to such when he said, they are "the enemies of the cross of Christ," and "who mind earthly things" (1 Phil. 3:18, 19).

Oh, that every professing Christian would not be satisfied with a mere profession, but that we might all experience a real change of heart and life, and be in truth possessors of the spiritual mind; then would the gospel message fly as the whirlwind and souls would flock to Christ in great numbers, because of the power of God exercised in his chosen ones. "To be spiritually minded is life and peace."

Sparkling Springs, Va.

SUNDAY SCHOOL MEETING.

The annual Sunday school meeting for York Co., Pa., will be held at the Mennonite M. H. on Abbotstown street, Hanover, Pa., on Thursday, Nov. 3d. All are invited to attend, especially the friends of the Sunday school cause.

DEATHS.

King.—On Oct. 9, 1904, of paralysis, Sister Charity King (maiden name, Spelcher), passed peacefully out of this life, aged 74 Y., 10 M., 4 D. She was sick only three days. It was her desire that when her time should come to leave this world she would not need to be sick long, and the Lord granted her desire. Her husband died a number of years ago, since which time she made her home with her youngest son and his family. She leaves three sons, a number of sisters, grandchildren and great-grandchildren to mourn her departure; yet they mourn not as those who have no hope. Sister King was received into the Mennonite church from another denomination and has been a faithful member, her place in the services seldom being vacant. She attended the meeting just one week before her death and, as usual, had a smile and pleasant word for all. Funeral services by C. D. Miller, assisted by Bro. Pike of the German Baptist church.

Culp.—Hannah Hare was born in Westmoreland Co., Pa., Oct. 27, 1841. Departed this life near Teegarden, Marshall Co., Ind., Sept. 29, 1904, aged 62 Y., 11 M., 2 D. She was married to Ferdinand Beck in 1860. To them were born seven children, five of whom are living. The husband and father died in 1882. In 1885 Sister Beck was married to Josiah Culp. To this union one child was born. The deceased united with the Mennonite church about twelve years ago. She had been in ill health for a number of years, yet bore her afflictions in patience, without complaint. There remain to mourn her departure, the husband, five sons, one daughter, seven step-children, one brother and a number of grandchildren. The funeral took place on Oct. 2d in the Brethren church, where a large number of sympathizing friends assembled. Services were conducted by Henry McGowen of Napanee and Henry Wied of Wakarusa. The remains were laid to rest in the adjacent cemetery.

Hostetter.—On Oct. 3, 1904, at his home near Needy, Ore., Bro. Geo. L. Hostetter, son of Bro. and Sister Levi Hostetter, aged 26 Y., 4 M., 27 D. While working in the cider mill on his farm the hopper under which he was working became detached from the roof, falling on him and breaking his back. He was not moved until life was extinct. Bro. George united with the Amish Mennonite church at an early age, and lived a consistent Christian life to the time of his death. He was well known and highly respected, and his untimely death was a shock to the entire community. He was born in Indiana in 1878, and removed with his parents to their home near East Lynne, East Co., Mo., in 1884, where he grew to manhood. In 1900 he went with his parents to Needy, Ore., where he was married to Nora Troyer, March 16, 1902. Besides his sorrowing wife he leaves to mourn his departure a little son, his aged father and mother, six sisters, three brothers and many relatives and friends. Although we are filled with sorrow, we have the assurance that he is now at rest. In a conversation the evening before his death he said, "I have peace with God." We know that although he has gone from us, he waits on the other shore to welcome us. The funeral was held in the Zion M. H. and was conducted by Bro. Chr. Gerig, in German, and by Bro. David Garber, in English. From Isa. 38:1: "Set thine house in order, for thou shalt die and not live." A very large concourse of friends and relatives followed him to his last resting place.

Kendig.—On Sept. 30, 1904, near Roseville, Lancaster Co., Pa., Bro. Martin K. Kendig, of catarrh of the stomach, aged 42 Y., 8 M., 5 D. His wife, and one daughter, survive him. Services were held Oct. 4th at the home and at the Landis Valley M. H., conducted by John Lefevre, Noah Landis and Bish. Abraham H. Herz. Text, Ps. 116:15.

Maust.—Near Springs, Pa., on Sept. 28, 1904, William D. Maust, youngest son of Bro. D. W. and Sister Anna Maust, passed away after a few days' illness of cere-spinal meningitis, aged 1 Y., 6 D. He leaves a father, mother, four sisters and five brothers. Funeral services were conducted on the 30th at the Folk M. H. by G. D. Miller, assisted by Ed. Miller.

Lehman.—On Oct. 5, 1904, at his home near Kidron, Wayne Co., O., Bro. Christian A. Lehman, aged 65 Y., 4 M., 29 D. Bro. Lehman was enjoying good health until about two weeks before his death, when typhoid fever set in and soon a kind, loving father was called home. He leaves a wife, five children, six grandchildren and a large number of relatives and friends to mourn his departure. The funeral services were conducted on the 7th in the presence of a very large assemblage of people at the Sonnenberg M. H. by Jacob Nussbaum and J. J. Buchwalter.

Dixon.—James Dixon was born in Langsbury, England, Feb. 20, 1838; died near White Cloud, Mich., Sept. 20, 1904; aged 66 Y., 7 M., 8 D. He had no relatives in the United States. Funeral on Oct. 2d, at the Union M. H. near Big Prairie. Services by Jacob P. Miller, assisted by Isaac Weaver. The funeral was largely attended.

ITEMS.

The British ship "Discovery," which was sent out three years ago to explore the region of the South Pole, has just returned. A number of the crew perished in the extreme Antarctic cold when the ship was frozen in for a long time. Although they did not discover the South Pole, they boast of the fact that they approached it more nearly than was ever done before.

Old Trees.—In the gardens of Chapultepec, Mexico, is a huge cypress tree, 120 feet in circumference, which is, according to the estimation of arboriculturists who determine the age of trees by rings of growth, over six hundred years old. This is supposed to be the oldest tree in the world.

As a result of the revival services conducted there by Evangelist Smiley, every gambling saloon in Las Animas, Colo., has been effectually closed.

A man serving a life sentence for manslaughter in Sing Sing prison, N. Y., has just fallen heir to a large fortune by the death of a relative. How grieved he must be to think that by his crime he has shut himself out from liberty and the enjoyment of his fortune!

Number of People Killed in Wrecks.—It is reported in an official bulletin, prepared by the Interstate Commerce Commission, that in the United States during the past year 9,984 people were killed in railroad wrecks and 78,247 injured. An officer of the commission said that the increase annually is regular, growing with the extension of the railroads and the population. England has less than 50,000 miles of track to our 200,000, but they do a greater business per mile and haul more passengers than we do, yet there was not one passenger killed last year. The number killed in this country averages for the past three years 9,470.—F.

FINANCIAL REPORT

Of the Mennonite Evangelizing and Benevolent Board for the Month of September, 1904.

Evangelizing.—F. A. Neuschwanger, \$2.25; a Sister, Dalton, Mo., \$5; Cong. near Elda, O., \$27; Missouri Conf. Dist., \$13.85. Total, \$48.13.

Chicago Mission.—A Brother, \$5; Western Dist. Conf. (Ill.), \$55.40; A. R. Miller, 50c; Elkhardt Y. P. Meeting, \$17.41; a Sister, Dalton, O., \$10; F. A. Neuschwanger, \$1.08; Emma Dellenhoch, \$6; Friends, \$12; Lena Eash, \$1; Mrs. J. V. Yoder, \$30; C. Hurkey, \$7; J. Christophs, \$5; John Thut, \$1; John Unsicker, \$1; Christ Eash, \$1; Bro. Springer, Mich., \$1; Bro. Burkhard, Goshen, \$1; Sister Drange, Ill., \$1.50; Slater Moore, Pa., \$2; West Liberty S. S. Kan., \$15.65; rent, \$25. Total, \$176.54.

Chicago Mission Building.—Blough Cong. Johnstown, Pa., \$104.75.

India Mission.—S. S. Conf., Case Co., Mo., \$62; S. S. Conf., Fayette Co., Pa., \$15.58; Weaver's S. S., Va., \$31.86; Tiskliwa Cong., Ill., \$353.81; A. M.

Hiestand, \$5; F. A. Neuschwanger, \$6.84; Harmony and Roanoke S. S., Ill., \$30; Catlin S. S., Kan., \$8.80; Barbara Witmer, \$5; Ohio Station Brethren, \$4; a Sister, Dalton, \$10; White Hall Cong., Mo., \$22.20; Isaac Eby, 50c; a Sister, Ill., \$15; S. S. Meeting at Midway Cong., O., \$57.59; Western Dist. Conf. (Ill.), \$55.40. Total, \$684.48.

India Orphans.—Jacob Orwold, \$15; J. J. A. Cooper and wife, \$15.25; a Sister, Dalton, O., \$10; Reuben and Ella Weaver, \$15; E. J. & Magdalena King, \$15; Elizabeth Yoder, \$15; Morrison S. S., Ill., \$14.25; J. H. & D. Birkby, \$15. Total, \$115.50.

Orphan's Home.—A Sister, Dalton, O., \$5.

Fort Wayne Mission.—A Sister, Dalton, O., \$5.

Bank Failure.—Liberty Cong., Iowa, \$12; Middle Dist., Va., \$4.50; from Pa., \$20.48. Total, \$37.15.

Fort Wayne Mission.—(Sent direct to J. F. Bressler, Supt.) M. S. Shenk, \$2; Simon Shenk, \$1; Mattie Stalter, \$1; a Friend, Topeka, Ind., \$5; S. S. collections, \$2.03; sale of Rose King, 40c. Total, \$9.43.

PAID.

Evangelizing.—P. E. Brunk, \$40.

Chicago Mission.—Mrs. A. M. Brubacher, note, \$100; Mrs. A. M. Brubacher, interest, \$7.50; ice, taxes, \$78; care fare, \$2.35; stationery, \$2.35; ice, \$40; laundry, \$3.90; charity, \$1; medicine, \$1.34; gasoline, 48c; gas, \$4.45; domestic, \$5; repaying, \$1; express, \$1.75; dry goods, 73c; living, \$13.52; sundries, \$4.50. Total, \$231.27.

India.—American Mennonite Mission, \$350.

Gratefully acknowledged.

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Published Weekly.

ELKHART, IND., THURSDAY, OCTOBER 27, 1904.

Vol. XLI. No. 44

EDITORIAL NOTES.

Loyalty to God demands fairness to man.

A loving heart begets a lovely disposition.

No one can claim conversion to God who is not converted to principle.

Weakness is no excuse for dishonesty; you may be weak, but you can be honest.

As the hart panteth after the water brooks, so panteth my soul after thee, O God.—David.

Repentance is preceded by conviction, contrition and confession, and is followed by conversion.

Too many people are more interested in how the preacher preaches than they are in what he preaches.

The Mountain View congregation in Augusta Co., Va., was numerically increased by seven on Oct. 9th.

God must give his Son to the world in order to save the world; just so must we give ourselves to Christ in order to be saved by him.

One man is thankful and happy, another grumbles and is miserable; the first rejoices that roses grow on thorns, the second grumbles that thorns grow on rose bushes. Which do you do?

One of the practical results of the meetings held by Bro. S. G. Shetler at Cherry Box, Shelby Co., Mo., was the conversion of five precious young souls. They were baptized and received into church fellowship on Oct. 11th.

Four young souls made their covenant with God and were initiated into the church through the administration of baptism at Springs, Somerset Co., Pa., Oct. 15th. Communion and feet-washing were observed the following day.

Twenty-four persons were added to the church in the Columbiana-Mahoning (Ohio) district by water baptism on Oct. 15, 1904. Bish. I. J. Buchwalter of Dalton, O., officiated and also conducted communion services at the same place the following day.

Bish. John C. Birky of Hopedale, Ill., writes us that baptismal services were to be held at the M. H. near Hopedale on Oct. 23d and that the communion services will be held at the same place on Oct. 30th. Other ministering brethren are invited to be present with them at that time.

The spirit in which Bro. Ressler writes us a private letter gives evidence that the workers are as intensely interested in the mission cause in India as ever. God is blessing their work and they appear to be happy. They are still anxiously awaiting the arrival of more workers from America.

Bish. Jacob N. Brubacher of Mt. Joy, Pa., baptized four converts at the Erb M. H., Lancaster Co., Pa., on Oct. 15th, and on the same day five others sealed their vow with God by baptism and were received into church fellowship through the offices of Bish. Martin Rutt at the Bossler M. H.

Minister Ordained.—On Sept. 11, 1904, verses were taken in the Lost Creek Valley, Juniata Co., Pa., for the ordination of a minister. Five brethren passed through the lot which fell on Bro. William Graybill, a son of Pre. William Graybill, deceased. May the Lord give our young brother much grace to preach the Word and build up the church.

During the first half of October, a number of souls gave public expression of their faith in the Savior of the world and became members of the church militant on earth. May God grant that their words and works may be such that they, with many others whom they have won to the kingdom, will eventually be admitted into the church triumphant in heaven.

Counsel and examination meeting was held at Elkhart on Wednesday evening, Oct. 19th. Bish. Burkholder conducted the meeting. Peace was almost universally expressed by the brethren and sisters present. Communion services were announced for Sunday, Nov. 13th. That the spirit of love and unity may pervade the entire congregation is the prayer of many.

Ordinations in North Dakota.—Three ordinations took place in the Northwest during the month of October. The brethren Daniel Kauffman and J. M. Hartzler were ordained to the ministry, the former to serve the congregation at Baden, N. D., and the

latter at Surrey. Bro. Amos Ogden was also ordained as deacon to serve the congregation at Surrey, N. D. May the Spirit of God be upon these brethren in their responsible calling and qualify them for the faithful performance of their sacred duty.

Bish. S. G. Lapp of South English, Iowa, officiated at the ordinations and also held communion services. Both these congregations have been admitted into the Iowa-Missouri Conference.

Missionary Rest Home.—Near Goshen, fourteen miles northwest of Northampton, Mass., and 1,500 feet above sea level, in a bracing, salubrious atmosphere, is a tract of forty acres of land which has been donated by its former owner, Alvan Barrus, to the Medical Missionary Society as a site upon which to erect a "rest home" for worn-out missionaries and a permanent place for the missionary on furlough, or seeking rest, to make his home while recuperating. Many foreign missionaries returning from the field tired and worn, find no suitable place to make their abode while waiting for the restoration of health and strength sufficient to again take up the arduous work among the benighted heathen. This place seems to be ideal for such a purpose. Already the society has erected three convenient and comfortable cottages, which were finished and furnished during 1902, and during the past summer months over forty missionaries have found rest and have heartily appreciated the privilege.

It is also arranged and intended that newly elected missionaries meet these godly veterans at this place and receive information and instructions before entering the field. Other buildings will be erected as fast as funds are available and every effort will be made to give the tired missionary the advantages of obtaining rest and recuperation and at the same time being of practical service to others and to the cause during his stay at "Mountain Rest," as the resort has been named.

If it is right that soldiers' homes be provided for the worn-out veteran of carnal warfare, it certainly is in order that a home be provided for the faithful soldier of the cross.

"Bro. Hillary's Farewell."—By reading the article under this caption found on another page of this issue of the Herald our readers will learn of Bro. Hillary's intention to permit himself to be taken back to Bo-

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hemia by his Catholic relatives and former associates. There are some things in connection with his leaving the country that we do not understand. It seems to us that he would not necessarily be compelled to go under such circumstances, but we may not know. His private explanation to Bro. J. S. Shoemaker is, that since he is not a citizen of the United States, never having taken out his naturalization papers, consequently the Catholics have the authority to take him back to Bohemia according to the law of that country. It is possible that the severe mental strain under which he has labored for some time, has somewhat unnerved him, and in this way advantage has been taken of him.

There are other characteristics about the brother that make him hard to be understood, and widely diverging opinions have been expressed concerning him by our people with whom he has labored. He is radical and severe with sin and by denouncing the faults and inconsistencies in the lives of some professing Christians in his drastic manner and in a general way, some innocent brethren feel that they have been made to suffer unjustly. We are sorry that some of these statements found their way into the Herald and we beg forbearance of all who have righteously been offended.

Bro. Hillary gives evidence of a very strong, well-qualified man with some rather weak points. But from all that we could learn through our leading brethren who were in contact with him and from his letters sent to our office, especially the one we publish in this issue, we are led to believe that even though he made his mistakes and some apparently wild statements (and in these we do not justify him), he was honest and sincere in what he attempted to do for Christ and the church.

It is a long step from a Catholic priest of his position where papal severity is the rule and prerogative, to a position in the Mennonite church where the difference between clergy and laity is not considered a prominently distinctive feature.

We deplore the same condition mentioned in his letter—that he had not the advantage of a period of training and learning with some of our “godly bishops or ministers” as a means of preparation for efficient work in the Mennonite church. He certainly has the qualifications for great usefulness among men and for God. For the good he has done among us, let us draw the veil of charity over his weaknesses and let us earnestly pray for him, as he requests, that God may keep, sustain and use him, even under such apparent unfavorable circumstances, to the salvation of souls and to His honor and glory.

PERSONAL MENTION.

Pre. John Zook of Lawrence Co., Pa., is visiting the churches in Canada.

Bro. Joseph Birky of Wisner, Neb., recently visited the congregation in Calhoun Co., Iowa, and preached the Word to them.

Bish. Andrew Shenk of Oranogo, Mo., arrived at Spring Dale, Augusta Co., Va., on Oct. 17th, after having spent some time with the congregation in Warwick Co., Va. He was expected to hold meetings at Mountain View, Hildebrandts and Union Chapel.

Bro. J. S. Shoemaker expected to attend the Mission meeting at Paradise, Lancaster Co., Pa., on Oct. 19th. On his way West he will stop in Mifflin Co., Pa., and Columbiana and Wayne Cos., Ohio, reaching his home at Freeport, Ill., the first week in November.

Bro. David Garber of Nampa, Idaho, recently spent some time with the brotherhood in Marion Co., Ore. During his stay he assisted in the funeral services of Bro. Geo. Hostetler and also attended the first Mennonite Sunday school conference held in Oregon.

Bro. Jonas Brubaker, deacon of the Olive Mennonite church in Elkhart Co., Ind., and Sister Louisa Benner of Elkhart are spending several weeks visiting relatives and friends in their old home in Juniata Co., Pa., and vicinity. We hope they may have a pleasant trip.

In a recent communication from Gretna, Manitoba, we learn that Bro. A. C. Kolb was still in the Northwest, but expected to start for home on Oct. 24th. Bro. Kolb visited among and did business with the congregations in Saskatchewan, Alberta, Manitoba and other districts in N. W. Canada.

Bro. N. H. Mack of the Welsh Mountain Mission, Lancaster Co., Pa., in company with his wife, attended the Virginia Conference in Augusta county on Oct. 14th. Bro. Mack also held a number of meetings among the various congregations in the Shenandoah Valley. His sermons are much appreciated.

Sister Adeline V. Brunk, who had been in the employ of the Mennonite Publishing Company for a number of years, and for the past two or three years did efficient work as assistant in the English editorial office, has severed her connection with the House and taken a position in the Boyle & Brown dry goods store, just across the street. We wish her much success in her new position.

MENNO SIMONS, A BELIEVER IN THE DEITY OF CHRIST.

By John Horsch.

In the most recent edition of Herzog's great theological encyclopedia, (published at Leipzig, in Germany) the articles “Mennos Simons” and “Mennonites” have been written by Dr. S. Cramer, professor at the theological institute of the “Doopsgezinden” (Mennonites) at Amsterdam, in Holland. Dr. Cramer is a man of eminent learning. His article contains much val-

uable information. The point of view, however, from which he writes is that of a Unitarian, i. e., one who denies the deity of Christ.

Dr. Cramer holds that Menno Simons' opinion in regard to the person of Christ is bordering on Unitarianism. We should probably have no other choice than to accept this statement, had we not the opportunity to examine Menno Simons' writings for ourselves.

Menno believed that Christ had been from eternity, and that he came into the world to accomplish the great work of redemption. Concerning the body of Jesus, however, he held a peculiar doctrine. From the passage, “The Word became flesh,” Menno reasoned that Jesus had, as concerns his body, received nothing of Mary, his mother, but that his body was the result of a special creation by God, and that in this way there was not even a possibility of Jesus becoming contaminated by the sin of Adam.

There is absolutely nothing in this doctrine that justifies the opinion that it is bordering on Unitarianism. The tendency of it runs indeed directly opposite from a denial of the deity of Christ. With such emphasis did Menno teach the deity of Christ, that he came near losing sight of the fact that Jesus was human as well. The very reason why he held that doctrine concerning the body of Christ was, because it appeared to him that the general orthodox belief was too nearly approaching Unitarianism, representing Christ as far more human than he, in Menno's opinion, really was.

Another convincing proof—if more proof were necessary—that Menno Simons fully believed in the deity of Christ is, that he upheld the doctrine of the atonement. Now, Unitarianism and the doctrine of the atonement through Christ do not go together. Menno in many of his books repeatedly emphasizes the great New Testament truth that our salvation is alone through the blood that has been shed on Calvary for the sins of the world, and that man can not obtain salvation through any works of his own. Moreover, when Adam Pastor, a minister of the Brethren and a contemporary of Menno, accepted the Unitarian view of Christ, he was excommunicated from the church, and Menno wrote a book against him.

It is hardly credible what assertions the modern critics dare to make, not only concerning the patriarchs and prophets and Christ and the apostles, but even about the reformers who lived only a few hundred years ago.

Cleveland, O.

For the Herald of Truth.

FINERY IS RUINOUS.

By J. F. Funk.

On the above subject Mrs. George E. Colby, a prominent club-woman of Chicago, gives a strong protest against extravagant dressing, which will be healthful for many of our modern progressive Mennonites. She said that the extravagance of modern club-women and American women in general, is leading the coming generation astray.

She further said, “It is high time for the organized club-women of this state to take action that will quell the passion for fads and gorgeous finery among women. The craving for extravagant dress, the wild desire to go to extremes in appearances and pleasures is not only a menace to the welfare of our women, but it is endangering the young.”

“The extravagant displays of the present day are alluring the young to extravagant

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desperation. In the large cities, especially, the tempting array of finery drives the first nail into the coffin of virtue.

“There are too many alluring entertainments paid for by the rich, like our up-to-date horse shows, where the young see the gorgeousness of society and learn to crave for its magnificence. It is time for the women of Illinois to cultivate backbone and refuse to follow in the wake of extravagance. We are encouraging extravagance on every hand. We are bringing up our children in extravagance, and I want to tell you that women must stop running wild after fads and expensive fineries for the sake of the coming generation, if not for your own. We must cultivate individual independence and not rush to every caprice of fashion.”

These remarks were received by many of those present with a shaking of the head, by others with sneers; some were deeply agitated over the remarks; some declared that Mrs. Colby went too far, others had their sport, and some considered them just the right thing. It is indeed encouraging amidst all the discouragements we meet with in life, when once in a while, like an oasis in the desert, we find a man or woman who has the mettle and the backbone to stand up among the elite of fashion, even in the large cities, and bear testimony against the pride, vanity and extravagance of men and women who worship so devotedly at the shrine of this vain goddess.

Elkhart, Ind.

For the Herald of Truth.

GOD'S METHOD OF SOUL WINNING.

By Adeline V. Brunk.

From the time when man first sinned it was God's plan to re-instate him in his favor, to bring him back again into the original and right relation with himself, from which he had fallen through sin. The means by which the great work should be accomplished was the sacrifice of his own Son, who should come to earth in the form of man, should live, die, and rise to life again—all to bring sinful man to the Father. This, in short, is God's method of winning souls.

It will be profitable and practicable for us to study his work with men through the Savior, God's representative. Let us think of him as having come to earth to establish a kingdom, Christ himself being the king. Jesus had used this figure in speaking of his work.

Naturally our first question is, Where is this kingdom? and here we meet a question that seems to have been difficult for men to answer satisfactorily, though our Master's teaching is very plain.

God's chosen Israel had looked forward to the coming of a deliverer for many, many years, and though the nature of his kingdom was clearly defined even in prophecy, yet they could not grasp the idea of a spiritual kingdom as separate and different from the natural which they knew; and the Deliverer, when he did come, was despised and rejected. Once when the Pharisees demanded of Jesus when the kingdom of God should come, he said, “The kingdom of God cometh not with observation.” Natural eyes cannot see its development. We cannot say, it is here, or it is there.—(Luke 17:20, 21.) Then he breaks forth in a statement of marvelous revelation: “For, behold, the kingdom of God is within you.” The kingdom of God is within you. Let the significance of this declaration sink deep into our lives, and hover over our thoughts all through this study. Paul tells the Ro-

mans that “the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost.” By these words we know that this is a spiritual kingdom; a kingdom ruled by the spirit of love. Christ is the central figure, men are his brethren, God is their common father—a righteous, peaceful, joyful family.

Men are brought into this family by adoption; and they become heirs, joint heirs with Christ to the inheritance of the Father. But men can not secure the inheritance simply by the belief in the truth of what Christ says and does and is.—Even the devils believe this and tremble,—but it must be a living, active belief in the redeeming, cleansing, saving power of a crucified Savior. It must be a faith that will accept, in place of the old life, the new life which Christ has given for us; a faith that will take him as he gives himself,—in pure devotion. It is this truth which seems so difficult for many to understand,—this new, pure, blameless, holy life in Christ. The carnal man is constantly getting between us and this life; we strive for the loaves and fishes rather than the power; the meat which perisheth rather than that which endureth unto everlasting life. If we could only remember that it is in Christ,—in the righteousness that he gives us, that we find the right life, we should not find it difficult.

The one method which stands out boldly in all the Master's work of winning souls is that of close, personal contact with those he sought to win; a true, unfeeling friendship which drew men to him. Think for an instant of the Bethany home, with its intimates of his own nationality, and in contrast to this, of the woman of Samaria, a great sinner, and of a people who were despised by the Jews. Jesus was no respecter of persons. His friendship reached all men.

A study of the teaching and training of the disciples would tell us much of Jesus' methods of leading men into the kingdom. We have many instances in which he went directly to the individual while he was employed in his daily labor, and called him to follow him; this is true in the call of James, of John and of Philip; others he brought through the disciples themselves: Peter was brought by Andrew; Bartholomew, by Philip. When he found persons who were afflicted in body he healed them, and with the healing of their bodies he gave to them a knowledge of a healed and cleansed spiritual body. And thus in all his work he used natural means to convey to men's minds the spiritual truth. In teaching and preaching he employed illustrations with which the people were familiar, to teach them the nature of the spiritual kingdom; the knowledge of the head was the avenue by which the knowledge of the Spirit was carried to the heart.

While the message was new and mysterious in itself, it became very plain and simple when men could read and interpret it in the life of Jesus. In those terms—the terms of life—they could accept and understand, while the message without the life would have been meaningless.

Let us learn the lesson. If we would carry the Father's message we must be fully consecrated to him; the message must become a part of our lives. I recently heard a great Sunday school worker say: “He that would win souls to the kingdom must first win them to himself.” God grant that our representation of him to the world may be true.

Jesus has left to our charge, not the work of establishing his kingdom, for that has already been accomplished, but he has left us to live and work for the increase and continuance of his kingdom, that a fuller,

living knowledge of its principles may be established in the hearts of men, and that those who have not yet entered in may be won by his Holy Spirit and by the lives of those who are in the kingdom.

Elkhart, Ind.

For the Herald of Truth.

BRO. HILLARY'S FAREWELL.

Neutral, Kan., Oct. 7, 1904.

Editor Herald of Truth:

Dear Brother in Christ, Greeting:— Please announce through the Herald that I will leave for Bohemia, our Lord willing, on the last of October. Will spend the rest of my life in retirement in Prague with my father and the Carmelites, as that is the condition on which I return home to my native country. I will not preach or visit any Mennonite churches on my way to Philadelphia; but if the young man Moyer, of Ontario, Canada, who visited the monastery, Mt. Calvary, Wisconsin, and came to us sick, is still alive, would be pleased to meet him again at St. Basil's College, Yonge St., Toronto, on Oct. 25th, or at the Cascade Hotel, Niagara Falls, N. Y., on Oct. 27th.

My brother, Father Gregory, the abbot of the “Sacred Heart” province, I. T., and two friars, accompany me to Europe. To the brethren of Peabody Church: May the Lord bless you and keep you all in perfect peace. Will, if possible, write to you from Bohemia.

Do I return of my own free will? No. Could I keep from going? No, would have to go sooner or later. Will I be strictly enclosed? Yes, with what is called papal enclosure. A cloistered monastery is where the monks never leave the monastic grounds. Will I go as a Mennonite? Yes. How many years have I been in the Benedictine monastery? Twenty. Yes, the life of a monk unfits a man for the world, their lives are so different from other men. Will I give up the faith in Christ? No, if I keep my senses, and by the grace of God and his help, who has saved me and redeemed me through his precious blood. Yes, the Church of Rome is the “mother of harlots,” mentioned in Revelation 17. Her abominations are still unchanged, and her power politically and socially, is gaining ground in America.

Now, brethren, farewell. I have met so many precious, honest souls in the West and in Illinois, but I ought to have spent six months or more with one of our godly bishops or ministers to learn the ways of the world and the government of the church. Twenty years in a monastery and Catholic colleges is a poor preparation for a Mennonite minister.

I had purposed to spend a few months at Goshen, but it is too late. Brethren, pray for me. May our Lord bless you all, especially the dear consecrated, self-denying, blessed workers and superintendents of our Home Mission in Chicago. I cannot return to say “good-bye” to you all, will say it through the Herald.

If the Duke of Anholt takes up my case, by God's grace I may return, but we are in the hands of a just and merciful God. Do not worry over me. Glad I ever met with you. Brethren, pray for me. Will close my last meeting with Bishop Shenk's congregation. Some Catholics are coming to the meetings, and are quietly listening to the gospel.

With Christian love to all the churches for whom I have preached, I remain, Your servant in Christ,

“BROTHER HILLARY.”
Hillary Ledochowski,
Ex-Benedictine Prior.

HERALD OF TRUTH.

Thursday, October 27, 1904.

D. H. BENDER, EDITOR.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

Our Family Almanac for 1905 will be ready early in October. Our Almanac will contain all the usual almanac data found in the old style Pennsylvania and Maryland almanacs, with a selection of reading matter that is valuable, interesting and edifying to all our readers. This is now the thirty-sixth issue of our almanac and many of our patrons have had it in their families since its first issue in 1870. We shall be glad to have all our former customers send for it again this year. The almanac also contains several nice illustrations. Prices are as follows:

- 1 copy, postpaid \$.06
- 12 copies, postpaid45
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- 100 copies, postpaid 3.50

For larger quantities, to be sent by freight or express, write for prices. Send your orders early. Address,

Mennonite Publishing Co., Elkhart, Ind.

Send your orders for Bibles, Hymn Books, Sunday School Supplies, Lesson Quarterlies, and all other books you wish to purchase, to the Mennonite Publishing Co., Elkhart, Ind. We have a large stock on hand and sell as cheap and in many instances cheaper than many other houses, and we feel that we may with good grace ask our Mennonite people to patronize their own Church Publishing House. The apostle admonishes us to do good to all men, especially to them of the household of faith. So we would have a first claim, and we do hope our Mennonite people will feel that through our thirty-five years' effort to supply the church with good and proper literature, we have made ourselves and the House worthy of their patronage. Kindly remember us when you want to buy.

The long winter evenings now coming on will cause many of our readers to desire some good books to read, and in fact you cannot spend your evenings and your spare moments during the day better than in reading a good book. Our Catalogue contains a large list of books of this kind, from which you can select. If you do not have a copy of our 1904 Catalogue, send for one. It will cost you only the asking and we shall be glad to send it.

Mennonite Publishing Co., Elkhart, Ind.

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CORRESPONDENCE.

Spring Dale Cong., Augusta Co., Va., Oct. 19, 1904.—Conference convened at this place on Oct. 14th. There were a goodly number present, several from Ohio, and some from Pennsylvania, among whom were Bro. Noah Mack and wife. He preached five sermons in the Spirit, and with power. The meetings were all well attended. Now it is the duty of all who heard to put the same into practice. He also preached twice at Mountain View; will leave here today, expects to stop at Hildebrand's church and Union chapel on his way to Rockingham Co., one appointment at each place. Bro Andrew Shenk came Oct. 17th from Warwick Co., Va., where he had labored for a while. He will continue the work in the mountain until Friday. Have made two appointments for him at Spring Dale, then he will go to Union chapel over Sunday for communion, and perhaps labor there for a while. There is much to be done for the Lord everywhere. We can not express in words how much we enjoy meetings of this kind, and how much we are strengthened and built up by them; and let us not forget that it is all through God's love and mercy that we are thus privileged, and let us ever praise him for the same. We rejoice to say there were seven received into the Mountain congregation the second Sunday of this month. There are now twenty-seven members there and others are counting the cost. We trust the meetings held there at present will cause them to surrender their all to Jesus. May God's grace ever continue with all his children. * * *

Bainbridge, Pa., Oct. 17, 1904.—Dear Herald Readers, Greeting: Baptismal services were held at Bossler's M. H. on Saturday, Oct. 15th, when five precious souls were received into the church by water baptism. May God grant them grace so that they may prove faithful to the end and thus obtain the crown. On the next day we held our communion services and a large number of brethren and sisters partook of the sacred emblems in remembrance of the suffering and death of our Lord and Savior Jesus Christ. After communion the ordinance of feet-washing was observed which is one of the simplest commands Christ has given, yet many Christian professors do not observe it, because they claim it was only a custom among the people at that time. If we read John 13 carefully, I do not see any excuse for not observing it unless it is that men are not willing to humble themselves. May a kind heavenly Father ever guide and direct his children, that when the trials of this life are over, we may be found worthy to enter into his rest. Bish. Martin Rutt conducted these meetings. His text on Saturday was taken from Matt. 3, and on Sunday from Matt. 26: 1-25. A SISTER.

Cherry Box, Mo., Oct. 18, 1904.—Dear Herald Readers, Greeting:—Bro. S. G. Shetler came into our midst Oct. 3d, and remained with us until Oct. 12, when he left for Palmyra. Many were the words of warning and encouragement which the saints received during the meetings, and also while he visited with us in our own homes. May we ever remember them, and do what we know to be right. He also gave many warning words to the sinners, and may the seed have fallen on a fertile ground and root up and bring forth fruit to His name's honor and glory. Five young and tender souls were willing to give their hearts to their Savior. They were baptized and received into the church on Oct. 11th.

May God ever keep them as bright and shining lights in his kingdom here below. On Saturday afternoon, Oct. 8th, we had preparatory meeting, and on Sunday communion services were held. We wish God's blessings upon the brother and his work. We ask an interest in the prayers of God's people. BARBARA DETWILER.

Penn, Lanc Co., Pa., Oct. 17, 1904.—Dear Herald Readers, Greeting: On Oct. 9th Bro. John Lelever of Landes Valley was with us at Manheim. He preached a good sermon from the text in John 12:24. On Oct. 15th preparatory and baptismal services were held at the Erb M. H. Four precious souls were received into the church by baptism and one on confession. May God's richest blessing be upon them and may they prove faithful to the end. Communion services were held at the same place on Sunday, Oct. 16th, when many brethren and sisters partook of the sacred emblems. Bish. Jacob N. Brubacher officiated.

H. W. WEAVER.

Peabody, Kans., Oct. 14, 1904.—To the Editor and Readers of the Herald, Greeting in the Master's Name: After spending nearly eight months among the brethren and friends in Maryland, Pennsylvania and Ohio, we arrived home on the evening of Oct. 6th, meeting our loved ones again. We thank and praise the Giver of all good for his protecting care in keeping us from dangers seen and unseen, and thus again bringing us safe to our earthly home. Our prayers are that the power of the Holy Spirit may manifest itself in us and all believing ones to such a degree that we will stand in the ways and see and ask for the old paths where is the good way, and walk therein, so that we may in safety reach our heavenly home where parting is no more. We were very glad to think of the joy it affords us to meet with warm-hearted, Spirit-filled brethren here on earth, and how it then again causes sadness when we must part. But when we look ahead to that great meeting where parting is unknown, it gives us still more and more desire to push on, and be used of the Master as it pleases him. We also wish to express our sincere thanks to all who visited the church here while we were away, and in nowise do we desire the visits to cease since we have returned. Brethren, pray for us. M. E. HORST.

Columbiana, Ohio, Oct. 18, 1904.—Dear Herald Readers, Greeting: Our counsel meeting was held at Midway on Saturday, Oct. 9th, and all present were unanimous in expressing peace and a desire to commune. On Saturday, the 15th, preparatory and baptismal services were held, at which time twenty-four persons were baptized with water and were received into church fellowship. We are glad that there are still some who are alive to Christ's command, when he said "Seek ye first the kingdom of God and his righteousness, and these things shall be added unto you," and the words of the wise man, Solomon, when he said, "Remember now thy Creator in the days of thy youth," as all but two of these twenty-four converts were only from twelve to sixteen years of age. May God give these dear young souls grace to become shining lights in the church and hold out faithful to the end. On Sunday we met at an early hour for Sunday school, after which communion services were held. Two hundred and forty-three brethren and sisters partook of the sacred emblems, after which the ordinance of feet-washing was observed.

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Bish. I. J. Buchwalter, of Dayton, officiated at these meetings, assisted by Bish. John Burkholder. These meetings were largely attended. There were also some brethren and sisters present from Indiana and other parts. At 2 p. m. the funeral of Sister Hooker was held, about six miles south of Midway (see death notice). In the evening Sunday school and church services were held at East Lewistown and also at Woodville. At the latter place Allen Rickert preached, assisted by Enos Detwiler, to a full house of attentive listeners. May God add his blessing that the seed so richly sown during all these meetings may bring forth much fruit to his honor and glory, and may we all have been profited thereby. PETER METZLER.

QUERY DEPARTMENT.

How can a person serve the "law of God" and "the law of sin (Rom. 7:25) at the same time? Or how can Rom. 7:25 be harmonized with Rom. 8:2? D. S. T.

For the Herald of Truth.

REPORT

Of the First Sunday School Conference of Idaho and Oregon held in Hopewell Mennonite M. H. near Hubbard, Marion Co., Ore., Sept. 30 and Oct. 1, 1904:

Conference opened with J. D. Mishler as temporary chairman.

Organization: Moderators, David Garber and Jno. P. Bontrager, of Nampa, Ida.; Secretaries, J. B. Mishler, Hubbard, Ore., D. H. Kauffman, Nampa, Idaho.

Chorists, M. H. Hostetler and D. H. Kauffman.

Conference address by J. D. Mishler. Responses, L. J. Yoder, C. R. Widmer, David Garber.

Reports from Sunday Schools represented.

1st topic, Sunday School Work and what Benefit Derived? David Garber, D. B. Shelley.

In a multitude of counsellors is safety—Bible.

Tends to unity, J. P. Bontrager. Exchange of opinions helpful.

2. The Successful Sunday School. (a.) The Superintendent—J. P. Bontrager, M. H. Hostetler, D. B. Shelley. A sound Christian, given to prayer, co-operating with teachers and ministers. Sociability a great point. Filled with the Spirit. A special love for little folks.

(b.) The Teacher—A. I. Miller, M. H. Hostetler. Prayerful and true to God, filled with the Spirit, sociable, punctual and regular.

(c.) The Pupil—Ben Emmert. Knows the lesson. Missionary, invites others to Sunday school. Essay by Sarah Yoder.

(d.) Infant Class Work—Amos Troyer, Rachel Mishler. Nurture the children in the chastening and admonition of the Lord—Bible. Love the children.

Essay by Moses Evers—Possibilities and Impossibilities.

3. What part of the Sunday School work should receive the most attention?—J. D. Mishler, D. H. Kauffman. The salvation part.

4. Lesson Helps and How to Use Them, if used at all—Dan Harshbarger, David Garber. They are to be used only as helps. Essay by Katie Widmer—Sunday School Sociability.

5. Hindrances to Sunday School Work.—Enos Hostetler, L. J. Yoder, M. H. Hos-

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tetler. Lack of the spiritual life the great hindrance. Lack of salvation.

6. Should the Sunday School be discontinued during the winter months?—N. L. Harshbarger, M. H. Hostetler. Unless very inconvenient the Sunday School should be continued in order to maintain a steady interest.

7. What benefit is the Sunday School to the church?—D. B. Shelley, C. R. Widmer. The nursery of the church. Essay by Lillie Shrag. Prayer.

Children's meeting, conducted by Tena Kramer and Fannie Shrag.

8. Who is entitled to vote for Sunday School officers, and how long should they serve?—J. B. Mishler, John Schlegel. Every God-fearing soul, children not excepted. All members of the school should vote. A term of one year not too long. Essays, Orpha Mishler—Love; Grace Troyer—Obedience.

Question Box.—Conducted by Jno. P. Bontrager. Motion carried to hold another Sunday School conference next year, 1905. Committee appointed by Moderators as follows: Jno. P. Bontrager, Nampa, Ida., (chairman of com.); M. H. Hostetler, Aurora, Ore., R. R. No. 2; C. R. Widmer, Albany, Ore.; John Schlegel, Albany, Ore.; E. S. Miller, Hubbard, Ore. Contributed to India mission, \$32.11. Closing remarks by Bro. Garber. THE SECRETARIES.

For the Herald of Truth.

REPORT

Of the Indiana and Michigan Conference held at the Yellow Creek M. H., Elkhart Co., Ind., Oct. 13 and 14, 1904.

Conference was opened at 10:30 Thursday forenoon by John Garber who read Eph. 5:15-33 and led in prayer. J. M. Shenk acted as chairman pro tem. Bro. Shenk was elected moderator and David Burkholder assistant moderator. J. S. Hartzler was elected secretary for three years. N. S. Hoover was elected assistant secretary.

On motion Jacob Bixler, Samuel Honderich and D. H. Coffman were elected committee on resolutions. The forenoon session was closed with a benedictory prayer by J. S. Hartzler.

Thursday afternoon session was opened by Samuel Honderich who read John 15:20 and led in prayer. The conference sermon by J. M. Shenk was based upon Eph. 4:11-13. He said in part: Unity of the faith is one of the leading purposes of conference. Such unity can be brought about only by a close unity with God. The greatest question which should concern us is the upbuilding of the Christian church. I see more than ever the importance of our conference work in the accomplishment of this end. The means are at hand to accomplish a hundredfold more than has been accomplished in time past if the church wakes up to a sense of her duty.

If all knew the importance of the gospel of peace, we would not hear of the horrors of war and bloodshed as we do now. We may be responsible for not having published that doctrine as we should have done. Christ could teach non-resistance because he had the true non-resistant spirit. His actions toward the Samaritans illustrates this. "Let the Christ life shine in me" in every phase of my life. Outward profession alone, is worth nothing. We must be in possession of the indwelling Spirit.

There are many who do not know what their standing with God is, because they have not been real anxious to know. The

fullness of the Spirit in us will prompt to truthfulness and no oath will be necessary. The aims and objects of secrecy are entirely outside the mission of the Christian church. Let the church do her duty and secret organizations will not be necessary.

Non-conformity is the inevitable result of the Christ life within. It is by God's grace that we are so highly favored. He wants us to be real teachable so that he can make the most of us. "Speak, Lord, for Thy servant heareth."

The ministers, bishops and deacons responded heartily in their endorsements to the thoughts presented in the sermon. The brotherhood testified to the thoughts presented by rising. The afternoon session was closed with prayer by Bro. Metzler.

Friday Forenoon. Jacob Bixler read Eph. 6:10-24 and led in prayer. Decided that certain questions should be handed to the committee on resolutions to be framed into resolutions in order to save time.

Ques. 1. How may we keep the members of the church in a prosperous condition so that they can be bright and shining lights and fitted for the Master's service? Ans.—1st, by keeping each member active in the interests of the church; 2d, by building up a strong prayer life; 3d, by warning them against harboring any spiritual dross which will poison the members and finally the entire body of Christ; 4th, by keeping them supplied with the bread and water of life; 5th, by implanting Bible principles in childhood; 6th, by requiring fruits of repentance on admission to church membership; 7th, by taking special care of the lambs and straying sheep. (Prov. 22:6; Luke 3:8; John 6:35; 1 Cor. 5:6, 7; 1 Tim. 2:8; Jas. 5:13, 16.)

Ques. 2. What are some of the essential qualifications in a minister for successful personal work? Ans.—1st, a deep prayer life; 2d, a deep love for the lost; 3d, a clean life free from evil thoughts; 4th, a natural outflowing of the spiritual life. (Matt. 9:4, 36-38; Acts 1:14; Phil. 4:8.)

Ques. 3. Inasmuch as of recent years the duties of some of the civil offices have changed and also some new offices have originated, therefore what offices does this conference consider proper for our brethren to hold? Ans.—Resolved that our brethren are not to hold any civil office where they are required to administer oath or enforce the law. (Matt. 5:33-37; 1 Cor. 6:1-8; Rom. 12:18, 19.)

The forenoon session was closed with prayer by the moderator.

The afternoon session was opened by Samuel Rhodes, who read Rom. 12 and led in prayer.

Ques. 4. Does this conference consider it advisable to appoint a committee to look after the weak congregations and see that they are supplied with ministers? Ans.—Resolved, That a committee be appointed whose duty it shall be to look after the needs of the weak congregations in new fields, and where necessary try to find ministers (experienced if possible) who will locate with such congregations. Also urge the ordination of able men who will aid in the work. The bishops Shenk, Burkholder and Garber were appointed a committee with two others of their own choosing shall appoint three brethren who shall act on this committee. The committee appointed were Jacob Christophel, Noah Hoover and Jacob Shenk. They were appointed to serve three, two and one years, respectively.

Resolved, That this conference grant the ordination of a minister in the White Cloud (Michigan) congregation; a minister in the

Olive (Indiana) congregation, and a deacon in the DeKalb county (Indiana) congregation. Resolved, that the Mennonite part of the congregation at Goshen be considered as belonging to the Western Bishop district.

Whereas, this conference granted the request to organize a congregation at Goshen, composed of both Mennonite and Amish Mennonite members, and Whereas, such congregation was not organized, and Whereas, the brethren Burkholder and Johns have visited the brotherhood and taken a council, and Whereas, all favored such organization and agreed to submit to the rulings of both conferences represented by the bishops D. J. Johns and David Burkholder and their successors, and that any conflict in conference regulations be interpreted by these two bishops and the ministers in charge of this (the Goshen) congregation and agreed to submit to such interpretations, therefore be it.

Resolved, That this conference authorize Bro. Burkholder to ask the co-operation of Bro. Johns in effecting such organization. The congregation gave vent to the general good feeling existing by singing "Blest be the Tie that Binds." Closing remarks by Bro. Burkholder, and prayer by Bro. Royer.

Conference adjourned to meet Thursday, October 8, 1905, with the Salem congregation.

J. S. HARTZLER,

N. S. HOOVER,

Secretaries.

Bishops, ministers and deacons present: Bishops, John M. Shenk, Eldad Ohno; David Burkholder, Nappanee, Ind.; Jonas Kurtz, Ligonier, Ind.; John Garber, Goshen, Ind.; D. J. Johns, Goshen, Ind.

Ministers, Jacob Shenk, Elkhart, Ind.; Samuel Honderich, Goshen, Ind.; Jacob Bixler, Wakarusa, Ind.; John F. Funk, Elkhart, Ind.; D. H. Bender, Elkhart, Ind.; Samuel Yoder, Elkhart, Ind.; Harvey Friesner, Vistula, Ind.; Noah Metzler, Nappanee, Ind.; John Hygema, Wakarusa, Ind.; J. S. Lehman, Elkhart, Ind.; Amos Cripe, Shipshewana, Ind.; Jonas Loucks, Goshen, Ind.; Jacob Christophel, Goshen, Ind.; Oscar Hostetter, Topeka, Ind.; Josiah Miller, Shipshewana, Ind.; Henry Weldy, Wakarusa, Ind.; Yost Miller, La Grange, Ind.; George Lambert, Elkhart, Ind.; Samuel Rhodes, Dale Enterprise, Va.; I. W. Royer, Goshen, Ind.; J. S. Hartzler, Goshen, Ind.

Deacons, J. C. Hershberger, Middlebury, Ind.; Manno Yoder, Topeka, Ind.; John Raer, New Paris, Ind.; Jacob Wisler, Elkhart, Ind.; D. H. Coffman, Elkhart, Ind.; N. S. Hoover, Goshen, Ind.; Abraham Culp, Wakarusa, Ind.

For the Herald of Truth.

"HOW MAY THE CHRIST-LIFE BE EXEMPLIFIED BY SELF-DENIAL."

By Amanda Troyer.

"If any man will come after me, let him deny himself, and take up his cross and follow me."—Matt. 16:24.

Jesus taught self-denial and he practiced what he taught. Let us notice for a moment the life of self-denial in Jesus. Was it not self-denial on his part to leave his home in heaven and take upon himself flesh and blood? Was it not self-denial when he labored with poor fallen humanity, never seeking his own pleasure or comfort? And oh! was it not self-denial when he took upon himself the sins of the world, and carried them to the cruel cross? If it was necessary for him to live a life of self-denial for us, is it not much more necessary for us to live a life of self-denial for him? It is

the only way in which we can show forth the Christ life.

Self-denial is at the root of all the blossoms of goodness that have survived the wreck of Paradise. Call the dead roll of the world's worthies—its prophets, apostles, martyrs and saints; the great teachers of mankind, the architects of our liberties, the heirs of civilization. Has not the measure of their goodness been that of self-denial? They have suffered that others might suffer less; they have died that others might live; they have defended human rights by enduring unspeakable wrongs.

We want to look at self-denial in its deepest sense. It is true, we must deny ourselves of many natural things, such as worldly pleasures, dress, diet, comfort, etc.; but there needs to be a self-denial that reaches deeper. Many poor souls who have received pardon for their sins do not seek to go on to perfection, but are satisfied to know that their sins are blotted out. That is why there are so many Christians today who have an up-and-down experience; one day on the mountain top, the next ready to give up all, and be overcome by the tempter. They never realize the joy and beauty in the religion of our Lord Jesus. Our beloved brother, Paul, was there too when he said, in Rom. 7:19, "For the good that I would I do not; but the evil which I would not, that I do." No wonder he cried out, "Oh, wretched man that I am!" But somehow Paul found a better way, because in the next chapter he says, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit." And nothing shall separate us from the love of God. A radical change has taken place in Paul. Just listen, "Oh I am now ready to be offered and the time of my departure is at hand," etc. I believe that Paul had so completely yielded himself to God, that at whatever he looked he saw Christ. When he looked at life he saw Christ because he sought to do his whole will continually. And when he looked at death, which was to come by the fatal blow of Nero's axe, he saw Christ. Because he saw it would mean gain for him. "For me to live is Christ and to die is gain." That is what the denial of old self did for Paul. Now let us see what it did for Peter. I thank God for that story of Peter. I do not know a man in the Bible who gives us greater comfort. When we look at him so full of failures, and at what Christ made of him by the power of the Holy Ghost, there is hope for every one of us. But remember, before Christ could fill Peter with the Holy Spirit, and make a new man of him, he had to go out and weep bitterly; he had to be humbled. Let us notice Peter living the life of self. You remember when Christ asked his disciples, "Whom say ye that I am?" Peter could answer with boldness, "Thou art the Christ, the Son of the living

God." The Savior told him, "Flesh and blood has not revealed this unto thee, but my Father which is in heaven." Christ began to speak about his sufferings, and Peter began to say, "Be it far from thee, Lord." Then Christ had to say, "Get thee behind me, Satan." There was Peter in his self-will, trusting his own wisdom. Then we see later on how Peter thought he had a right to the first place in the kingdom. It was the life of self strong in Peter. He had left his boats and his nets but not his old self. So we may deny ourselves of all earthly possessions, or any pleasure or comfort, but unless we deny that old self and become crucified with Christ the Christ life cannot shine out perfectly. Self must be utterly denied. With what self-confidence Peter said, "Though all should forsake thee yet will not I." I am ready to go to prison and to death with thee." Peter meant it honestly, but he did not know himself. He trusted in his own strength, and of course that failed. He was yet living on the other side of Pentecost. How differently Peter spoke after Pentecost, when he and John found the lame man at the Beautiful Gate and healed him. When the people were so amazed and were ready to exalt the disciples for their noble deed, Peter did not say I did this great wonder, but "The God of Abraham, of Isaac and of Jacob, the God of our fathers hath glorified his son Jesus." Look at Peter utterly changed—the self-plesing, self-trusting, self-seeking Peter, full of sin; continually getting into trouble, now filled with the Spirit, and life of Jesus. And, beloved, the same Jesus that led Peter to Pentecost is waiting to lead us there. It is the work of our blessed Jesus to destroy the power of self for us. We wonder sometimes why we have no Peter and ourselves. A Christian's life is not a self-indulgent life, but one of self-denial. If we would give more to God's cause, and spend less for ourselves, we would find our lives happier, our Christian experience brighter, our lives more beautiful, and many more who are groping in darkness would be brought into the light. Some of the symptoms of self are: A disposition to look at everything as to how it will affect ourselves. There is a disease in the roots of some trees called "root knot," which causes the roots, instead of stretching themselves out in the soil, to curl themselves back into a knot, stunting growth and preventing fruit. A soul affected with mental root knot is always turning back upon itself, and if he preaches, prays, sings or gives money, or enters any enterprise, he has a keen faculty of seeing how the result will affect his own honor. In this way the soul, instead of growing, will become lean and no fruit can come forth. And you know Jesus wants fruit-bearing branches. "Every branch in me that beareth not fruit he taketh away." It is just as impossible for fruit he taketh away. It is just as impossible for love, joy, peace, long-suffering, meekness, etc., to grow out of a selfish heart, as it is for apples to grow on pear trees or peaches on plum trees. Therefore, a deliverance from self is what we need; which of course means a denial of self. A man who likes power, or pre-eminence, or adulation, may endure toil, weariness and even persecution, with secret satisfaction, if thereby he wins admiration and influence. There is no self-denial there, it is spiritual pride, because self in its favored taste is pleased. We can see that love of self in the disciples when they asked Jesus who should be the greatest in the kingdom, or who should sit at his right hand. As to considering ourselves by a proper estimate and in right place, the Bible

would not have us claim the first place, or the second place, or the one hundredth place. Let each esteem other better than himself. (Phil. 2:3.) Thinking of ourselves is a poor business at the best. There are two great powers fighting each other: the self-nature and the Christ-nature. It was self that made the devil. He was an angel of God, but wanted to exalt himself, and became a devil in hell. Self was the cause of the fall of man.

The Master would not have us seek for honor or praise. Even if praise comes unsought for, it is well, while men are uttering it, to guard ourselves, by thinking of some secret cause for humbling ourselves inwardly to God, thinking unto what these pleasant accents would be changed if all that is known to God and even to ourselves, stood revealed. Let us place ourselves often beneath the cross of Calvary; see that scene of love and sorrow, hear those words of wonder, look at the eternal Son humbling himself for us. Let us ask ourselves the question as we gaze fixedly on him, whether he whose only hope is in that cross of absolute self-sacrifice and self-abasement, dare cherish in himself one complacent action. Let us pray continually that our lives may be so hid with Christ in God, that there may be none of self and all of Jesus.

West Liberty, Ohio.

For the Herald of Truth.

JESUS, THE GOOD SHEPHERD.

By Annie L. Miller.

While Jesus was here upon earth he was a shepherd to all who would accept him as such. He was about his "Father's business." He would always find opportunity to do good wherever he was. Even at the age of twelve, when he was found in the temple, sitting in the midst of the doctors, both hearing them and asking them questions, they were astonished at his understanding and answers.

As a shepherd watches over his flock and keeps them from going into danger, so Jesus watched over his disciples and taught them the things which were necessary for them to do. He also warned them of some of the evils that should come upon them. He told them that he would send them forth as lambs among wolves. They could go forth with the assurance that Jesus would never leave them nor forsake them. God's children have this same assurance today. He said, "Lo, I am with you always." Jesus is the same yesterday, today, and forever. What a blessed thought to those who are in the Christian shepherdhood, to know that they have a Shepherd in whom they can confide; a Shepherd who will not mislead his flock; a Shepherd who is always ready to help those who come to him in time of trouble; a Shepherd who can not be deceived, for he said, "I am the good Shepherd and know my sheep, and am known of mine." The Lord knoweth them that are his. Christ knows his sheep. He calleth them one by one. He knows our aims in life, our weaknesses, our abilities. He knows our very thoughts. He knows whether we really belong to his fold or not. Everybody should embrace the opportunity of knowing that fold, of which Jesus is the Shepherd. While humanity was in a lost condition, it pleased God to send his only Son into the world to redeem us. Jesus said, "I am the good Shepherd; the good Shepherd giveth his life for the sheep." Jesus laid down his life for us. Oh! the love that Jesus had for lost souls. He came to seek and to save that which was lost. Yet,

there are many who still reject his pleadings. There is no happiness so real as the happiness of the Christian. When trials come upon us, we can go to him who is always ready to help his children. When we receive a blessing we know from whence it came and to whom we should give the praise.

David realized this when he said, "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures, he leadeth me beside the still waters. He restoreth my soul." Jesus will lead his children in the paths of righteousness. If we love and obey him, we have nothing to fear. His rod and his staff, they comfort us. In God's Word we are told of some unfaithful shepherds. Because of them, people were led astray. "My people hath been lost sheep; their shepherds have caused them to go astray; they have turned them away on the mountain; they have gone from mountain to hill; they have forgotten their resting-place." (Jer. 50:6.) May every servant of God, every minister of the gospel, take Jesus for his example, so that no one be led astray. May we, who have accepted Christ, be more faithful to him who has done so much for us. Let us keep close to Jesus, who is "the Shepherd and Bishop of our souls." May we walk worthy of the vocations wherewith we are called. When the Lord comes to claim his own, may we be numbered with those to whom it will be said, "Well done, good and faithful servant." Springs, Pa.

A REMINDER.

We would again remind all to whom children from the Mennonite Orphans' Home have been indentured that one clause in the Article of Agreement they have signed reads thus: We will report to the Superintendent the health, conduct and progress in the studies of the child once every six months." A number fail to honor that part of the agreement, and we would be pleased to hear from them.

A. METZLER, Supt.

SUNDAY SCHOOL MEETING.

The annual Sunday school meeting for York Co., Pa., will be held at the Mennonite M. H. on Abbottstown street, Hanover, Pa., on Thursday, Nov. 25. All are invited to attend, especially the friends of the Sunday school cause.

MARRIAGES.

Harring—Slabaugh.—On Oct. 16, 1904, Bro. William E. Harring and Sister Amanda Slabaugh were united in marriage at Springs, Somerset Co., Pa., by Eld. H. Bender of Elkhart, Ind. May the blessings of our heavenly Father and the guiding influence of the Holy Spirit attend them along life's pathway.

Bontrager—Yoder.—On Thursday, Oct. 13, 1904, near Wellman, Iowa, at the home of the bride's parents occurred the marriage of Bro. Elmer Bontrager and Sister Mary Yoder. In the presence of a number of friends and relatives, Bro. Christian Weyre officiated. We wish them God's blessing, his all-sustaining grace, and a peaceable, happy life for time and for eternity.

DEATHS.

OBITUARY.

Bro. Benjamin K. Lehman was born Nov. 8, 1817, in Manor Twp., Lancaster Co., Pa. His death occurred on Saturday evening at 9 o'clock, Sept. 17, 1904, having reached the ripe age of 86 Y. 10 M. 9 D. Seven children, three daughters and four sons, one of whom is Pre. D. N. Lehman of Millersville, Pa., thirty-nine grandchildren and three great-grandchildren, two of whom are the daughters of A. D. Wenger of Millersville, Pa., survive him, his wife and three daughters having preceded

him to the spirit world. Of the ninety-one ministers in the Lancaster Conference, he was the oldest, and he served longer in the ministry than any now living, having been ordained Aug. 12, 1862. His entire life was spent in the community in which he died, with the exception of visits to churches in Virginia and in the West in the earlier years of his ministry. He was a man of strong physique and was able to attend to the duties of his part in the services until a few weeks before his death. He bore his afflictions patiently until, through heart failure, he peacefully slept away, leaving to his many friends and relatives evidence that he entered eternal rest. He was a humble, pious, God-fearing, peace-loving, good-natured man and had few, if any, enemies. With unwavering faith he labored until the end, with the talent that God had given him. The house of God was his delight and the Sunday school always received his ardent support. His old age never made him conservative to the extent of protesting against any scriptural methods of winning souls to Christ or in any way spreading the doctrines of Him who said, "Go ye into all the world and preach the gospel to every creature." A kind and loving father and grandfather has gone to his reward, and may his posterity and all who knew him ever pattern after all that was noble and good in his life. The funeral was held at the Habecker M. H., Sept. 21st and interment was made in the cemetery adjoining. Many friends and relatives were present. Services were conducted by Abraham Witmer, Abraham H. Herr, Jacob N. Brubaker and Martin Rutt, from the text, Heb. 12:18, 19.

Harshy.—On Oct. 19, 1904, at his home near North Lawrence, Stark Co., O., Edward H. Harshy, aged 48 Y. 1 M. 24 D. He leaves a wife and one son to mourn their loss. He was a member of the U. B. church for a number of years. Services were conducted Oct. 12th in the Pleasant View church by James Feiton and I. J. Buchwalter.

Grieser.—Daniel Grieser was born in Elsass-Lothringen (Germany), Jan. 28, 1822. He came with his parents to America when he was 12 years old. They lived in Wayne Co., O., one year and then moved to Fulton Co., where Bro. Grieser died, Sept. 13, 1904; aged 82 Y. 7 M. 8 D. He was twice married and is survived by 7 children, 44 grandchildren and 31 great-grandchildren. He was a faithful member of the Mennonite Church. Funeral services were conducted by Christian Stuckey and C. Freienberger in German and Henry Rychner in English.

Brubaker.—On Oct. 8, 1904, near Freeport, Ill., of paralysis, Andrew J. Brubaker; aged 60 Y. 7 M. 7 D. His wife preceded him to the spirit world three years ago. He is survived by five sons, two daughters, five brothers and one sister, one of whom is the wife of Bish. J. S. Shoemaker. He was a member of the Ernberg church of Freeport. Funeral services were conducted by Graybill and E. M. Shellenberger. The remains were taken to Michigan to be buried by the side of his wife. E. M. S.

Harshberger.—On the 7th of October, near Gettysburg, Cambria Co., Pa., of diphtheria, Elvie Ruth Harshberger, aged 3 Y. 7 M. 29 D. Elvie was sick only a few days. She was a bright child and was loved very much by the family, but we believe Jesus loved her still more and took her to himself. Before she died she said to her grandfather, "I see Jesus. May those of us who have come near to the years of accountability prepare ourselves as that when we come to die we may, like Elvie, see Jesus. Funeral services on the 9th at the Weaver Mennonite M. H. by Eld. A. W. Wenger and one sister. Text, "We all do fade as the leaf" (Isa. 64:6).

Mohr.—John Mohr was born in Lancaster Co., Pa., March 23, 1824; died at his home in Logan Co., O., Oct. 12, 1904, aged 80 Y. 6 M. 18 D. In middle life he united with the Brethren church and remained in full fellowship to the end. He was twice married, was father of 13 children. Both his companions and six children preceded him to the spirit world. Services were held at the home, Friday, Oct. 14th, conducted by Elder L. H. Dickey of Alvada, Ohio. Interment in the Philadelphia cemetery. There are left to mourn their loss seven children and sixteen grandchildren. The church loses a faithful Israel, the community a good neighbor. Peace to his ashes. E. B.

Hooker.—On Oct. 13, 1904, near Unionville, Columbiana Co., Ohio, Barbara Hooker, aged 82 Y. 4 M. 18 D. She was unwell for some time, but was bedfast less than three weeks before six weeks previous to her death she expressed a desire to be baptized and to unite with the Mennonite church, but this was neglected when a week before her death she said again, "I want to be baptized; I cannot die without." Bish. John Burkholder was accompanied and he baptized her on Sunday morning, the 9th. Her husband died 17 years ago. The funeral was held on the 16th at the house. Services by Enos Dettler, assisted by Allen Rickert. Text, Ps. 145:18. Peace to her ashes. P. M.

ITEMS.

King George of Saxony died at Dresden, Germany, on Oct. 15, 1904. He was one of Germany's oldest rulers, being in his seventy-third year. His son, Prince Frederick August, will assume the regency.

The English government has arranged to spend over one hundred million dollars in Egypt and Soudan for the benefit of agriculture. The greater portion of this amount will be spent for irrigation works. The White Nile will be used to irrigate Egypt and the Blue Nile for Soudan. An enormous scope of fertile country will thus become arable and productive.

The Christian business men of Atlanta, Ga., have been instrumental in organizing a religious revival in their city. The local clergymen responded to their move and together they have engaged the noted evangelist J. Wilbur Chapman of New York, to conduct the meetings, which began on the first Sunday in October.

Frederick Auguste Bartholdi, the noted French sculptor, died at Paris on Oct. 4th. Bartholdi had no known blood relations. His wife and two of her relatives were at his bedside when the end came. His statue of "Liberty" in New York harbor, immortalizes his name in America.

Alaska was purchased from Russia in 1867 for \$2,700,000. Many people in the United States declared the purchase an unprofitable one and contemptuously named it, "Secretary Seward's Folly." Alaska has since produced for the United States an income of \$4,000,000, besides furnishing a market for millions of our products.

We give below an example of how the seed of the Word takes root, springs up, and bears fruit to the glory of God and the salvation of men: "Three years ago a Mohammedan merchant from Timbuktu went for trade to the English settlement of Bathurst on the Gambila River. He brought with him a text-book in Arabic. The next year he traded again in Bathurst, and asked for the book from which that wonderful text was taken. When the Bible was shown him he bought it and went away. The third year the merchant came to Bathurst and bought eighteen Bibles for friends who wanted the book. Now, the British and Foreign Bible Society is arranging to open a Bible depot in Timbuktu—the synonym in all the Sahara for Mohammedan exclusiveness and fanaticism."

Lightning set fire to a 30,000 barrel oil tank of the National Refinery Company at Findlay, Ohio, and the entire plant was consumed. Several persons were burned, and the loss is put down at \$200,000.

The National Tribune is authority for the following: "The temperance cause is making great headway in Germany, so much so that the consumption of beer has recently fallen below that of the United States. This is attributed not only to the temperance agitation, but to the better condition of the workmen, which gives them more substantial food, and renders beer less attractive. The manufacturers are working in the cause of temperance—reformers for business reasons—having found that a man who drinks beer is less valuable than one who does not." This is good news from the "Fatherland."

There seems to be a glimmer of hope for Russia's new Minister of the Interior. His published utterances are encouraging, and he seems to be making a clean sweep of the measures and methods of his predecessor, Von Plehve, who was assassinated. Two assistant ministers of his office have been retired to a position of inactivity, and a number of the late minister's most active lieutenants have been already displaced. Two prominent officials who had been exiled to Siberia for liberal views have been allowed to return, and a Jewish newspaper which Von Plehve suppressed last spring, has been permitted to resume publication.

The sessions of the Peace Congress at Boston have been followed with interest from Secretary Hay's opening speech to the closing resolutions on Saturday. A plea for the cessation of hostilities in the far East, resolutions denouncing war in general, a demand for obligatory international arbitration treaties, and the recommendation of an inquiry by the powers into the Congo Free State were the most important steps taken by the congress.

The triennial convention of the Protestant Episcopal church, in session at Boston, on Oct. 14th decided that only in cases where divorce has been secured on account of adultery shall the ministry of that church solemnize the marriage of divorced persons. The Calvinistic Methodist Welsh church, in its conference on the same day, took similar action.

WELSH MOUNTAIN INDUSTRIAL MISSION.
Financial Report for September, 1904.

RECEIPTS.

Contributions.—A Slater, \$5; a Brother, \$5; a Brother, New Berlinville, Pa., \$2; a Brother, Akron, Pa., \$3; a Brother, Groffdale, Pa., \$15; Friends, \$1.15. Total, \$31.15.
Received for Mds., \$213.63. Total receipts for September, \$244.78; previous receipts, \$5,328.78; total to Oct. 1, \$5,573.56.

EXPENDITURES.

Paid for Mds., \$196.39; for labor, \$79.54; for sundry expenses, \$14.52; order redeemed, \$3.30; money loaned, \$8. Total for September, \$298.79; previous expenditures, \$5,291.35; total to Oct. 1, \$5,590.14.

SUPERINTENDENT'S REPORT.

Goods Contributed.—Paradise Sewing Circle, clothing, \$5.70; Sister Leaman, carpet bags, 50c. Total, \$6.20.
Gratefully acknowledged,
NOAH H. MACK, Treas. and Supl.
New Holland, Pa. Per J. H. M.

SPECIAL BIBLE TERM.

Goshen College has arranged for six weeks of Bible study for Sunday school, mission and church workers. The teachers will be J. S. Hartzler, Gospels, Acts and Church History; D. D. Miller, Epistles and Church Doctrines; N. E. Dyer, Sunday School Methods; I. W. Royer, Home Missions; I. R. Detweiler, Foreign Missions and Hindi language; W. K. Jacobs, Singing. Term begins Jan. 4th. Tuition free to ministers and their wives. For information address,
GOSHEN COLLEGE, Goshen, Ind.

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HERALD OF TRUTH

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Published Weekly.

ELKHART, IND., THURSDAY, NOVEMBER 3, 1904.

Vol. XLI. No. 45.

EDITORIAL NOTES.

The fall communion in the Bowne congregation, Kent Co., Mich., was held on Sunday, Oct. 23d. The services were conducted by Bish. J. P. Miller of White Cloud, Mich.

Correction.—In giving the recent ordinations in North Dakota we should have said that Bro. Amos Ogbourn was ordained deacon to serve the Baden congregation, instead of "Amos Ogden to serve the congregation at Surrey."

By almost a unanimous voice of the membership it was recently decided to ordain a minister and a deacon in the Lancaster City (Pa.) congregation. There are eight applicants for admission into church fellowship at this place.

The Semi-Annual Conference of the Virginia district was held in the Springdale M. H., Augusta county, on Oct. 14th and 15th. Bish. Lewis Shank gave the conference address, which was full of scriptural teaching and healthful admonition. A number of important resolutions were passed, bearing on church doctrine and gospel work. The Old People's Home and the Mennonite Evangelizing and Benevolent Board each received recognition. Bro. P. S. Hartman was appointed as a representative of the latter.

Benevolent Annuities.—We call attention to an article under this head found on another page of this issue of the Herald. We believe the plan suggested by the Mennonite Evangelizing and Benevolent Board and explained in this article is worthy of consideration.

Many of our people have money from the income of which they live, and which they are willing to place so that when it is no longer needed by them the income will go toward the support of some charitable, religious or mission cause. Others would be glad to invest a part of their funds in this way. Write for full information.

Bro. Geo. J. Lapp of South English, Iowa, called on us at our office on Oct. 26th and we enjoyed a few hours' conversation with him. Bro. Lapp had spent several days at Goshen. From here he went to Chicago to spend the Sunday with the Home Mission workers. After remaining a few days at South English, he will go on to La Junta,

Colo., to begin a series of meetings about the middle of November. He expects to spend most of his time during the next six months in the evangelistic field. It is arranged for Bro. Lapp to go as a missionary to India during the latter part of the next year. May the Lord give him much grace and spiritual power in his work.

Lancaster Mennonite Old People's Home.

The annual meeting of the Mennonite Home Association of Lancaster Co., Pa., was held at Oreville—the location of the Home—on Oct. 10th. About a hundred people attended the meeting, which was presided over by Bro. J. B. Senger of Kinzer. A lively interest was manifested in the new project. The brethren H. L. Heller, M. B. Leaman, H. H. Snavely of Lancaster county and H. W. Eshleman of Cumberland county were elected trustees for a term of three years. The new building is well under way and will in all probability be ready for occupancy by the time winter sets in. We are indebted to the Lancaster "New Era" for the above information.

Burden-Bearing.—Sin entering into the world, humanity was deprived of Edenic peace and joy and contentment, and consequently earthly life was made more or less burdensome. No life is entirely free from sorrow, trial, trouble and discouragement. We all have our burdens to bear. But our heavenly Father has so arranged and ordered the lives of his children that the burdens of each one are to be mutually shared by at least three parties, thus lightening the load and making them comparatively easy to be borne. First, God asks us to "cast our burden upon him," with the assurance that he "cares" for us. The Lord is willing, able and ready to bear the heaviest portion of all our burdens and thus relieve us of the bitterest part. Second, we are told that "every man shall bear his own burden." There are certain elements in each one's burdens that are personal and peculiar to the individual and which cannot be borne by any one but himself. Third, we are exhorted to "bear one another's burdens." Our burdens are often lightened, or at least made easier to bear, when we consider our brother's burdens and assist him in bearing them; our troubles often sink into insignificance when we contemplate the trials of others. Happy is the man who has learned to cast his burdens on the

Lord; has become willing to submissively bear that which others cannot bear for him, and whose heart goes out in sympathy to his burdened brother. Relief is often found in relieving others.

Death Notices and Poetry.

Quite a number of death notices sent in for publication in the Herald of

Truth, are accompanied by a verse or a number of verses of poetry, which the friends desire to have appear with the report of the death of their loved ones. We are indeed sorry to disappoint these friends, for there is no time that the beauty, the rhythm and the soothing nature of poetry so appeals to the human heart as when it is wounded by grief and crushed by sorrow; especially is this true when the words of the poem are appropriate and can be cherished as a fitting memorial of our departed friends. There would not possibly be space sufficient in a paper like the Herald to publish all these poems, and to publish some and reject others would not be just. So in order to keep the paper within its intended scope and treat all justly and alike, it was decided some years ago not to publish any poetry with death notices. Occasionally a poem of real general merit is sent us in memoriam of a departed friend; unless the writers desire them returned, these are kept in the office and are sometimes used in a general way in the columns of the Herald.

We trust this explanation will be sufficient and will appeal to our friends, so that no one will think unkindly of us for not publishing the poetry sent us with death notices.

A Mennonite Centenary.—Sister Elizabeth Lehman of Mount Joy, Pa., celebrated her one hundredth birthday on Sunday, Oct. 9, 1904, at which time appropriate religious services were conducted at her home by Bish. Jacob N. Brubacher, Pre. Ephraim N. Nisley and others. She is most likely the only member of the Mennonite church in America in whose life is comprised a century of time. She is still well preserved and in the exercise of all her faculties. She reads, sews and does cushion stitching without spectacles. During the summer days she spent considerable time working in the garden. "Mother" Lehman has been a widow for some thirteen years. Four of her seven children have also passed to the great beyond.

The Lancaster "New Era" has this to say of her: "Mother Lehman is a beautiful

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and saintly example of the simple life. Since childhood she has been a member of the Old Mennonite church, and among those with whom she lived and moved and had her being, she has carried out the precepts of her Master, as interpreted by these God-fearing people. * * * During the past summer she attended all the services at Graybill's meeting house, about two miles west of Mount Joy, and she is known and beloved by every member of the congregation. May her remaining days on earth be full of happiness and of service to the Master.

*

War.—The horrible butchery of war has been brought vividly before the eyes and mind of the world by the desperate fighting and inhuman ferocity displayed by both the Russians and the Japanese in the war around Port Arthur and Mukden. Not in the annals of modern history of war can there be found record of such apparent bloodthirstiness and savagery as these so-called enlightened nations are evincing in this ungodly conflict. The combatants in their frenzy to destroy the enemy, apparently close their eyes and dull their reason against all sense of human feeling, consideration of mercy or recognition of justice. So furious and feudish have they become that no regard is given to the sufferings of the unfortunate wounded who are left on the field by the retreating forces; even the Red Cross Society is fired upon when its members attempt to remove the wounded and dying from the field, or alleviate their suffering by bandage, water, medicine or prayer; and for hours, yea, days after the awful butchery of a battle is over, the cry for help, the groan of anguish, the feeble beckoning of a hand are heard and seen unheeded. And thus the poor wounded, disabled soldier, racked with pain, tortured by fever, burning with thirst, agonizing in soul, is left to perish in a manner to which not even a dog would knowingly be subjected. May God grant that the efforts to bring about a cessation of hostilities and end this awful carnage, now under advisement, will be successful.

PERSONAL MENTION.

The brethren J. N. Durr of Martinsburg, Pa., and J. N. Kaufman of Rockton, Pa., recently visited the churches in Washington Co., Md.

*

Bro. J. S. Shoemaker of Freeport, Ill., preached a missionary sermon at the Mennonite Mission Meeting held at Paradise, Lancaster Co., Pa., on Oct. 19th.

*

Bro. E. S. Hallman of Berlin, Ontario, who has been laboring for some time among the congregations in the "West Virginia Hills," was expected in Rockingham Co., Va., on Nov. 1st. Bro. Hallman will spend some time in the Valley before starting north.

Bro. P. E. Whitmer attended the local Sunday School Conference at Wadsworth, Medina Co., O., on Saturday, Oct. 22d. He remained with the Bethel congregation over Sunday and filled three appointments.

*

Pre. Jacob Christophel of the Yellow Creek congregation, Elkhart Co., Ind., and Dea. Jacob Wisler of the Elkhart congregation, accompanied by their wives, left for a visit with the brotherhood in eastern Ohio, on Oct. 21st. Bro. Christophel preached at Leetonia and North Lima on Sunday, Oct. 23d. We wish them a pleasant and profitable sojourn.

For the Herald of Truth.

THE CHRISTIAN WOMAN'S VEIL.

By S. F. Coffman.

VI.

THE CHURCH AND HER HEAD.

The Old Testament is the key to the New, yet most people to-day are more familiar with the lock than with the key. It is the same with many other things in life. Men understand results and effects better than they do the means and causes. In his epistles, Paul frequently speaks of the mysteries of the church and then explains them; for there are no mysteries of the New Testament which are to be kept concealed.

The mystery of Eph. 5:22-33 is beautifully explained and clearly expounded in verse 32. Some extreme spiritualists may say, "We have nothing to do with symbols; yet the apostle would not teach a dissolution of the relationship between man and wife, but (V. 33) expects a continuation of that affection and reverence between man and wife, which is also the true relationship existing between Christ and the church. There is nothing else in life that can be so powerful and so true a figure, and hence a teacher, of this great spiritual truth."

The mystery referred to in verse 30 is the body of Christ. "We are members of his body, and of his flesh, and of his bones." Woman was taken from the body of the man (Gen. 2:21-23). Let us not be content with imagining that these are phantasmal ideas. These are the works of an all-wise Creator, and our interpretations of his works as we find them in the New Testament, are of the Holy Spirit, who was present with God in the beginning. (1 Cor. 11) "the head of every man is Christ"; "the head of woman is the man," and (Eph. 5:23) "the husband is the head of the wife, even as Christ is the head of the church," and (Eph. 1:22, 23) "gave him to be head over all things to the church, which is his body," etc. In all of these texts and many others, the truth is taught that Christ is the head and the husband, while the church is one with him, a part of him, yet under his authority and control—his wife.

We have previously noted that in much of Christ's teaching and in many of the parables he uses the bride and bridegroom, marriage, marriage feasts, etc., to bring to our notice and illustrate the preciousness, nearness and joy of the church's relationship with the scriptures, whoremongers, adulterers, fornicators, harlots, etc., are symbols of the unfaithfulness of the church to Christ. Moses granted divorce to the Jews because of the hardness of their hearts. There is a separation of many from Christ to-day because of the hardness of men's hearts.

In the epistles, too, the same symbols teach the same truths. John 2, begins with an introduction "to the elect lady," and ends with a greeting from the children of the "elect sister." There is such a divine harmony—yes, unity—in the thought of all inspired writ, in all its expressions, symbols and teachings that one cannot but be impressed with the fact that the very symbols themselves are sacredly inspired.

The fact that woman is a spiritual symbol is still further proven by the book of Revelation, in which the church of Christ is portrayed as the bride of the Lamb. In contrast and opposition to Christ or the Lamb we have the beast, false prophet, dragon and serpent. In opposition to the church, the woman who brought forth the man child, and the new Jerusalem, we have the harlot, the great whore and Babylon. Jerusalem is the bride of Christ; Babylon is not a bride, but is a harlot and commits fornication with the kings of the earth.

He who is true to Christ is his beloved and shall dwell with him in his new Jerusalem. He who loves the world and whom the world loves, will share the wail of woe and shame of that false church, the world's church, the great harlot Babylon. Babylon's garments and robes are scarlet—a type of sin. Jerusalem's garments are white—a type of righteousness. Even the colors connected with these types of the church are full of meaning, how much more the types themselves?

From the first created symbols, man and woman, from their varying attitudes, their changing moods and characters, their joys and sorrows, successes and failures, their loyalty and faithlessness, God the Creator has gathered many illustrations which enliven and brighten the great book of truth and make clear to us the deep truths which are so important for us to understand concerning THE MAN and THE WOMAN of eternity. It is not at all strange that from the manner of our lives we may know the character of our future life. Nor is the possession of eternal life an uncertainty with us until our death. He who will dwell with God hereafter, lives with God now. He who is the lover of pleasure and sin here, shares Babylon's fate hereafter. We are living witnesses of our future life. All men in all time past have been examples of faith and of unbelief, and we are none the less so to-day. Every man and every woman is yet a spiritual figure, a living exponent of spiritual truth.

How may we know what God expects of the church? Or how shall we know what the church may expect from Christ? Read again the mystery in Eph. 5:24, "As the church is subject unto Christ, so let the wives be to their own husbands in every thing." God expects us then, as the church, to be subject to Christ only, even as the woman is to be subject only to her own husband, not to any other man or husband. Oh, how this will curtail the joys and pleasures of some who love the world and the things of the world! Christ is the one and only husband of the church. Keep yourself only to him. And there are only two included in the "one flesh" (V. 31). Again, is Christ an austere, hard master, with no thought for the happiness of his beloved? If Christ gave his life to save the church, he loves her enough to provide for her life. "So ought men to love their wives, even as their own bodies. He that loveth his wife loveth himself." So tenderly does the husband cherish his wife and minister to her happiness, as if she were himself; shall then the Author of love neglect his own body? The church is

his own body, his flesh and his bones. The Christian who does not and can not love Christ more than anything else in the world, has not yet become acquainted with him or has not understood his will.

No one will question the right of Christ's rank, nor the authority of his word. No one will question the subordination of the church to Christ, nor her submission to his word and will in all things. None will believe that the Creator takes advantage of man's weakness, or of his fall, to impose on him burdens of affliction and torture. And all must acknowledge that such things are appointed for man by the wise Creator are for his uplifting and blessing—even to prove our faith in him. God has a right to test us, and who does not know that to be able to stand a test gives as great a joy and assurance to the one who has been tried as it does to the one who has imposed the trial? With the abundance of evidence that we have before us of God's dealings with and his manner of teaching humanity, no one will deny that God does use special means or signs to teach men special lessons, and we know that every lesson he desires to teach is one of special blessing, since it only reveals to man more of his infinite goodness, greatness and glory, all of which he is but holding in reserve for the blessing and eternal enjoyment of his beloved ones, Christ and the church. "For the Father loveth the Son and hath given all things into his hands" (John 3:35). See also (John 3:16) his love for the world.

Let us keep this thought in view as we study God's word; let him speak to us daily as we come in touch with those objects of nature which he has blessed with the power to teach us some spiritual lesson, and especially let us not forget the fact that we as men and women are above all other things in life the greatest spiritual symbols.

(To be continued.)

Vineland, Ont.

For the Herald of Truth.

BENEVOLENT ANNUITIES.

To Whom It May Concern:—

The Mennonite Evangelizing and Benevolent Board has a word to say about investments.

Many of our brethren and sisters and friends have money to invest. The business world offers all sorts of inducements. Actual experience and reliable statistics tell us that ninety per cent. of the business ventures do not succeed. This means that nearly nine-tenths of the money invested in the stock of various business enterprises is lost, principal, interest and all. It also means an enormous waste of money, that in the hands of God's children and used in a careful way, might do much to spread the gospel and help to build up God's kingdom on earth. To meet this condition and provide a way in which investments can be made to accomplish this end, the Mennonite Evangelizing and Benevolent Board offers what is commonly called an annuity.

What is an Annuity?—This annuity is a contract, which promises to pay a giver or annuitant a stated sum of money each year during his life, because he has made a certain cash gift to the Mennonite Evangelizing and Benevolent Board. The principal is never to be paid back to the holder of the annuity, but the investment is made solely for the income.

The Object.—These annuities will provide for the investment of the funds of those who are aged, widowed, or in some way dependent upon an annual income during their natural life. This plan also appeals to

For the Herald of Truth.

LIKE A TIRED CHILD.

Like a tired child who seeks its mother's arms for rest,
So lean I in my weariness on Jesus' breast.

And as that mother soothes to sleep her weary child,
"Peace, be still," is said by Christ, who calmed the tempest wild.

When bowed my head 'neath some overwhelming sudden grief,
I seek that same dear Friend, and find a sweet relief.

When friends forsake, and life indeed seems drear,
I want my Savior then to come so very near.

That I can plainly see, beyond the mists below,
A land of pure and perfect love to which I go.

When in my sky no star is hung to light my way,
Even though my strength may have grown weak, I kneel and pray.

Thus strength I gain to help me on from day to day;
New faith, new hope, till every cloud has passed away.

Dear Savior mine! I know that thou art just;
Then teach me this sweet lesson, Lord, to fully trust.

For the Herald of Truth.

AVAILABLE EVANGELISTS.

By C. K. Hosteler.

The Evangelizing Board frequently receives calls for evangelists from different churches in the middle West. It is very difficult to fill these openings because of the scarcity of available evangelists. Bro. Geo. Lapp is now in the field, and, if the Lord is willing and his health and strength hold out, will spend most of the next six months or more in evangelistic work. His home address is South English, Iowa, care of S. G. Lapp. Any congregations in the West that desire to have a series of meetings held during this winter may get Bro. Lapp's services by writing to him soon. He expects to go to La Junta, Colo., about the latter part of November, unless other arrangements are made. In order to assist Bro. Lapp in planning a route so that he can reach the most places with the least traveling, it is important that application be made early in November.

Bro. Lapp met the executive committee of the Evangelizing Board in Goshen, Oct. 24th, and it was mutually agreed that he give up his medical course and spend some time in evangelistic work in America, and, if there be no preventing providence, to sail for India early in the fall of 1905, to assist in the educational work at the mission at Dhantari.

Bro. Lapp will need no introduction to many of our western brethren, and we sincerely hope that his work in the home land may result in the salvation of many souls ere he sails for the foreign field.

Goshen, Ind.

If men wish the Lord to hear them when they speak to him, they must be ready to listen to him when he speaks to them. If the Lord can get our attention we can get his. His ear is not heavy that he cannot hear, and it is only our iniquities which separate between us and God, and our iniquities which hide his face from us. Let us turn unto the Lord, listen to his word, watch the leadings of his Spirit, and the workings of his providence, and we shall surely find that "the eyes of the Lord are over the righteous, and his ears are open to their prayers."

G. L. BENDER, Treasurer,
Mennonite Evangelizing and Benevolent Board, Elkhart, Ind.

HERALD OF TRUTH.

Thursday, November 3, 1904.

D. H. BENDER, EDITOR.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

Our Family Almanac for 1905 is now ready for delivery. Our Almanac contains all the usual almanac data found in the old style Pennsylvania and Maryland almanacs, with a selection of reading matter that is valuable, interesting and edifying to all our readers. This is now the thirty-sixth issue of our almanac, and many of our patrons have had it in their families since its first issue in 1870. We shall be glad to have all our former customers send for it again this year. The almanac also contains several nice illustrations. Prices are as follows:

1 copy, postpaid \$.06
12 copies, postpaid45
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TO OUR SUBSCRIBERS.

We are sending statements to our delinquent subscribers with this issue of the Herald of Truth. In remitting the amount due, please return the statement slip, as it will be helpful to us in crediting your subscription. We will be very thankful to hear from you promptly. If you find a mistake in your statement, please inform us and we will gladly correct it.

CORRESPONDENCE.

Lancaster, Pa., Oct. 27, 1904.—On Sunday, Oct. 23d, the counsel of the church here was taken in regard to the ordination of a minister and a deacon. The church was almost unanimous in favor of ordaining. The ordinations will take place in the near future. May the Lord direct in this important work, to the welfare of the church, and the glorifying of his name. There are eight souls who desire to be taken into the church by water baptism, which will take place Nov. 6th. The following Sunday, Nov. 13th, communion services will be held.

COR.

Bowmansville, Pa., Oct. 23, 1904.—To-day we had communion services, in which all with a few exceptions, partook of the sacred

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emblems of Christ's broken body and his shed blood. Bish. Benj. Weaver officiated. Bro. John Senger of Kinzer also took part, in the English language. The brethren exhorted us to faithfulness and singleness of heart. May the many good thoughts be put into practice that they may bring forth into eternal life.

On Sunday evening, Oct. 16th, Bro. J. S. Shoemaker preached at this place, for which we are thankful to God, as also to the brother who brought the Word in its purity and power.

On the same Sunday morning Bro. Abram Whitmer of Millersville, Pa., preached an edifying sermon at the Gehman M. H. May the Lord bless the efforts to the upbuilding of his kingdom.

Wadsworth, O., Oct. 25, 1904.—Dear Herald Readers, Greeting:—On Saturday afternoon, Sept. 4th, preparatory services were held at the Guilford M. H. and on Sunday the communion was observed. Bish. I. J. Buchwalter officiated in these meetings. On Sunday evening he preached at the Bethel M. H. May the richest blessings of God attend the brother in his work.

On Saturday, Oct. 22d, the local Sunday School Meeting of Wayne, Stark and Medina counties was held at the Bethel M. H. Many good practical points were brought out. May we all profit thereby that we may be better prepared to lead the little ones to Jesus.

Bro. P. E. Whitmer preached the conference sermon in the evening. Topic, "The Power of the Christ Life." Text, 2 Cor. 4:7. Bro. Whitmer remained with us over Sunday, preaching both morning and evening to large and attentive audiences.

COR.

Wellman, Iowa, Oct. 26, 1904.—Beloved in the Lord, Greeting:—Our counsel meeting was held on Sunday, Oct. 23d. All expressed peace and harmony, for which we feel thankful. Communion services will be held Nov. 6th, if the Lord permits. May we all be worthy to partake of these sacred emblems, for if we are not, we eat condemnation to ourselves, and we shall be guilty of the body and blood of Christ. Paul says, "But let a man examine himself, and so let him eat of that bread and drink of that cup."

COR.

McVeytown, Pa., Oct. 25, 1904.—The Sunday School Meeting held here Oct. 19th and 20th was well attended and the proceedings were interesting, practical and edifying throughout. On the closing evening the house, although lately enlarged, was overflowed with people.

A communion meeting was held in the church near McVeytown on Oct. 16th, at Belleville on Oct. 23d, and an appointment for communion at Allensville is to be held Oct. 30th.

Bro. J. S. Shoemaker paid us a kind and very acceptable visit, filling appointments of one evening at each meeting house—Belleville on Oct. 22d, Allensville on Oct. 23d, and McVeytown on Oct. 24th. Then he hastened across the Allegheny mountains. May the Lord bless the words spoken and the impressions made to our salvation and to his glory. We would be glad for another and longer visit by Bro. Shoemaker.

J. K. HARTZLER.

Surrey, N. D., Oct. 14, 1904.—The congregations in this community were recently much encouraged. Bish. S. G. Lapp of South English, Iowa, came into our midst on Sept. 30th. Bro. Isaac Mast accompanied

him to Baden, where communion and ordination services were held on Oct. 6th. Bro. D. B. Kauffman was ordained to the ministry and Bro. Amos Ogbourn as deacon.

On Oct. 9th communion services were held for the Surrey congregation and Bro. J. M. Hartzler, formerly of Millin Co., Pa., was ordained to the ministry. We ask the prayers of the brotherhood in behalf of these dear brethren, that God may bless them in their work. LEVI B. YODER.

Woodside, Pa., Oct. 24, 1904.—Bro. Aaron Loucks of Scottsdale, Pa., was with us on Sunday and preached at the Masontown M. H., at which time our inquiry meeting was held. Communion was announced for Nov. 6th. Preparatory services on Saturday previous. Bro. Emanuel Saylor is seriously ill at this writing. Our Sunday school is doing fairly well. JUSTUS B. BARE.

Weaverland, Pa., Oct. 24, 1904.—On the 19th inst. Bro. J. S. Shoemaker of Freeport, Ill., shared with us the commemoration of the Lord's suffering and death, at Weaverland. He filled two other appointments in the district, all of which were well attended. His visit was much appreciated and should serve to bring us closer together in unity and for the upbuilding of Christ's kingdom. I hope God may speed the day when we can again have all things common as in the time of the apostles (Acts 4:32). We want no new doctrine, but we need more Holy Ghost power, then we will all work together for the salvation of the lost and the upbuilding of the church, regardless of what the world may say or do. Read the fourth chapter of Acts and note the boldness, earnestness and power of the apostles. Also note the results. God is the same, yesterday, today and forever. D. S. WENGER.

Columbiana, Ohio, Oct. 24, 1904.—Dear Herald Readers, Greetings to all:—Quite a number of brethren and sisters of Indiana arrived here last Friday on the excursion from Nappanee; among them are Pre. Jacob Christophel and wife and Dea. Jacob Wisler and wife, who, with others, were present yesterday morning at our Sunday school and church services at Leetonia, where Bro. Christophel preached to us from Matt. 11:28-30. We were very earnestly admonished, and hope all were profited thereby. The same evening an appointment was made at North Lima for the brother after the Young People's Meeting, which was held at that place. Another appointment is made for Tuesday evening at Midway, at which time we also expect Bro. J. S. Shoemaker.

PETER METZLER.

Minior, Pa., Oct. 12, 1904.—Dear Herald Readers, Greeting:—Bro. Noah Mack of the Welsh Mountain Mission, Lancaster Co., Pa., accompanied by his wife and Sister Hershey, stopped with us on their way to Virginia. Bro. Mack gave us two Spirit-filled sermons, one at Reiff's on Tuesday afternoon, Oct. 4th, text, Rom. 8:17; the other at Maugansville in the evening, text, John 1:36, "Come and see." On the 8th and 9th preparation and communion services were held at Reiff's. About two hundred partook of the sacred emblems. Bro. J. N. Kauffman of Clearfield Co., Pa., was with us in these meetings, and commemorated with us the suffering and death of our Lord and Savior. He also filled two appointments at Maugansville, Saturday evening, his text was John 19:22 and on Sunday evening, 1 Sam. 2:10. On Monday afternoon he and Bro. J. N. Durr were at Para-

November 3.

1904.

dise, and in the evening Bro. Durr was at Maugansville and Bro. Kauffman at the Stauffer church. These visits were much appreciated. May the Lord bless the brethren as they labor further for the Master.

MARTHA L. MARTIN.

Dale Enterprise, Va., Oct. 20, 1904.—Bro. J. D. Minninger and wife of Bucks Co., Pa., and Bro. Cloud of Philadelphia were with the congregation at the Weaver M. H. on the second Sunday of this month, attending both Sunday school and church services. Bro. Minninger gave an interesting talk to the Sunday school. They visited here until the 13th, when they left for Augusta county to attend the conference at Springdale on the 14th and 15th, and also the communion meeting on the 16th. They expected to leave the same evening for Rittman, Ohio, where Bro. and Sister Minninger go to take charge of the Old People's Home. We hope that God may give them the necessary wisdom and grace that they may become efficient workers and strong arms for the aged and infirm to lean upon, ever remembering that "underneath are the everlasting arms."

Dea. Perry Brunk and wife of Allen Co., Ohio, are at this time visiting friends and relatives in this vicinity.

S. M. BURKHOLDER.

QUERY DEPARTMENT.

Please give an explanation of the Savior's words in Matt. 18:8. How can we "enter into life halt or maimed"? C. GRIESER.

For the Herald of Truth.

CHRISTIAN EVIDENCES; FRUITS MEET FOR REPENTANCE.

By Lydia Schertz.

"For man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16:7).

Men judge us by the success or the failure of our efforts; God looks upon the efforts themselves. We cannot always discern the motive of our fellowman, so it remains for us to form our conclusions from his actions, because actions are governed by motives. But, even then, we misjudge, for possibly an unlawful act was done with a right motive. We see the act and do not consider the motive and call the act "sin." And such it may be, but not necessarily so. It might be termed a mental infirmity, or a sin of ignorance. Of course, all sin is infirmity or the result of infirmity, but not all infirmity is sin. On the other hand, a lawful act may be committed with a wrong motive. We see the act and call it good. God terms it sin.

Yet God desires and makes it possible for us to live a pure, holy, blameless and perfect outward life. Our lives will not be so perfect that we make no mistakes. Our understanding will not be perfect, our knowledge will not be perfect. But our love to God and man will be perfect.

What is, after all, in a life that leads people to believe that certain individuals are Christians? It is not simply their personal appearance, nor is it only their social relations, nor yet business affairs; nor is it alone in our devotions. Yet these things give evidence of a true Christian.

The conversation of the Christian is not like that of the worldling. Why should it be? Their interests are not the same and it is natural for us to converse most frequently of the things in which we find the greatest interest. Our conversation is an

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index to our character. If, then, our minds dwell upon things that are pure, holy, heavenly and divine, how can we refrain from speaking often of those things? And how can we say ought besides? I do not mean that we may never speak of our surroundings or our secular work, for the work in which we engage from day to day should tend to reveal the Christ-life to us and through us. If it does not, we had better change our occupation at once. But can we say that it matters not what we say, if the heart is right? Can the heart be right and the conduct wrong? Then you may swear if only your heart is right. The thought is absurd in itself.

It is not an evident proof that we are true Christians simply because we dress in a certain peculiar manner. And, yet, simplicity of attire is another outward evidence of a Christian life, for what need has a Christian of any of the many needless, harmful and even sinful things about him? He is only passing through the world on his way to a higher plane and it is not his aim to try to satisfy selfish pride by these insignificant things. Surely, he thinks more of his influence than of his personal appearance.

A Christian is known as an honest, accurate, unselfish and decided character in business relations as well as in any other place. "It matters not whether Christianity makes men richer; but it makes them truer, purer, nobler. It is not more wealth that the world wants, a thousandth part, as it is character; not more investments, but more integrity; not money, but manhood; not regal palaces, but regal souls." Christianity requires two things of every one who believes in it: first, to acquire property by just and righteous means; secondly, to look not only on his own things, but also on the things of others. It is always better to suffer wrong than to do wrong.

God does not desire that a Christian man and woman shall seek to themselves and thus aim at a perfect life. "It is more to the honor of a Christian to overcome the world by faith than by monastic vows to retreat from it; more to the honor of Christ to serve him in the city than in the cell." God wants us to go among our fellowmen, help them, comfort them, lift them up and point them to a better way. Yet in order to help them we need to guard against compromise with them in any doubtful thing. "There is no leveler like Christianity, but it levels by lifting all who receive it to the lofty tableland of a true character."

In our devotions to God we teach men to trust in him, if we truly love him, trust him, confide in him, wait for him and serve him with our whole heart and believe that he really cares for those who trust in him. God wants a whole-hearted service and nothing short of that can satisfy him. Great objects set before the Christian; to develop a perfect character by rendering a perfect service. True Christian culture leads to and expresses itself in service, while faithful and loving service is the best means of Christian culture.

Jesus sums up all evidence in a few words in John 13:35. "By this shall all men know that ye are my disciples if ye have love one toward another."

Goshen, Ind.

If men love as Christ loved they will live as he lived, and again, if they live as Christ lived, they will love as he loved.

True happiness consists not in the multitude of friends, but in their worth and choice.—Ben Jonson.

The regular quarterly meeting of the Mennonite Sunday School Mission was held at Paradise, Lancaster Co., Pa., on Wednesday, Oct. 19th. The meeting was called to order at 9:30 a. m. and after singing, A. D. Wenger read 1 Cor. 2 and offered prayer.

The General Superintendent then called on W. H. Benner of New Holland to preside over the meeting.

Samuel Hess of Shiremanstown preached the opening sermon, basing his remarks on Acts 1:8. The church of Christ needs the power of the Holy Ghost. The apostles were to wait at Jerusalem until they were endued with power. We do not see nor understand the source of the electric current, but we see and feel its power. So with the Holy Spirit.

Following the sermon was an address by E. H. Risser of Lititz. Subject, "The Field," according to Matt. 13:38. The field was considered in the sense of humanity. Among the excellent thoughts presented by Bro. Risser the following are a few: The field is open to all of us. We come in contact with humanity and every one of us exercises an influence over some one else. Children imitate the older ones around them. You are making footprints for some one to follow.

C. M. Brackbill and A. D. Wenger each gave a short address.

A. A. Ressler acknowledged the receipt of \$248.29 since the last quarterly meeting for the use of the India Mission.

Supt. Mellinger reported the condition of the mission Sunday schools and the station at Philadelphia.

After singing several hymns the meeting adjourned to 1:00 p. m.

The afternoon exercises opened with a half-hour's song service, followed by prayer by J. B. Senger. The annual election of officers resulted in the re-election of the old officers.

A missionary sermon was preached by J. S. Shoemaker of Freeport, Ill. He read John 4:35 and Luke 10:2. After a short general introduction the subject was considered in three parts: The need, the field, and the worker. Everywhere men are going down to ruin because of sin. Many professing Christians are blind to the need, because they fail to "lift up their eyes." Their eyes are fixed on the perishable things of earth and they fail to see the "fields that are white to harvest." Means are needed. When we give of our abundance it is no sacrifice. When we give so we feel it, that counts with God. The field is the whole inhabited globe. We all have a mission to fulfil. The first qualification of the worker is to be filled with the Holy Spirit.

The sermon was followed by an address by J. B. Good of Spring Grove, Subject, "The Seed." All life is propagated by seed. The Savior says, the seed in the parable represents the word of God. The Word has power to bring new life. It is a defense. It cannot be understood by human reasoning or logic. Its authority is unquestionable.

The exercises throughout the day were interspersed with singing from the "Church and Sunday School Hymnals," the music being in charge of Memo Hershey and J. D. Mellinger, assisted by others in the afternoon service.

Gen. Supt. Mellinger appointed E. E. Kenagy and A. N. Wolf as auditors of the treasurer's accounts. The meeting closed with the Lord's Prayer and a benediction pronounced by C. M. Brackbill.

AMOS A. RESSLER, Sec.

For the Herald of Truth.

REPORT

Of Fourth Quarterly Sunday School Meeting, held at Churchtown, Pa., Oct. 13, 1904.

Devotion led by Jacob M. Herr. Moderator, Samuel Hess.

"The Relation of Lay Members to the Sunday School."—John Zimmerman: Should be so closely related that all become interested. Levi Martin: The Sunday school as an institution stands next to the church and has a great influence on the rising generation. Lay members should keep in touch with the Sunday school. Study at home and pray for the Sunday school.

"Our Sunday School, and how can we improve it?"—Isaac Hess: The motive of our Sunday school meetings is shown in this topic. Our Sunday school meeting should be for our own personal benefit. We should try and improve our own Sunday school, then we can help other schools. If we realize what a great work we are doing we cannot help but be interested. Some necessary qualifications to improve the Sunday school are: United effort, visiting committee, query system, teachers' meetings, Sunday school normal class, sustaining orphans in the foreign mission field. John Herr: We should pray earnestly for the Sunday school work; should teach the life of Jesus to the children and show them what they miss by living out in the world. Cora Zimmerman: The Sunday school can be improved by the superintendent making some remarks on the lesson. It is necessary for the teacher to make improvement in these days of learning.

"Idle Talk in the Sunday School."—Jonas B. Zimmerman: This should not be confined to the Sunday school only. There is too much idle talk everywhere. The little children should not be compelled to be altogether quiet in the Sunday school. The mind is always active. If we would speak of heavenly things it would be of great value. Every idle word is on record and will come before us. By our words we will be justified, and by them we will be condemned. The mind is contagious. Some delight in being comic and to please—but is God pleased? Our conversation should be in heaven. Elam Zimmerman: This subject should be brought up in every Sunday school meeting. Idle talk should be kept out of the Sunday school. Lack of interest in the lesson may cause idle talk. Overcrowded classes may also cause idle talk. Joseph H. Rupp: Sometimes there is whispering during prayer. Teachers could correct it by weaving it in with the teaching.

Anna Hess: Let us go to the house of God prayerfully, and be so filled with the Spirit that we will not speak of worldly things.

Miscellaneous business and collection. Discussion on method of disposing of the charts in primary rooms at State Hill. Sister Lizzie Hess suggested that they might be given the children at Christmas.

"Requirements of a Bible Teacher."—J. H. Rupp: One of the requirements is to be faithful; another is to be a Bible student. The teacher is to ward off argument and to be able to decide. We should live such a life that others see that we practice what we teach. Henry Berkheimer: Study the Bible. We are apt to teach man's gospel. Teach the unsearchable life.

Some important thoughts were presented in open discussion. The meeting was interspersed with soul-inspiring singing. Prayer by moderator. CORA ZIMMERMAN.

MINNIE A. RUPP.

MISSIONS.

For the Herald of Truth.

HARVEST TIME.

By Jessie Neuffer.

An old man sat in a mission hall,
Weary and worn and sad;
With no one left a friend to call,
Nothing to make life glad.
No honor to him by gray hairs lent,
No rest at the close of day;
For his years were wasted, his life mispent,
Youth squandered, life thrown away.
And now in the hall, to his memory leap
The words that the good book saith:
"Whosoever man soweth, he shall also reap,"
And "the wages of sin is death."

Many a time had the Savior staid,
To plead when his heart was young;
And his mother, too, for her boy had prayed,
With her arms around him flung.
But he carelessly laughed in his youth and pride,
And gave desire full sway;
Not one of his passions once denied,
But gave desire full sway.
Drank of life's pleasures full and deep—
Then found He was right who saith:
"Whosoever man soweth, he shall also reap,"
And, "the wages of sin is death."

Oh, you, in your youth and strength to-day,
Take heed as the days glide by;
Redeem the time as best you may,
And lay up treasures on high.
Where neither moth nor rust doth corrupt,
Nor thieves break through and steal;
Then, when death's summons comes abrupt
And his stern, cold hand you feel
As you're drawn aside from the battle's din
And forever you leave earth's strife,
You may prove, though death is the wages of sin,
That "the gift of God is life!"
Chicago, Ill.

For the Herald of Truth.

HOME MISSIONS.

By Benjamin Huber.

A few lines on Home Missions may be of interest to the Herald readers. I feel much interested in the home mission cause; work is needed as much in the home field as anywhere else. As I traveled from place to place during the past summer, I was made to believe that the world was fast going to idol worship, instead of coming to Christ.

There are many places where Christian work might be done to a good advantage, and I find we have young brethren and sisters, too, who realize they have a call to this work and are willing to do it. Be sure that the call is from God and that you are directed by the Holy Spirit, and do not look too much on the financial side of life. God has promised to care for his own and, having food and raiment, let us therewith be content. The question is often raised, Should we not ordain more young men and send them into the field? To this I answer, Yes, if they are willing to go where they are needed, and the church should be willing to help them with means when it becomes necessary. For an illustration, take the Bremen (O.) congregation. This used to be a flourishing church. To my recollection, there were at least nine ministers ordained in that congregation, who went to help build up the western churches. Now they need help, and I believe good work could be done there and the church built up again, if we could get a Spirit-filled minister to locate in the district. The church building has been repaired during the past year and is now in good condition.

One soul was added to the membership and others are counting the cost. Who is willing to go and help? There has been preaching every four weeks by visiting ministers, but that is not sufficient to build up a congregation. Who will go? We cannot compel any one to go, but we can call them.

There are other places where good work can be done, if we can get the workers. If we would have more home missionaries and more enlightenment in the home land, we would soon have more to send to the foreign field.

Elida, Ohio.

For the Herald of Truth.

MISSIONARY ORGANIZATION.

By G. H. Rutt.

"Let all things be done decently and in order" (1 Cor. 14:40).

Some time ago there appeared in the columns of the Herald an article by N. E. Byers of Goshen, discussing the question of the possibility of better organization in the missionary department of the church. After reading the article I asked myself the question: Did God, or does he now, in carrying out his divine purpose, follow the plan of thorough organization?

Now we may ask, What is the divine purpose? And has it been carried out? Generally speaking, God's purpose has been from the beginning to bring the world to himself, and to ask whether he has succeeded, would be absurd. But what was the method employed, by means of which salvation might be brought to men? God called Abraham. This was no accident, but it was the result of the divine mind seeing the need of a system by means of which Jehovah could carry out his plan. Then, whatever may have been his purpose in particular, provisions were made for the appointment of a judge, then the high-priest and under the high-priest the priests. Thus the work could be carried on more successfully. But let us not forget that there was a thoroughly organized system. And after having gone through many and varied experiences the children of God were made ready to receive Jesus, the Savior of the world. All this time the divine will was kept under a system of organized forces.

Taking up the study of Christ's work and life, we are at once impressed with the thoroughness with which he viewed his work. He boldly said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations." What an assertion! Napoleon could never have hoped for a time when his power would be felt; Alexander could not dream of seeing such a day; Caesar in vain would have spoken similarly—but Christ, with his master mind, could foresee a plan by which this could be accomplished. But what was the method? Will you carefully read Matt. 28:19, 20? "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." We find the method of work in the clause, "Teaching them to observe all things whatsoever I have commanded you."

Now, Christ had called them to this work; in other words, he had given them special blessings as leaders, and to those twelve leaders he entrusted his work. Neither was it unorganized, for he told them to teach others as they had been taught in the methods of promoting God's will. Can we say that the work was not well organized under the leadership of twelve men who were thus commanded by the Master himself? No

wonder that he so prayed for these leaders! God must have consecrated men to act as leaders.

God called Abraham; God called Moses; God called David; Jesus called twelve men who were to stand at the head of a system of missionary enterprise which now encircles the world.

We must not forget, however, that first of all we need the Holy Spirit. We do not propose to do away with the most essential element in our work. In God's great system for work you and I should be glad to be a part.

May we all ask God to lead us in the way he would have us go and may we be willing to take our place in the Master's work.

Evanston, Ill.

A VOICE FROM HOME.

By Josiah W. Leeds.

On a battlefield of the Russo-Turkish war of 1877 there was found by the gatherers-in of the injured, the dying and the dead, a flaxen-bearded Russ, whose hands, rigid in death, clasped a crumpled little letter from his child at home to her "own dear Papa." The pathetic incident was told at the time by G. L. P. in the columns of "Temple Bar." The anguish of the home severance, the horror and misery of the battlefield of this present Russo-Japanese war of 1904, repeatedly alluded to in the dispatches as simply indescribable, repeat ten thousand times the single harrowing tale. Thus, a peasant neighbor of Tolstol, drafted from the Reservists, wrote the following day to the Count, whom he begs to console and counsel his agonized wife and their four children:

"When we, these two thousand satisfactory individuals (accepted Reservists), were driven from the military commander to the barracks, along the road, spread out for almost a verst, stood a crowd of relatives, mothers and wives with infants in arms, and if you had only heard and seen how they clasped their fathers, husbands, sons, and hanging round their necks, waited hopelessly! Generally I behave in a reserved way and can restrain my feelings, but I could not hold out, and I also wept." Following is G. L. P.'s poem:

In his wind-shaken tent the soldier sits;
Beside him flares an oil lamp smokily,
Whose dim light gleams and flickers on the sheet
Of rustling paper that, with eager eyes
And heart, intently reads. Now with a smile
The flaxen-bearded, sunburnt face lights up—
A smile that in the smiling breeds a path
Within his yearning heart, the gentle hand
That those sweet, loving words have traced, will be
Ever again in his protecting clasp
Enfold it? Who can tell? He can but kiss
With wild intensity, the page that hand
Hath touched. Each line, each word read and re-read.

At last there is no more. With swimming eyes
He looks, and drinks her name into his soul.
Yet see those lines, with pencil widely ruled.
Where largely sprawl his letters helpless;
What do they say, those baby characters,
So feebly huge?

"Loved Papa!—
When will you come home again?
My own dear Papa!"

As he reads this the tent to him grows darker,
His strong hand trembles, and the hot tears burn
In his blue eyes, and blur the straggling words.
What need to see? The words are stamped upon
His heart, and his whole soul doth feel them there.
The wind on gusty wings sweeps by, and lo,
With its wild voice his child's sweet treble mingles
In accents faintly clear:

"Loved Papa!—
When will you come home again?
My own dear Papa!"

And now his head is bowed into his hands,
His brave heart for a moment seems to climb
Into his throat and choke him. Hard of what sound
Thus sharply leaps among and slays the sad
Wind-voices of the autumn night, with shrill
And sudden blast! The bugle call! "To arms!"
And startled sleepers, at his force appeal!

Half dreaming clutch their swords, and gasping
wake,
How many soon to sleep again—in death!
And on that father's heart the pooling cry
Strikes cold as ice, though soldier there's none
braver.
For still above the bugle's thrilling breath
That pleading child-voice sweetly calls:
"Loved Papa!—
When will you come home again?
My own dear Papa!"

Across the rough hillside the light of dawn
Doth coldly creep, with ruthless touch revealing
All that by darkness had been hid, and there,
Among the stalwart forms that stiffening lie
Upon the blood-soaked ground, where they lie
thickest.

There is one found with flaxen hair and beard
Dark dyed with gore, a bullet in his heart!
A crumpled paper in his hand was clutched,
Against the cold lips the rigid hand did press
Some childish writing by his life-blood stained,
What are the words? One scarce can read them

"Loved Papa!—
When will you come home again?
My own dear Papa!"
Philadelphia, Pa.

For the Herald of Truth.

SATAN HINDERS.

By P. Hostetler.

Satan is against God; he has a grudge against God, and he works against God's cause and kingdom in every way he can. This was brought out very plainly at the conference held here recently, through the answer to one of the queries in the query box. The question was in regard to the sending out of laborers into the great harvest and whose business or work it was to hold them back, or to keep them out of the field. One of our bishops in his answer brought out the fact very plainly that this was Satan's work. For just as sure as it is God's work and will to send them out, so certain it is Satan's will and work to hold them back, and Satan knows who would make the most efficient workers and tries all the harder to keep them back or out of the field. Now these facts are probably plain to all, but have we given them any particular thought? It is more than probable that many a one has been hindering or holding back in this work of sending out laborers, and at the same time is not realizing what he was doing or whom he was helping in this matter.

Not long ago an old bishop—and a good man, too—made the expression that he did not think it would be right for him to send money to India for missionary work. But this man does not know that it is Satan's business to give people such ideas and to keep them under such delusions as long as possible. Satan knows real well what the needed funds and laborers will do for the salvation of souls in India and other places. We should know that when there are those who are willing and feel called to go, it is a very serious matter to hinder their going.

Yet, it is also a fact worthy of serious consideration that Satan tries not only to keep workers from going, but when he cannot keep them he tries to send some that he knows will hinder the work instead of helping it. Paul says, he is not ignorant of Satan's devices (2 Cor. 2:11), and so we should not be ignorant of his workings, lest he get the advantage of us.

We find that Paul was hindered by Satan from doing what he had purposed or intended to do, and this was something good and upbuilding to the cause of Christ, else Satan would not have tried to hinder it (1 Thess. 2:18). By this we may well learn that it is possible and even probable that Satan yet hinders the best of people and

keeps them from doing all they aim or intend to do, and possibly oftentimes we do not know the hindrance is from Satan, or at least not until afterwards.

We also find that Satan made a suggestion to Christ through the Apostle Peter, even after Peter had been inspired to know and confess Christ as the Son of the living God. And by this we may learn that Satan can and does make suggestions through the best of people and even in a way that those whom he uses are not aware of it. But Christ knew him and said to him, "Get thee behind me, Satan." He did not blame Peter, for Peter had done nothing wrong knowingly. But here is the test: "Thou savorest the things that be of men." Satan's suggestions may look very wise and reasonable, and contain some truth, but they "savor the things that be of men." Satan tries to hinder all godly work in every way he can and in as shrewd a way as possible, so as not to be detected. We should study his devices and watch against his workings. He tries to hinder the church, the Sunday school and the conference work, and defeat, if possible, the Christian cause.

East Lynne, Mo.

WORK ON YOUR KNEES.

A minister walking on the public highway observed a poor man breaking stones and kneeling so that he might do it more effectively. Pausing and saluting him, he remarked, "Ah, John, I wish I could break the stony hearts of my hearers as easily as you are breaking these stones." John's answer was a pointed home thrust: "Perhaps, pastor," he said, "you do not work on your knees."—Sel.

BIBLE CONFERENCE.

A Bible Conference will be held at the Oak Grove M. H., near Smithville, Wayne Co., O., Nov. 14-19. The leading instructors will be the brethren D. D. Miller of Middlebury, Ind., and M. S. Steiner of Columbus Grove, O. All are cordially invited to attend these sessions of Bible study and become better acquainted with the Word and its practical application.

MARRIAGES.

Berry—Good.—On Oct. 9, 1904, at the home of the bride, near Elida, O., by J. M. Shenk, Bro. Clark T. Berry of Rockingham Co., Va., and Sister Lizzie Good of Allen Co., O. May their days of usefulness on earth be many.

Brunk—Mosler.—On Oct. 16, 1904, at the residence of the bride's parents in Allen Co., O., by C. B. Brennenman, Bro. Gabriel H. Brunk and Sister Dora Charlotte Mosler. May the Lord richly bless them, so they may fully realize the relation they sustain to each other and to God. C. B. B.

Yoder—Miller.—Bro. Harvey Yoder and Sister Barbara Miller were united in the holy bonds of matrimony on Thursday, Oct. 20th, at the West Union M. H., near Wellman, Iowa. Bish. Christian Weir officiating. May joy and happiness, and the grace of God go with them throughout life.

Eash—Long.—On Sunday, Oct. 16th, Bro. Isaac Eash and Sister Barbara Long were united in marriage at the East Union M. H., Johnson Co., Iowa, by Bish. Christian Weir. Congratulations and best wishes go with them.

DEATHS.

Helmut.—On Oct. 16, 1904, at his home in Walnut Creek, O., of paralysis, David Helmut, aged 57 Y., 7 M., 13 D. He received a stroke at 6:30 o'clock in the morning while doing the chores; this was followed by another at 11 o'clock when he passed away. A loud call for all to be ready for death. He leaves to mourn their loss, a wife and three sons; two sons preceded him to the spirit world. Funeral services were conducted by Bish. Fred Mast (text, Psa. 8:5) and Bish. Moses Mast (text, Job 7:1).

Brackbill.—On Sept. 5, 1904, in Manheim Twp., Lancaster Co., Pa., Emma S., daughter of J. Eden

and Lizzie Brackbill, aged 1 Y., 4 M., 8 D. Buried in Brick Church graveyard. Services by Daniel Lehman.

Wayman.—On Oct. 7, 1904, at his home near Harrisonburg, Rockingham Co., Va., of typhoid fever, Bro. Martin A. Wayman, aged 50 Y., 4 M., 7 D. His sickness covered a period of about four weeks, and during the last few days of his life his general condition was apparently much improved, but after the abatement of the fever he was left with a very weak heart. In one of the sinking spells that followed he expired at a time when a large circle of relatives and the immediate family were little prepared for the shock. Bro. Wayman was the chorister for the congregation at the Pike M. H., in which capacity he served faithfully for a number of years. Funeral services from the same place on Sunday afternoon of the 9th, by A. B. Burkholder, L. J. and J. A. Heatwole, from Psa. 103:13, 14. A large congregation was present to pay a last tribute to his memory. A wife and 13 children survive him.

Estep.—On Oct. 18, 1904, at the home of her uncle, Samuel Hartman, near Harrisonburg, Rockingham Co., Va., of consumption, Sister Sarah Magdalene Estep, aged 31 Y., 9 M., 25 D. Her sickness covered a period of about two years, through all of which she maintained a marked degree of patience and Christian fortitude. She was a consistent member of the Mennonite church from early life. In view of approaching death she made known the following request, which she put in writing: "I have selected the brothers Jos. F. and L. J. Heatwole to preach my funeral. Beside these, I desire the hymns, Nos. 173, 170 and 179 in the 'Church and Sunday School Hymnal' are selected—the last to be sung while filling the grave." In the funeral service, which was held from Weaver's church on the 20th, the above request was in every way complied with. One brother and a sister survive her.

Witmer.—On Oct. 19, 1904, in Mahoning Co., Ohio, after a long sickness, Lydia Witmer, aged 68 Y., 1 M., 11 D. She was the widow of the late John Witmer, who died nine years ago. One son and three grandchildren also preceded her to the spirit world. She is survived by three daughters, three sons, twenty-one grandchildren, one sister, three brothers and many friends to mourn her departure, but they mourn not as those who have no hope. In her last sickness she expressed a desire to depart and be with Christ. She was a member of the Mennonite church for many years. The funeral was held on the 22d at the Midway M. H., where many people assembled to pay a last tribute of respect to one whom they loved and respected. Services were held by Jacob Weaver and A. Brubacher in German, and Henry Hurst of Wayne county, in English, from the text which she herself had selected.—Rev. 14:13. She was buried in the adjoining graveyard by the side of her husband. The sorrowing ones have the sympathy of many friends and neighbors in their bereavement. P. M.

Beverstein.—Near Nappanee, Ind., Oct. 17, 1904, Minnie May, daughter of Daniel and Catharine Beverstein, aged 16 Y., 3 M., 24 D. At the age of seven months she had spinal fever and ever afterwards was as helpless as a child, and for the past two years she was confined to her bed, subject to spasms, accompanied with much suffering. She could never talk nor walk, consequently she was blameless and not guilty like many others who with their tongues have used deceit. She was buried at the South Union M. H., where appropriate remarks were made from Rom. 4:7, 8, by Noah Metzler in English and David Burkholder in German. The bereaved friends mourn not as those who have no hope, but they have the blessed assurance that she is not lost, but gone before, and that in the resurrection morning her disfigured, emaciated body will come forth in a transfigured and glorified state.

DAVID BURKHOLDER.

Shenk.—On Oct. 3, 1904, near Moheba, Va., of consumption, Sister Fanny Virginia Shenk, wife of Bro. A. P. Shenk and daughter of Bish. Samuel Coffman, deceased, aged 38 Y., 11 M., 3 D. She leaves a husband and six children to mourn her departure, yet they have the comforting assurance that she is at rest with loved ones gone before, where those who are left behind may by the grace

of God meet her again. Sister Shenk's health had been failing for a number of years and she was confined to her bed for about a year before she died. She was fully resigned to the will of God and had a desire to depart and be with Christ. She was laid to rest on Oct. 4th in the Warwick River cemetery. Services by Andrew Shenk of Oronogo, Mo., and Jacob Hahn. S. P. YODER.

ITEMS.

Lord Curzon, whose wife was Miss Letitia of Chicago, has been re-appointed viceroy and governor-general of India. Just as the royal party were about to leave England for India, Lady Curzon was taken seriously ill and for some time her life was despaired of, but according to last reports, her condition is much improved. Some of her relatives from America have reached her bedside.

Missionary progress in China during the past year has been remarkable. The London Missionary Society alone reports the accession of 1,735 persons. China still has over 1,000,000 unevangelized villages.

Mississippi is making a dark record for crime this year. During the first eight months there were 569 murders in the State. What a field for reform work!

According to the report of Dr. T. J. Barnardo, whose work is among the street waifs of London and other large English cities, he now has in his various homes in England, 7,500 children, ranging in ages from infants to boys of sixteen. Besides these, he has already sent 15,785 to Canada.

The Spurgeon orphanages have now seventy-six children under training. Since they were established by the late C. H. Spurgeon, 2,607 children have been maintained and educated in the institution.

The Empress of Abyssinia, who claims to be a descendant of the Queen of Sheba, is preparing to make a pilgrimage to the Holy Land. She will be attended by a suite of 200 persons.

The annual report of the American Bible Society shows that during the year the total issue of Scriptures was 1,770,891 copies. During the eighty-eight years of the existence of this society, it has issued an aggregate of 74,441,674 copies of the Word.

Snow and hail fell, Oct. 19th, in western Kansas, doing much damage to buildings, orchards and crops, especially alfalfa. On Oct. 26th a snow storm swept over Minnesota, covering the ground with two or three inches of winter's blanket.

President Roosevelt has announced the appointment of Robert J. Wynne as postmaster general, to take the place of Postmaster General Payne, deceased.

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Published Weekly.

ELKHART, IND., THURSDAY, NOVEMBER 10, 1904.

Vol. XLI. No. 46.

EDITORIAL NOTES.

It is easier to live right than to die wrong.

*

Might does not make right, but right creates might.

*

Editor I. A. Sommer of the "Bundesbote" (Berne, Ind.), is on an extended tour to the churches in Kansas.

*

There is an election in which all candidates may be equally successful. Read Rom. 11:5; Mark 13:27; 2 Pet. 1:10.

*

Our failures cannot always be measured by our defeats; Christ was the greatest success the world ever knew, and yet he was put to death by his enemies.

*

The Goshen (Ind.) congregation held their communion services on Sunday, Nov. 6th. The services were conducted by the officiating bishops, David Burkholder and D. J. Johns, assisted by J. S. Lehman.

*

During the month of October, seventeen souls were added to the Mountain View congregation in Augusta Co., Va. Thus this small congregation has been almost doubled in numbers and much rejoicing is found among the members.

*

We are glad to learn that Editor H. G. Allebach of the "Mennonite," after spending over a year as a patient at the St. Joseph Hospital, Philadelphia, is now apparently permanently cured and will again assume the active duties of editor at Berne, Ind.

*

The congregation recently organized at Raden, N. D., are building a meeting house which they hope to have completed by the time cold winter weather sets in. The membership numbers about twenty-five at this place. Bro. D. B. Kauffman, formerly of Cass Co., Mo., is the resident minister.

*

Two Indian women—Lydia Sitting Bull, daughter of Chief Sitting Bull, but who was recently married to James Galaway, and Sarah Wolf Chief—were baptized by Missionary John A. Funk of the General Conference branch of the Mennonite church, at their Indian Territory mission, on Sunday, Oct. 2d. Communion services were held the same day.

Correction.—In the Oregon Sunday School Conference report, published in the Herald of Oct. 20th, the secretaries said in answer to question 8, all members of the Sunday school should vote for the officers, when they should have added, "provided qualified candidates be first chosen by the church." Bro. David Garber makes the correction.

*

Bro. M. B. Fast, editor of our German papers, "Rundschau" and "Jugendfreund," left Elkhart on Nov. 3d for a two weeks' sojourn in the West. He will spend Sunday, Nov. 6th, at his old home, Jansen, Neb., and attend the communion services with his home congregation. Bro. Fast's aged father is a minister in this congregation. On Nov. 13th and 14th, our German editor will attend the annual conference of the Mennonite "Brudergemeinde," of which he is a member, at Inman, Kansas. He will also transact some business for the Publishing House. We wish our brother a pleasant and profitable trip, a happy and edifying meeting with his father and Russian friends and a safe return. "Auf Wiedersehen!"

*

The Herald of Truth.—As the year is again drawing to its close, we wish to remind our readers, as we have done many times before, that for those who have been taking the Herald this is the opportune time to renew their subscriptions for another year, and for those who have not been taking it, to order it for next year. There are yet many families of our Mennonite people who have never subscribed for and never read our church paper. The old people should read it that they may inform themselves of what is going on and what is being done in the church; the young people should read it in order to become acquainted with the doctrines and teachings of the church and thereby become established in the faith. A good church paper is a very valuable factor in the religious and moral development of the young. We should be glad to have an actively working agent in every neighborhood to gather in the subscriptions and forward them to the Publishing House. Send for sample copies and give them to your neighbors. Some may be induced to subscribe.

*

A Possible War Averted.—England and Russia were on the verge of war for several days on account of the North Sea incident. The war spirit was rampant in London; the authorities refused to accept the explanation

of Russia in regard to the Baltic fleet's firing on the English fishing boats, and preparations for war were rapidly being made. But the war cloud has apparently blown over, as both nations have wisely agreed to submit the matter to the international Hague tribunal for adjustment.

Let us hope and pray that the day may soon come when all national and international disputes will be settled in this sensible, human, godly manner. The destruction of life by bullet, shell and sword is awful, but this is not the only source of fatality in war; the number of lives carried off by disease caused by exposure, climatic and unsanitary conditions is still more appalling. In the recent war with Spain, 268 men were killed in battle and 3,862 died in hospitals. During the French war in Madagascar in 1894 twenty-nine men were killed by bullets and 7,000 died of preventable diseases. It is reported that at present the Russians are losing four men by disease to one in battle. What an awful record of slaughtered humanity the god of war and his followers will have to face at the final judgment!

*

Thanksgiving.—Thursday, Nov. 17th, and Thursday, Nov. 24th, are the days that have been announced, respectively, by the governments of Canada and the United States as the date of the annual national Thanksgiving celebration. There are possibly no other two countries on the face of the globe that have more abundant reason to be thankful to the great Preserver and Giver of all good gifts than have these two countries, and that from many viewpoints, but especially from the standpoint of prosperity and religious liberty. It is fitting that our people spend some time during this day in giving expression to real thankfulness. Let it be hearty and practical. Give thanks from the heart, from the lips, from the granary, from the purse, both in a devotional and in a business way.

Word has reached this office that our people are making preparations to properly celebrate the day and the occasion in both countries. In York Co., Ontario, the brethren have arranged to hold a union Sunday School Meeting, including the Wideman, Altona and Cedar Grove schools, at the Wideman M. H., after the regular Thanksgiving service in the morning.

The Zion congregation in Morgan Co., Mo., has also decided to hold an all-day service on this day. After the regular

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Thanksgiving service has been observed, the remainder of the day will be spent in the discussion of Bible topics. "Go, and do thou likewise."

New Missionaries for India.—At the meeting of the Mission Examining Board, held on Friday evening, Nov. 4th, it was decided to accept Sister Lydia Schertz and Sister Anna Stalter and send them to India as missionaries in the near future. Sister Schertz is from Troupsburg, Kansas, and has served at the Orphans' Home, West Liberty, Ohio. Sister Stalter's home is at Elida, Ohio. The Mennonite Evangelizing and Benevolent Board are arranging for their passage with Thomas Cook & Son of New York. If passage can be secured so soon, they will sail on the White Star Line steamer "Republic," which leaves New York on December 1st, direct to Naples, where they will take an Italian liner to Bombay. By this arrangement they will get through for considerable less money than by taking the "Oriental" line.

It is possible that the sisters will be joined by one or two others by the time they are ready to start. We have no definite information to this effect, however, at present.

It may seem like a rather large undertaking for these sisters to make such a long journey alone, but they declare themselves ready for the voyage and are anxious to be off for their field of labor. So if kind providence permits, our missionaries in India may expect personal help from America by the first of the new year. May God direct and bless his workers in the work.

PERSONAL MENTION.

Bish. J. N. Durr of Martinsburg, Pa., attended the Sunday School Meeting held at McVeytown, Millin Co., Pa., Oct. 19th and 20th.

Both ministers of the Nappanee (Ind.) congregation being absent on Sunday, Oct. 30th, the services at that place were conducted by Bro. Samuel Yoder of Elkhart.

Bro. N. H. Mack of the Welsh Mountain Mission, Lancaster Co., Pa., returned to his home from a three weeks' visit to the brotherhood in Virginia, on the last of October.

The brethren Norman Lind of Wadsworth, O., and J. N. Kaufman of Rockton, Pa., recently visited our mission in Philadelphia, Pa., and encouraged the work and the workers by their presence and helpful talks.

Bro. David Garber of Nampa, Idaho, stopped several days with the little congregation at Selden, Decatur Co., Kan., on his way home from the conference held at Roseland, Neb. He also contemplated a short visit to the congregation at La Junta, Colo.

HERALD OF TRUTH.

Bro. C. K. Hostetler, business manager of Goshen College, after transacting some business with the House on Nov. 3d, called at our office and gave us several news items for the Herald.

Pre. J. H. Martin of Waynesboro, Va., expected to leave his home last week for an extended visit to the churches in Maryland, Pennsylvania and the West. We wish him a pleasant and profitable journey.

Bro. G. L. Bender, treasurer of the Mennonite Evangelizing and Benevolent Board, visited the Home Mission in Chicago, on Oct. 30th and 31st. While in the city he transacted some legal business affecting the mission property.

Bro. A. B. Kolb of Austell, Ga., has just harvested a fine crop of cotton which he has ready for the "gin." At the time of our last report, he was busy with his sugar cane crop, and will undoubtedly be ready soon to deliver "pure sorghum."

Bro. I. W. Royer preached at the Forks M. H., Lagrange Co., Ind., in the morning and at Middlebury in the evening, on Sunday, Oct. 30th; Bro. Samuel A. Rhodes filled the appointment at the Clinton (Brick) M. H. and the editor conducted the services at Goshen, where the above named brethren temporarily reside.

Our aged brother, **Bish. John K. Yoder** of Smithville, O., who was paralyzed last April, remains about the same. He is practically helpless, but his mind is good. If he lives until Jan. 21, 1905, he will be 81 years old. He is hopefully waiting for the time when he shall be relieved from his earthly helplessness and enter into heavenly rest.

Bro. John Shellenberger of Harper, Kansas, who had spent several weeks at his old home in Juniata Co., Pa., stopped a few days at Elkhart last week on the way back to the Sunflower State. He gave our office a short call and renewed his subscription for the Herald. While in the city he was the guest of his old friend, Bro. T. B. Page.

TELEPHONES FOR INDIA.

Bro. A. C. Kolb recently sent three telephones to India to be used by our missionaries at Dhamtari and Rudri. As these stations are several miles apart and frequent communication between them is necessary, these telephones will prove a necessary and important convenience. Telephones are much cheaper in this country than in India, hence their purchase here. The Chicago Telephone Supply Company donated a number of fixtures and necessary supplies and the entire bill was paid at this end.

Any one wishing to contribute toward the purchase of these instruments can send contributions direct to Bro. Kolb, Elkhart, Ind.

November 10,

For the Herald of Truth.

MISSION ORGANIZATION.

By J. A. Ressler.

There is danger in too much organization and centralization of power—danger that unprincipled leaders may get control and use their power to their own advantage. There is great waste of time and great loss of energy in too little organization. Where there is lack of organization the best energies often are not utilized.

Just now there seems to be some thought on the subject of a more close organization of the mission forces of the Mennonite church. What we may have to say is, perhaps, of little value, but we are at least interested in the subject and the plain, homely experiences of ourselves and others may serve as warnings even if we do not have a very definite plan to offer as a basis of organization that we should consider worthy of universal acceptance.

As to the best organization for the "raising of means" we have nothing to say. Not that means are unimportant, but we feel that those in the home land and not those on the field are the ones who should manage every feature of that side of the work.

But we do feel intensely on the subject of organization for the purpose of sending out workers. We are not sure that the present system is the best one possible and we are not sure whether there might not be a better form of organization. We believe that the principle is the correct one and that a development along the line now pursued will lead to the correct results.

The home congregation of the candidate should always be consulted with reference to his coming out. Also his home conference. A person who does not enjoy the confidence of his immediate brethren will have trouble in the mission field. The appointing committee of a certain mission in India sent out a man whom they knew little about. They found out afterward that he had had trouble with his father, with his protector, and with his employer, each in turn, and when he got to India he proceeded to have trouble with the missionaries and with the natives. He went into debt and could not pay. His brethren of the mission shielded him, but he is a cipher in the work and they are all anxious for the time when he can be sent home. A "home congregation" might have saved all this trouble.

A committee is essential for the purpose of determining certain qualifications which a home congregation may not be in a position to decide upon. A man, whose blameless life and apparently deep spirituality was pointed out on what a "home congregation" would have given as the best of recommendations and came to India with his family. But he lacked education. He could not get the language of any part of India he tried and he tried several parts. He became discouraged and then temptations along other lines came to him. He misrepresented his work in order to get support. Of course, he is a complete failure. A missionary must be aggressive as well as negatively blameless. A proper committee might have saved this man for useful work in America and saved a great deal of expense and some reputation for the cause of missions in general.

Missionaries should have such a character that those who appoint them can trust them. They must be given a good deal of power to act on the field or else be crippled in their operations. A certain mission committee appoints the native workers for the mission from America. Thus they are out of the control of the missionaries. An arrogant

1904.

native worker called his missionary superior a liar in the presence of a missionary visitor and the missionary superior could not punish the impudent servant. He had his appointing committee from America. Another mission committee in America wonders why any one should think they did not give their missionaries a free hand when they give them all they ask for! But these missionaries must ask permission to erect every building on their premises from that committee in America and similarly all details must thus be inspected in advance. This may be necessary for the conservation of funds. But often funds for the mission are held in America and a bargain in land or in building material has to be allowed to go by. That looks like too much organization. If missionaries cannot be trusted, better keep them at home.

Just now the danger in the Mennonite church does not seem to be in the direction of too much organization so much as in too many organizations. A work had been carried on in the northern part of the Central Provinces for some time by a small but influential body of Christians in America. Their committee sent out a man to assist in the work. The worker at the head of the work died and the young man from America was given charge. Some time later unfavorable reports got to America about the work and a "rival committee" sent out a man to take charge of the work. The new arrival knew nothing of the work and had to take his information from the man he was supposed to supersede. Very properly the man in charge refused to yield and the newcomer went to another part of India, but not until he had caused a great scandal to the Christian name. The work in that place is crippled for many a year by this most unhappy circumstance. At Dhamtari we need helpers very much indeed. We are glad and thankful to God for the promised help. But if the coming of "help" should be after that manner we should far rather remain here as we are for ten years longer without a thought of vacation. Only as a mission is united can it be effectual.

Just along the same lines would be the results of allowing self-appointed missionaries to come, though the evil might not be so great. God appoints the true minister and the true missionary. But invariably where God really appoints, man recognizes the appointment. If a person cannot pass the tests of the inspection of his brethren he should accept it as evidence that God does not approve of his going.

In an article in the Herald which reached us this week, the secretary of the Board suggests a mission committee in each conference. Very good. But we hope no one will misunderstand this and try to get each conference to make final appointments of missionaries. If each conference were to appoint missionaries independently and support them independently we should soon have a lot of independent missions in a little group and it would require all the grace possible for man to use in order to keep out of trouble. A voyage across salt water does not change a person's character. Of course we have nothing to say as to how these matters should be done in regard to the missionaries for city missions at home. That is another matter.

These dangers are not remote contingencies. We know the name of the person concerned in each case cited above and the circumstances are known to be true. And the danger is not only to other missions. The missionaries at Dhamtari are so far appointed finally by the Mennonite Evangelizing and Benevolent Board. We owe our

HERALD OF TRUTH.

responsibility to that Board. Several individuals have asked us to give them permission to come and work with us to see if they could be successful as missionaries. One actually started for the field, but turned back before he arrived. We have often wondered what we should do with such persons if they should come without asking anybody about it. We could not treat them as missionaries, for they would not be missionaries in the true sense. They could not receive support from the mission funds, for if we allowed that it would be misappropriating the funds entrusted to us. What could we do with them?

In order that there might be no misunderstanding of the position of the missionaries in regard to these matters the following paper was drawn up just before the writer went to America last year. It was signed by the seven missionaries then on the field.

STATEMENT.

"The missionaries of the American Mennonite Mission in India are appointed by the Mennonite Evangelizing and Benevolent Board after being examined and passed by an examining committee appointed by the said Board. So long as the Mennonite Evangelizing and Benevolent Board continues to be the representative body it now is and to bear the same relation to the work it now does, no other persons except those thus examined and appointed will be received as missionaries by the workers on the field in India.

"All funds contributed through channels other than the Mennonite Evangelizing and Benevolent Board will be received only on condition that they may be expended in such a way as not to interfere directly or indirectly with the rules, regulations, or interests of the Mennonite Evangelizing and Benevolent Board.

"Dhamtari, C. P., India, Jan. 17, 1903."
(Signed by seven missionaries.)

We are anxious that those whom God has called shall come to the field. There are perhaps some who do not come because of the lack of detailed organization along the lines suggested in the article previously referred to. On the other hand, there may be some to whom God is speaking who are holding back from coming because they are afraid of the organization that already exists. Such persons do both themselves and the work a great wrong, for there is really no need for fear. If it is God who is calling he will reveal his will to the members of the sending body as well as to the individual who is to go. If the supposed call is not the voice of God, the same sending body will be used of him as a means of revealing the truth. United effort is necessary. If we pray and plan and work together, what may God not do through our beloved church!

Dhamtari, C. P., India, Oct. 11, 1904.

For the Herald of Truth.

REVERENCE FOR GOD'S WORD AND HOUSE.

By Henry H. Mishler.

Whenever I think of how we slight God's word and with what irreverence it is used, or rather not used at all, this illustration comes to my mind and I cannot do better than to pass it on to you. Supposing a very dear friend of ours, say a brother, husband, or perhaps a beloved father, has taken a journey into some foreign country and has written us a letter, stating that he has found a place where the climate is always warm

and genial and where sickness and disease are not known. There he is preparing a home for us—such a beautiful home as we have never seen before; and if we will only follow the few simple rules he has laid down for us in this letter, he will soon come to take us to this blessed place and we shall never again know what it is to be cold, or hungry, or to have sorrow or sickness of any kind, because he will always stay with us and take care of us. Do you think such a letter from such a father would be cast aside lightly and seldom thought of? No, we would read it daily, perhaps two or three times a day, and try every moment to live up to its requirements, so that when father came we would be all ready and waiting to go with him. And we would not keep it all to ourselves, either. Every one we met or that came to our homes would hear about this dear father of ours and see the letter he has written to us. Such a letter would reverence such a father and such a letter.

And is not the Bible, God's word, a letter from our heavenly Father to us? It certainly is. Listen to what he says about the climate and other conditions: "They shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat" (Rev. 7:16, 17). When Christ left this earth he said, he went to prepare a place for his disciples that where he was they might be also. Surely we would read Rev. 21, you will get a splendid description of that home, and yet again we read, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him" (1 Cor. 2:9).

Here is the rule laid out, whereby we may reach that heavenly home: "Love the Lord thy God with all thy heart, and thy neighbor as thyself." A hard thing to do, perhaps you will say, but think what the Father is doing for us. He gives us life and breath and all things. Then let us reverence this Father and the letter he has sent us, knowing it is a true and righteous letter. Reverence it by reading it and talking about it every day to him and to those with whom we come in contact. Perhaps some of them do not know that the Bible is not a book of hard riddles and conundrums, but a good letter from a kind Father to his children.

When we learn to love and reverence the word of God as we should, it will be a natural consequence that we reverence his house also. All the places of worship that are dedicated to God, he considers as most holy. In Lev. 27:28 he says, "Every devoted thing is most holy unto the Lord."

Were we to step into the actual presence of the Lord, behold him in person, it is probable that none of us would do otherwise than bow before him in humble adoration. But why should we treat him with any less consideration because we cannot behold him with human eyes? He is present at our church services, for he has said that where two or three are gathered together in his name, there is he in their midst. When we go to church let us go with these thoughts on our minds, that the house is most holy unto the Lord, and there we will meet him face to face and study together the wonderful letter he has written to us. Such thoughts as these will produce actions that will show our reverence for God, his word and his house.

Johnstown, Pa.

"Every day is a little life, and our whole life is but a day repeated. Those, therefore, that dare lose a day are dangerously prodigal; those that dare misspend it are desperate."

HERALD OF TRUTH.

Thursday, November 10, 1904.

D. H. BENDER, EDITOR.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau und Herold, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Churches:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

Our Family Almanac for 1905 is now ready for delivery. Our Almanac contains all the usual almanac data found in the old style Pennsylvania and Maryland almanacs, with a selection of reading matter that is valuable, interesting and edifying to all our readers. This is now the thirty-sixth issue of our almanac, and many of our patrons have had it in their families since its first issue in 1870. We shall be glad to have all our former customers send for it again this year. The almanac also contains several nice illustrations. Prices are as follows:

- 1 copy, postpaid\$.06
 - 12 copies, postpaid45
 - 25 copies, postpaid90
 - 100 copies, postpaid 3.50
- For larger quantities, to be sent by freight or express, write for prices. Send your orders early. Address, Mennonite Publishing Co., Elkhart, Ind.

TO OUR SUBSCRIBERS.

In last week's issue of the Herald of Truth we sent statements of their amount of subscription due to delinquent subscribers. We are thankful for the response to these statements. A dollar does not mean much to an individual, but a number of them mean much to us. If this statement reached any of you after we had sent us your remittance, pay no attention to it. We would, however, kindly urge those who are in arrears to favor us with an early reply.

CORRESPONDENCE.

Farmersville, Pa., Oct. 23, 1904.—A greeting to all the readers of the Herald of Truth. Examination and communion services have been held at this place. All but a few of the members took part in observing the ordinances of communion and feetwashing. Let us pray for these as well as for those who have never accepted Christ as their Savior. We were again earnestly admonished to watch and stand fast in the faith, and many went home spiritually filled and praising God for his word given through the brethren. Bish. J. S. Shoemaker of Freeport, Ill., was with us on Oct. 18th. The brethren S.

HERALD OF TRUTH.

H. Musselman of Blue Ball, Pa., and John W. Weaver of Spring Grove, Pa., were with us and addressed our Sunday school. LIZZIE M. WENGER.

From Johnstown, Pa.—On Oct. 15th, preparatory services were held at the Blough M. H., conducted by S. Gindlesperger from Gal. 6:4; after which Bro. S. D. Yoder spoke on the subject of baptism in the English language. Three young souls were received into church fellowship by this solemn rite and one was received from another denomination, Bish. James Saylor officiating. The same evening Bro. W. C. Hershberger preached from John 3:16. On Sunday, the 16th, Bro. L. A. Blough delivered the communion sermon from the text in Ex. 12:26. About three hundred members partook of the bread and wine and observed the ordinance of feetwashing.

On Saturday, Oct. 22d, preparatory services were held at the Stahl M. H., conducted by Bro. L. A. Blough, who spoke on 2 Cor. 13:5. In the evening Bro. S. G. Shetler preached from Psa. 23:1, and on Sunday morning communion and feetwashing were observed by about two hundred members. Bro. Shetler preached from 1 Cor. 11:26. Bish. David Keim of Springs, Pa., and a few other visiting brethren and sisters were with us during this meeting.

When we think of the blessings we receive while sitting together in these heavenly places in Christ Jesus, it brings joy to our souls, but when we think of those of our number who absent themselves from the Lord's table, it brings sorrow to our hearts. Let us pray for these brethren and sisters who do not seem to be interested in the welfare of their souls and the church, and use our influence to win them, for the longer they stay away the colder they become.

LEVI BLAUCH.

Harper, Kansas, Nov. 1, 1904.—Dear Herald Readers, Greeting:—Bro. Irvin Detweiler came into our midst Oct. 31st, and in the evening of the same day we had the opportunity of hearing him tell of some of the wonderful workings of our dear Savior among the poor in India and how eager those people are to know more of Jesus. May we never grow weary in praying for the work and the workers among the needy ones in India, and with willing hearts and hands may we give to the cause as the Lord has prospered us, and thereby help to answer our own prayers. On Nov. 1st Bro. Detweiler left this place for Garden City, Mo., where he expects to remain for two days with the Bethel and Sycamore congregations. May God bless the labors of our brother as he goes from place to place. May it be the means of stirring our minds to active work in doing more for the mission cause. And while we are praying for workers for the foreign field, let us not forget to pray for more workers for the home field. There is so much work to be done, both at home and abroad. Who will labor in the Master's vineyard? Who will obey the call? God help us to do with our might what our hands find to do.

EMMA DETTWILER.

Waynesboro, Va., Nov. 2, 1904.—On Oct. 20th the congregation at Mountain View met for preparatory and baptismal services. Through the earnest labors of the home brethren and two sermons each by the brethren Noah Mack and Andrew Shenk, which were attended by the power of the Holy Spirit, eight persons presented themselves for baptism. On Sunday morning all were filled with rejoicing to see another one

November 10,

come, willing to lay all aside for Jesus. Oh! how plainly the working of the Spirit was made manifest and how many prayers answered that had been offered in behalf of lost ones and especially this one. Let all continue to pray that they may be able to stand and all become valiant soldiers of our King.

Bro. A. P. Heatwole preached an excellent sermon to a crowded house. Afterwards communion and feetwashing were observed. In the afternoon Bro. Heatwole and other brethren and sisters stood on the way home to receive an aged woman who was not able to go to church. There were seventeen received into that congregation last month, which makes the number now thirty-seven, and there are others who are almost persuaded.

Bro. J. H. Martin will leave this week for Maryland, Pennsylvania and some parts of the West. He expects to be away some time. He will be greatly missed. Bro. E. C. Shank will return from the West Virginia field of labor this week. All will welcome him home. May the Lord bless the work everywhere, as there is much joy created in heaven and on earth when the poor prodigals return to the Father. May all children of God work to extend this joy. COR.

Palmyra, Mo., Oct. 30, 1904.—On the 12th of October, Bro. S. G. Shetler of Pennsylvania came here from Shelby county, to hold a series of meetings, which were very well attended. The meetings lasted one week. On the last evening baptismal services were held and three converts were received into the church by water baptism. May God bless them and keep them faithful until death. From this place Bro. Shetler went back to his home in Pennsylvania, from which place he had been absent six weeks. May God richly reward him for all his labor, is the wish and prayer of all. COR.

From the Salem Cong., Elkhart Co., Ind.—On the 8th of October our counsel meeting was held, and peace was expressed by all those present, for which we were truly glad. On Oct. 30th the communion of the Lord's supper was observed, of which 55 brethren and sisters partook. On account of sickness a few of the members could not be with us, but those present apparently were greatly encouraged. Bro. David Burkholder officiated, taking for his text John 19:5: "Behold the Man." May God bless the brother as he goes from place to place serving in these solemn services. COR.

An aged sister writes under date of Oct. 1, 1904, as follows: "I have been taking the paper (Herald of Truth) for about twenty-five years, and am not tired of it yet. Many an hour I sit down and read it. I like to read the letters that are in the paper."—F.

For the Herald of Truth.

ANSWERS TO QUERIES.

By J. S. Shoemaker.

J. S. N.—How shall we apply 1 John 2:15: "Love not the world"? and how can we harmonize this passage with Matt. 5:44: "Love your enemies"?

The term "world" is very comprehensive in its significance. 1. It is used in speaking of the entire system of created things; 2. of the earth and all its inhabitants; 3. of all human affairs and interests; 4. of the un-

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saved part of humanity with all their sinful lusts and indulgences, etc.

In considering the broadness of the term and the relation which 1 John 2:15 and Matt. 5:44 bear to each other, we find no difficulty in harmonizing the two passages.

In the former we are taught what the Christian's attitude should be toward sin in general, as indulged in by worldly minded people. As Christians we shall not set our affections on the wealth, honor, vanity, folly, pleasures and sinful indulgences of the world; but on things above, where Christ sitteth on the right hand of God, "for ye are dead and your life is hid with Christ in God" (Col. 3:3).

In the latter we are taught what our attitude should be toward our personal foes. We are to love them, not their evil character or sinful conduct, but their souls. Our love for them as individuals should constrain us to pray for them and seek to do them good in every possible way.

D. F. M.—Why do not Christians to-day have "all things common" as they did in the days of the apostles?

1. When we consider the peculiar personality of many Christians, and the isolated places and peculiar circumstances and environments in which many live, we would consider it impracticable for Christians to have "all things common" in this age.

2. It is not a gospel requirement. The Lord has given no command to that effect. It was not required of the early believers; in fact they abandoned this method after they were scattered abroad.

These early Christians had all things common so far as their mutual wants were concerned, but they had not established a community of goods by any formal arrangement, but in the fulness of their Christian love and fellowship the rich sold their possessions, that distribution might be made among those who had come from a distance and had not with them the means of support; thus all were amply supplied with such things as were needed. The love of Christ in our hearts will constrain us to practically carry out what the rich did in the apostolic age, that is, supply the wants of the needy.

No. 2.—Who are "meek" and how shall they "inherit the earth" (Matt. 5:5)?

The "meek" are those who are gentle, kind and of a forgiving spirit; teachable and perfectly submissive to the will of God; those who do not resent personal insults, but patiently endure injuries for Christ's sake, thus overcoming evil with good. They shall inherit the earth, by receiving and enjoying every earthly and spiritual blessing that is for their good here, and in a fuller sense inherit the new earth spoken of in 2 Pet. 3:13 and Rev. 21:1.

D. S. T.—How can a person serve the "law of God" and "the law of sin" (Rom. 7:25)? Or how can Rom. 7:25 be harmonized with Rom. 8:2?

In the latter part of Rom. 7, Paul describes a believer who is passing through a painful conflict; in his soul he is seeking to render to the "law of God" a true inward obedience, and not having a clear conception of Christ's grace, he vainly seeks justification by the works of the law, and thus he meets with constant defeat. With his mind he serves the "law of God" because he loves it as the transcript of perfection; he delights in it after the inward man, and sincerely desires to perfectly obey it; but the flesh, which is of the earth, is naturally inclined to seek the gratification of the senses; thus the law of sin in the flesh prevents the

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perfect fulfillment of the law of God in his life.

If rightly understood, Rom. 7:25 can be readily harmonized with Rom. 8:1, 2. Through "the law of the Spirit of life in Christ Jesus" the believer is made "free from the law of sin and death." That is, he is delivered from the condemning power of the divine law, as expressed in verse 1, and made free from the reigning power of sin in the heart as shown in verse 2. We are a living faith in a living Savior the believer lives a life of victory over the powers of darkness, being governed by the law of the Spirit of life. He is kept from yielding to anything he knows to be sinful; and pressing onward and upward in the Master's service, his path is as "the shining light that shineth more and more unto the perfect day," and by "beholding as in a glass the glory of the Lord he is changed into the same image from glory to glory."

Freeport, Ill.

For the Herald of Truth.

REPORT

Of the Fifth Annual Mennonite Sunday School Meeting of Wayne, Stark and Medina Counties, Ohio.

Session opened at 9:30 a. m., Oct. 22, 1904, at the Bethel M. H., Medina Co., Ohio. Singing and devotional exercises by Benj. Gerig.

Organization.—Moderator, I. J. Buchwalter; assistant moderator, J. A. Leichte; secretary, Levi Mumaw; assistant secretary, J. S. Gerig.

Topic 1.—"Spiritual Singing."—(a) As an inspiration, by Mary Zook. (b) Benefits derived, by C. Z. Yoder.—Good, spiritual singing will always elevate our spirits, and it seems to soften our hearts for something that is good. It is a means of saving souls. Heaven alone will reveal the benefit derived from spiritual singing.

2. "Children's Day."—(a) Is it a benefit? by J. A. Yoder.—We bring the children together and train them for Christian work. It will make them bold to speak of the love of Jesus. It will exercise them in the talents they possess. We cannot measure the greatness of these influences stamped upon the minds of the little ones. This day is one of the means by which this can be accomplished. (b) How should it be conducted? by Alvin Ramseyer.—It should be conducted in such a way that it would mean the same to them as a Sunday school meeting does to us. It should not be allowed to lose its spiritual purpose by making it of a literary nature. Scripture verses should be encouraged by the leaders. We should have some talks by the older ones, showing the children their position in the Sunday school and church.

3. "The chance for a boy in Sunday school."—Essay by Lydia Kurtz. We are never able to know what a boy can do until we give him a chance. By retaining them in the Sunday school we can help them to overcome the evil. J. A. Leichte; We

should help them along in what we know is noble and good and ever encourage them in spiritual work. The boy of to-day will be the man of to-morrow. May the Lord so direct us that we may have given them such a chance that they can take our places when we older ones have passed away.

Closing prayer by J. S. Gerig.

Children's meeting at 1 p. m., led by Anna Yoder, C. Z. Yoder and I. J. Buchwalter. Prayer by D. C. Amstutz.

4. "Class Recitation," by C. Z. Yoder. Criticized by I. J. Buchwalter.

5. "Discouraging features of Sunday school work and how to overcome them," by David Horst.—Tardiness, indifference, whispering in the class, failure of reading the daily readings in the lesson, looking at the faults of our fellow men and not at our own (John 6:54-57; Heb. 9:14). Neglect to visit the sick. Not working with different methods. Remedy for above discouragements as given by Joseph Leichte from an extract of John Bunyan's writings. Cure, John 6:54-57; Heb. 9:14; Mark 9:49.

6. "Perils that threaten our young people."—(a) Bad habits, by J. S. Gerig.—The best way to overcome bad habits is to associate with people who have overcome them and are free from them. (b) Bad associates. Essay by Amy Hackman.—We should not unequally yoke ourselves with unbelievers. We are known by the company we keep. (c) Bad literature. Essay by Adelia Stover.—Bad literature is poisonous to our souls. It will bring ruin and eternal death.

Miscellaneous business.—Motion that the moderator appoint an executive committee, carried. Committee appointed: Henry Musser, Norman Lind, and David Horst. Committee on mission Sunday schools re-appointed: A. K. Kurtz, David Horst, E. S. Hostetler.

A collection was taken. After expenses were deducted the balance was given to the Canton Mission at Canton, Ohio. Amount of collection, \$14.25; expenses, \$2.50; paid to Canton Mission, \$11.75.

Evening session opened at 6:30. Song service and devotional exercises by Bro. Eberly. Open conference. Sermon by P. E. Whitmer: "The Power of the Christ Life" (2 Cor. 4:7).

A unity of mind and spirit was manifested throughout the entire meeting. Promptness in responding by the speakers was a commendable feature.

LEVI MUMAW,

J. S. GERIG,

Secretaries.

For the Herald of Truth.

REPORT

Of the Seventh Annual Mennonite Sunday School Meeting held at the Midway M. H., Mahoning Co., Ohio, Sept. 24, 1904.

FORENOON SESSION.

Devotional exercises by Bish. John Burkholder.

Organization.—E. M. Detwiler, moderator; J. H. Yoder, assistant moderator; Theodore Bare and M. C. Lehman, secretaries; I. B. Wittner, chorister.

The first subject was, "Our Daily Needs," assigned to Ada Stouffer and N. L. Bixler. Sister Stouffer read an excellent essay on the subject, in which she emphasized the need of God's blessings to us in helping others. N. L. Bixler gave a short talk on the need of the Holy Spirit, the need of prayer and our duties to one another. The general discussion brought out a number of beautiful thoughts.

The next subject was, "Work for Every One," assigned to Laura Zeigler and Harvey Metzler. Sister Zeigler read a well-prepared essay, in which she brought out the necessity of faith, fitness and cheerfulness in the work. Harvey Metzler then spoke on working for two masters, working for the glory of God, work in the home and the care of the temporal to the neglect of the spiritual. General discussion brought out church worship, working six days in the week and not working at all.

"Christian Culture and Refinement," was assigned to Sarah Flohr and Homer Lehman. Sister Flohr read a strong essay, in which she portrayed the beauty of character molded by the spirit of love, the fascinations of the world and unfaithfulness. Homer Lehman then spoke of the influence and growth of character through good books and good associations.

"Uniform Work," was assigned to Clara Reed and J. L. Yoder. Sister Reed read a well-prepared essay setting forth the necessity of early training and the strength of united work. J. L. Yoder spoke of the different talents and carefulness of not tearing down what others build up, and that our work should be directed by the word of God.

"Our Opportunities for Mission Work," was discussed by A. J. Steiner and M. C. Lehman. Bro. Steiner spoke of the necessity of Christianizing the foreign people and of the opportunities for greater work. M. C. Lehman gave a brief review of the Mennonite church, showing the progress of mission work and the necessity of finances.

"The Dangers of an Aimsless Life," was discussed by Florence Culp and D. S. Lehman. Sister Culp read a beautiful essay, in which she showed the dangers of an indolent life and the necessity of development of our talents. D. S. Lehman spoke of the formation of habits and the power of resistance. In general discussion the danger of rejecting Christ was brought out.

The children's meeting was held at 1:15 and conducted by I. B. Witmer, assisted by Sister Martha Steiner and others. The talks and songs were enjoyed not only by the young, but were appreciated by all present.

Bro. Paul Whitmer gave the closing address, in which he made a very forcible appeal to those out of Christ.

An offering of \$57.59 was given for the India mission.

Officers elected for next year were Bros. E. M. Detweiler, D. S. Lehman, J. L. Yoder, I. B. Witmer and A. J. Steiner. SECRETARY, THEODORE BARE. MODERATOR, M. C. LEHMAN.

For the Herald of Truth.

MY VISIT TO WESTERN CANADA.

By A. C. Kolt.

The great Canadian Northwest! What a vast empire this brings to our minds, yet how little we know of it! To the average man of but a few years ago, and even to many of to-day, the term "Canadian Northwest" suggests a region somewhere in the immediate vicinity of the North pole, or at some place so far north as to make it practically uninhabitable, where, during a great portion of the year, snow covers the ground—where only vegetation of some coarse variety can grow and that for only a short period—where the reindeer, the moose, grizzly bears, wild Indians and Eskimos roam at will over trackless wastes.

While such regions do exist in Northern Canada, yet they comprise only a part—a much smaller part than even such who may consider themselves fairly well posted in

geography, suppose. It is to part of the "other part" to which I wish to call attention in this article, for as most of our readers are farmers, I am sure that they will be interested in learning what observation on this my last trip of nearly 5,000 miles has taught me.

At the special request of Wm. Steffen, Beatrice, Neb., who is at present engaged in forming a Mennonite colony at Herbert, Assiniboia, 481 miles west of Winnipeg, Manitoba, directly on the main line of the Canadian Pacific Railway, I left Elkhart on Sept. 20th for Herbert, and subsequently also visited the other older Mennonite settlements in Alberta, Saskatchewan and Manitoba. At St. Paul, Minn., I met Agent Steffen on the morning of Sept. 21st, in charge of a party of twenty-seven, some of whom were prospective land seekers, while others, convinced that the glowing reports they had heard were true, were already moving their farm and household effects with a view of taking up homesteads and occupying the same at once.

We reached Herbert late in the afternoon of Sept. 24th. A small company of us immediately drove eighteen miles north, some of us spending the night with Pre. Jacob Martens, who arrived in June from the Charkow government, South Russia, and with his children took up an entire homestead section and bought an other section. He had already built a comfortable house and stable and begun to "break" prairie. The next day we spent all day on the prairie, driving northwest many miles beyond all traces of civilized habitation, eating our dinner in pioneer fashion by spreading a blanket on the prairie grass on which the victuals were then placed, while the horses were hobbled and turned loose in the "boundless pasture." The day was ideal for prospecting. What seemingly limitless expanses of beautiful rolling prairie lay before us! I have seen a great deal of country, but never was I so impressed with awe and wonder to see that such beautiful land has had to lie idle all these years, patiently waiting for some one to lay claim to it that it might yield up some of its treasures. Before me, to my right and left, and behind me, as far as the eye could reach, lay thousands of acres of as nice looking land as it has ever been my pleasure to see.

(To be continued.)

Elkhart, Ind.

For the Herald of Truth.

GOD-GIVEN WORK.

By Fannie Landes.

"I have finished the work which thou gavest me to do" (John 17:4). "The work thou gavest me to do." Jesus' life on earth was one of implicit obedience to the Father's will. He had no plans, no wishes, no choice of his own. Whatever work the Father placed in his hands that was the work he delighted to do. Never did he murmur at the work being small, commonplace or irksome. He was as ready to prepare breakfast for a lot of hungry fishermen as he was to raise the dead or calm the tempest. He never felt that he was wasting his time or losing his dignity by taking the children in his arms and comforting the anxious mothers. He was so enraptured in doing his Father's will that it mattered not what work his hands performed so long as it was pleasing to the eye of Him he loved. What a beautiful life was the result, and what a model for us to pattern after!

A teacher placed a number of examples on the board, requesting her class to do them on their slates. One small boy thought

he would rather write, so began copying a lesson which remained on the board from the previous day. He set to work heartily, making his lines straight and forming each letter with greatest care. At last when the teacher bent over him to inspect his work he was disappointed not to receive her smile of approval, and his happiness vanished entirely when he heard her say, "Your copy is good, but it is not the work which I gave you to do."

How many pupils in God's school are choosing their own work to-day? Mothers, to whom God has entrusted precious children to rear for him, would rather lecture to some woman's club or do some philanthropic work of their own choosing, while the little ones are left to the care of some incompetent person, or left to amuse themselves as best they can. Perhaps they may meet with some degree of success, but will not the Father say, "It is not the work I gave you to do?" Young women, upon whose shoulders has fallen the care of an invalid mother or motherless brothers and sisters, feel that their lives might be much more useful in the Master's cause if they could escape household drudgery and spend their time in teaching the heathen, or helping the unfortunate in the large cities. Young men, who know within themselves that to do God's will they must remain at their common tasks, grow restless and think they would rather teach in some college, preach the gospel or edit some religious paper. Others who are not bound by home ties and duties, who would be free to follow their Lord to the ends of the earth, choose rather to enrich themselves by following earthly pursuits or to make for themselves a home of quiet, ease and happiness.

Oh, this choosing of one's own work! That is why so many of God's dear children are going through the world without experiencing his blessing and sweet fellowship. If we would take down the Book and read it carefully, we would find that the great thing for each of us to do is our Father's will—the work he gives us to do. It does not matter whether it be indoors or out, whether it be in heathen lands, slums of the city or some quiet country place. But it matters much whether or not we are about the task he assigns us, and by studying his word and providence, each of us may know whether or not he is obeying God. True submission to the Father's choice is beautifully exemplified by a young girl who had bright hopes of a great future as a singer. Through a sudden illness she became deprived of her beautiful and promising voice. Though it was not easy for her to give up all the high hopes of her youth, she did not even in the secret recesses of her heart entertain any rebellion against God's decree concerning her. Quietly and sweetly she submitted to his ordering of her life and in a letter to a friend she wrote: "There are many opportunities of usefulness and helpfulness left, and there must be some good reason why God took my singing voice from me, or I would have it still. I am willing to submit to his will in the matter."

"The present moment is divinely sent,
The present duty is the Master's will;
Oh, thou who longest for some noble work,
Do thou this hour thy given task fulfil.
And thou shalt find, though small at first it seemed,
It is the work of which thou oft hast dreamed."

Oh, think not if thou art not called to work in mission fields of some far distant clime. That there is no grand mission. Every deed that comes to thee in the Master's name is just the greatest deed that thou couldst do, since God's high will appointeth it to thee."

How sweet 'twill be at life's eventide if we can fold our hands and say, "I have finished the work thou gavest me to do." The Father's "well done" and smile of approval will mean much more to us then than would the world's loud applause over some self-chosen work, however brilliant it might have been.

Canton, Kansas.

For the Herald of Truth.

OUR RESPONSIBILITIES.

By Anna L. Shenk.

I have been much impressed of late with the great need of more active work in the Sunday school. When we look around us and see sin abounding on every hand, we are made to think that truly "the harvest is great, but the laborers are few." We often hear the question asked, "How may we arouse a greater interest in the Sunday school?" I believe the one great reason for this is that we are not doing our part as it should be, is due to a lack of prayer. We often hear the question asked, "How may we arouse a greater interest in the Sunday school?" I believe the one great reason for this is that we are not doing our part as it should be, is due to a lack of prayer.

We are glad to have Sister Lydia Gross with us to stay a few days. When we remember her condition in the hospital, we think of the promise in the 91st Psalm, "Because he hath set his love upon me, therefore will I deliver him: with long life will I satisfy him, and shew him my salvation." Our Sunday school increases in numbers as the weather gets colder; the interest is good. "The Lord has done great things for us, whereof we are glad." Yours for the unsaved, THE SISTERS.

THE HARVEST AT HOME.

Not across the surging ocean,
Nor the mountains huge and high,
Nor the plains of vast dimensions,
Needst thou cast a longing eye;
But amid the many thousands
All around thee, everywhere,
Thou canst find a ripened harvest
Waiting for thy toil and care.

Souls without the love of Jesus
Intercept thee day by day;
Some perhaps whom thou canst surely
Help to find the narrow way—
Souls who may, if thou prove faithless,
Still pursue the downward road,
Till at last the great destroyer
Drags them to his dark abode.

On the highways, in the alleys,
In the busy marts of trade,
In the palace, in the cottage,
Thousands still the truth evade.
These have all been fully purchased
By the Savior's precious blood;
And shall not they all be rescued
From the dark, impending flood?

Up, then, Christian, to the rescue,
Gird thee for the harvest field;
If in faith and love thou labor,
Thou shalt see a plenteous yield.
And the ever blessed Master
Surely will thy toil repay,
Far beyond what earth can measure,
In the realm of endless day.

—Selected.

BIBLE CONFERENCE.

A Bible Conference will be held at the Oak Grove M. H. near Smithville, Wayne Co., Nov. 14-19. The leading instructors will be the brethren D. H. Miller of Middlebury, Ind., and M. S. Steiner of Columbus Grove, O. All are cordially invited to attend these sessions of Bible study and become better acquainted with the Word and its practical application.

We may choose to stay away from God, but we cannot choose the consequences.—Dorcas M. Tinker.

MISSIONS.

Mennonite Home Mission, Cor. Dauphin and Amber Streets, Philadelphia, Pa., Oct. 28, 1904.—Dear Herald Readers:—We greet you in Jesus' name. You may be interested in our visit to the almshouse. Some of you well remember Miss Brown, as your visits to her home have made lasting impressions on you; she is apparently in good health and still sits in her invalid chair, and is well cared for. Others of you remember the Anderson family. He is growing weaker, while his wife suffers severely from dropsy and has been sitting in her chair day and night for four weeks. They continue to witness for Christ and say they are willing to suffer until God says, It is enough.

Bro. J. S. Shoemaker of Illinois preached three helpful sermons for us. Three souls expressed a desire to live a life hid with Christ in God. We ask your prayers in their behalf, for it means much to them. One man who has tried again and again to stop drinking, and a woman who has had delirium tremens several times, are the subjects for prayer, with many others all about us who need Jesus.

Bro. Norman Lind of Wadsworth, Ohio, and Bro. J. N. Kaufman of Rockton, Pa., also gave us pleasant and helpful visits, filling special appointments.

We are glad to have Sister Lydia Gross with us to stay a few days. When we remember her condition in the hospital, we think of the promise in the 91st Psalm, "Because he hath set his love upon me, therefore will I deliver him: with long life will I satisfy him, and shew him my salvation."

Our Sunday school increases in numbers as the weather gets colder; the interest is good. "The Lord has done great things for us, whereof we are glad."

Yours for the unsaved,

THE SISTERS.

MARRIAGES.

Detweiler—Raber.—Oct. 13, 1904, at the home of William T. Lehman, near Versailles, Mo., by Bish. Daniel Kauffman, Bro. Jonas Detweiler of Morgan Co., Mo., to Sister Lydia Raber of Cedar Co., Mo. May God's richest blessings attend them through life.

Driver—Howard.—In Bay City, Mo., Oct. 18, 1904, by Elder S. G. Shirkley, Jacob D. Driver, son of Pre. D. F. Driver of Morgan Co., Mo., and Nettie Howard. May the guiding hand of a loving Savior keep them for time and eternity.

Lantz—Troyer.—On Oct. 13, 1904, at the home of the officiating minister, near Goshen, Ind., William Lantz of the Towline congregation, and Sarah Ann Troyer of the Shore congregation, were united in marriage by Bish. John Garber. May God richly bless this union.

Grabbill—Troyer.—On Oct. 13, 1904, at the home of the officiating minister, near Goshen, Ind., Francis Grabbill and Fannie Troyer, both of the Clinton (Brick) congregation, were united in the holy bonds of matrimony by Bish. John Garber. May happiness and prosperity attend them through life.

Weldy—Brenneman.—On Oct. 30, 1904, at the bride's home, near Napoleon, Ind., John T. Weldy and Sister Ellen J. Brenneman were united in marriage by Bro. Jonas Loucks. May God's blessing and grace attend them on life's journey.

Kreider—Eshenbade.—On Oct. 5, 1904, at the home of the groom's mother, near Birdland, Pa., Amos Kreider was united in marriage with Sue Eshenbade, by Bish. Isaac Eby, ed. of Lancaster Co., Pa. The best wishes of their many friends go with them.

Stauffer—Miller.—On Nov. 1, 1904, at 651 W. Orange street, Lancaster, Pa., by Bish. Jacob N. Brubacher, Tighman S. Stauffer and Alice R. Miller.

DEATHS.

Gnable.—On Oct. 29th, at her home in Windsor, Pa., Maggie, wife of Willis Gnable, aged 31 Y., 7 M., 24 D. Buried in the 30th; services by James Ream and Perry Blough. She is survived by her husband, two small daughters, one step-son, father, mother and two sisters. She was a member of the German Baptist church. J. B.

Warner.—On Sept. 25, 1904, near Eyevendale, Pa., Bro. Samuel Warner, aged 68 Y., 12 D. Funeral services were held at the Lost Creek M. H. by Samuel Leiter and Simon P. Auker. Text, Dan. 12:12, 13. Buried in the cemetery adjoining.

Hipsher.—Jacob Hipsher was born Oct. 14, 1810; came to the Mennonite Old People's Home, near Rittman, O., June 16, 1901; died Oct. 20, 1904; aged 94 Y., 6 D. He got up with a cold on Sunday morning and on Thursday morning he breathed his last. He had been quite well and supple for a man of his age and was able to get about the place. During the past summer he at one time walked a distance of three miles alone. Funeral services were held at the Crown Hill M. H. by D. C. Amstutz in German and David Hostetler in English. Text, Job 19:25, 26. Yost Miller of La-grange, Ind., also assisted in the services. Buried in the cemetery adjoining. This is the third death that occurred at the Home since it was founded. J. G. WENGER.

Sheffner.—Frank Sheffner and his wife both died on the same day—Oct. 16, 1904—4 Barker Street, St. Joseph, Mo. Frank Sheffner, aged 86 Y., 8 M., 8 D.; Sophia Sheffner (nee Worts), aged 79 Y., 6 M., 7 D. It was her wish that God would call him first and then her, so they could go to the grave together. Her wish was granted; he died at 2 p. m. and she at 11 p. m. They had two children, but both died about five years ago. They were members of the German Baptist church. Funeral services were conducted by J. H. Fike. Interment in the Bristol (Ind.) cemetery.

Bowers.—On Oct. 26, 1904, near Lancaster, Pa., of heart disease, Bro. Benjamin Bowers, aged 73 Y., 11 M., 4 D. He is survived by a wife, 3 children and a number of grandchildren and great-grandchildren. One remarkable feature concerning this couple's fifty-five years of wedded life is that although four generations were represented, not a death had occurred in the family until the head of the family was removed. Funeral services were held at the Millersville M. H. by Abram Herr, D. N. Lehman and A. D. Wenger. Interment in the cemetery adjoining.

Detweiler.—On Oct. 27, 1904, in Mahoning Co., Ohio, after suffering for some time with Bright's disease, Barbara Detweiler, nee Nold; aged 74 Y., 8 M., 5 D. Sister Detweiler was a faithful and consistent member of the Mennonite church for many years. She was the widow of the late Samuel Detweiler, who died nearly four years ago. She

is survived by five daughters, four sons and a large number of grandchildren, three sisters, five brothers and many friends to mourn her departure, but they can comfort themselves with the thought that she is now free from the cares and sorrows of this life and is now at rest. The funeral was held on Sunday afternoon, Oct. 30th, at the Midway M. H., when services were conducted by Rev. Jacob Christophel of Indiana, and Paul Whitmer. Text, Phil. 1:21. About 600 people were assembled to pay a last tribute of respect to one whom they loved and respected. She was buried in the adjoining graveyard by the side of her husband. P. M.

Otto.—On Oct. 28, 1904, in Mahoning Co., Ohio, Leah Otto, nee Miller, aged 50 Y., 4 M., 13 D. She was the wife of Alfred Otto, who survives her to mourn the loss of a loving and faithful companion, but he need not mourn as those who have no hope. She had some catarrh or lung trouble for many years, but was able to about her work and also to minister to the wants of her husband, who has been sick for several years. About nine days previous to her death she was seized with catarrhal pneumonia, but was not considered very seriously sick, when on the above date her heart failed and she passed away very unexpectedly. She was a member of the Mennonite church for many years. The funeral was held on the 31st at the meeting house a few west of Midway, where services were held by Jacob Weaver and A. Brubacher. Text, Matt. 24:44. A large concourse of friends and neighbors gathered to pay the last tribute of respect to one who was loved and respected. Buried in the adjoining graveyard. P. M.

Hartzler.—On Oct. 28, 1904, Mary Eula Hartzler, oldest daughter of Bro. Elmer and Sister Sarah Hartzler, was called to life with Jesus. Eula suffered very much for several months. Her remains were buried on Saturday, Oct. 29th. Funeral services at the house by D. Y. Hooty; at the church by C. S. Hauder. Text, Job 14:1, 2. May God comfort the sorrowing friends.

ITEMS.

The labors of Evangelist Smiley did much good in Colorado, but he failed in closing the saloons of Las Animas, as had been previously reported.

President Roosevelt has sent a note to the powers of the original Hague treaty, inviting them to convene the Peace Congress for the purpose of broadening and strengthening the original convention and consider means to ameliorate the horrors of war. The Central American republics desiring to adhere to the Hague treaty, are also invited.

Mannhattan's great subway system was opened to the public on Oct. 27, 1904. Ground was broken for the tunnel March 26, 1900, since which time there have been excavated 2,000,000 cubic yards of earth, which 1,000,000 cubic yards of solid rock have been blasted and carried away. The cost was \$35,000,000. The system covers twenty-four miles. There are thirteen and one-half miles of subway proper, five and one-half miles of elevated viaducts and five miles of deep tunnels. The entire track length is seventy miles. The motive power, electricity is supplied by the largest power-house ever erected. There are eleven engines of 12,000 horsepower each, and seventy-two boilers of 600 horsepower each. Nearly 20,000 men were employed in the construction of the subway, and of this army 120 sacrificed their lives to the great enterprise.

The longstanding difficulty with reference to the erection of Andrew Carnegie's Palace of Peace has been satisfactorily arranged. The Netherlands government has decided to purchase a plot adjoining the world lying between The Hague and Scheveningen. Work is to be begun without delay.

The total estimated crop of wheat in the United States for this year, according to the "American Agriculturist," is 554,713,000 bushels, against a crop of 703,000,000 in 1903. The wheat crop of the world, according to the most trustworthy authorities, is short about 250,000,000 bushels.

The first Christian newspaper in the Tibetan language has been lately started. It is issued by the Moravian Missionary Society, and appears monthly. It is printed in Tibetan script, the same characters that are used in both Buddhist and Christian religious books, and also by the lamas.

A dispatch from Dawson says steam navigation the full length of the Yukon is practically completed. The river is full of ice. The output of the Klondike this season is \$9,500,000.

President Roosevelt removed from office Robert S. Rodie, supervising inspector of the steamboat inspection service at New York, on account of the disclosures in the report of the national commission appointed to investigate the General Slocum disaster, and appointed Ira Harris in his place.

A body of Christians called British Friends seems to be in advance of all other denominations in missionary zeal. They report a membership of only 20,000, yet their yearly contribution for missionary purposes is \$100,000. They have eighty-seven representatives in the foreign mission fields.

Pasadena, Cal., a no-license city of 16,000 population, had only thirty-eight arrests last year. Stockton, a city of 17,000, with plenty of saloons, had 1,074 arrests.

Edwards County, Ill., has no saloon, no almshouse or poor farm; the tax rate is the lowest in the State, and there is \$11,000 in the treasury.

The Feast of the Whale.—The principal occupation of the Eskimos of Arctic Alaska during the spring is the hunting of the bowhead whale in the leads, or open water, and among the floe ice of the Arctic Ocean. The taking of a whale is always a time of great rejoicing with these people; for it means not only an abundance of food and fuel, but a large amount of valuable trading material.

REPORT FOR OCTOBER.

Mennonite Orphan's Home, West Liberty, Ohio.

RECEIPTS.

Grace Kreinbuhl, West Liberty, O., \$10; E. Miranda, Lippincott, O., \$6; J. W. Kaufman, West Liberty, O., \$15.50; B. F. Plank, Bellefontaine, O., \$14.40; Fanny Ellis, Bellefontaine, O., \$2; M. E. B. Elkhart, Ind., \$14.30; sale of produce, \$4. Total, \$52.20.

Indiana.—Elizabeth N. Blough, stockings; No Name, comforter.

Bellefontaine, O.—John Headings, 50 lb flour, two bu. potatoes, beans, rice, two ceps.

Urbana, O.—Marion Woolf, grapes; C. Bontrager, 50 lb flour; Mrs. Riehl, \$2 worth medicine; S. Herberberger, turnips, beans; J. C. King, beans, clothing.

Columbiana, O.—Mary Culp, dried apples; J. C. Culp, apples; John Culp, peaches. West Liberty, O.—E. B. Stoltz, ten gallons vinegar; Mrs. King, sweet potatoes, plums; Mrs. Smucker, grapes, honey; Eli Fisher, one bu. sweet potatoes; J. B. Smith, bananas; E. D. Yoder (Sept.), tomatoes, crabapples; C. K. Hartzler, ten gallons vinegar; Mrs. Poust, bedstead, clothing; Mrs. Marquis, clothing.

Gratefully acknowledged,

A. METZLER, Supt.

REPORT FOR OCTOBER, 1904.

Mennonite Old People's Home near Rittman, Ohio.

RECEIPTS.

D. C. Amstutz, for Katie Steiner, \$30; Dr. F. L. Henry, for his mother, \$10; D. S. Whitmer, Berne, Ind., \$5; Peter Conrad, Texas, Rittman, O., \$220; Conference, Rockingham Co., Va., \$5.10; Jos. Elcher, Trenton, O., \$83; John Leatherman, Goshen, Ind., 25c; Miami and Howard Co. (Ind.) Cong., \$40; M. E. & B. B., Elkhart, Ind., \$3.92; bushel tomatoes, 25c. Total, \$386.02.

Chris. Zimmerman, Rittman, O., bushel apples; David Brubaker, Rittman, O., grapes, tomatoes, red beets, apples, squash, cabbage and lettuce; A. Burkholder, Marshallville, Ohio, bushel apples; Laura Burkholder, Harrisonburg, Va., Testament and Psalms; D. Hostetler, Wellersville, O., one quonster; Josie Good, Orrville, O., grapes and doughnuts; H. W. Kaufman, Rittman, O., plums and apples; Abe Schwartz, Dalton, Ohio, gallon applebutter and apples; John Bixler, Dalton, O., gallon applebutter and apples; C. W. Wald, Wooster, O., plating ground for ornamental trees. Gratefully acknowledged.

J. G. WENGER, Supt.

A greater number than usual from this country will attend Valparaiso College, Valparaiso, Ind., the coming term which opens November 15th. Our young people are realizing that at this school they have every advantage of the high-price schools and at an expense not one-fourth so great.

SPECIAL BIBLE TERM.

Goshen College has arranged for six weeks of Bible study for Sunday school, mission and church workers. The teachers will be J. S. Hartzler, Goshen, Acts and Church History; D. D. Miller, Epistles and Church Doctrine; N. E. Byers, Sunday School Methods; I. W. Royer, Home Missions; I. R. Detweiler, Foreign Missions and Hindi languages; W. E. Jacobs, Singing. Term begins Jan. 4th. Tuition free to ministers and their wives. For information address, GOSHEN COLLEGE, Goshen, Ind.



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HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace," "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, NOVEMBER 17, 1904.

Vol. XLI. No. 47.

EDITORIAL NOTES.

Fifteen persons became members of the Hopedale (Illinois) congregation through the baptismal rite on Oct. 23d.

*

Nine persons were baptized and received into the church in Chicago on Oct. 30th. Communion services were held at the same time. Bish. John Nice of Morrison, Ill., officiated during these services. Read the "Home Mission Notes" on another page.

*

Word reaches us that the meetings being conducted by Bro. E. S. Hallman of Berlin, Ont., at the Weaver M. H., Rockingham Co., Va., are interesting and edifying; the Spirit is present with convicting power and souls are being converted to God. May this season of grace be used by both saint and sinner to get near the Master.

*

The repairs on the old Mennonite meeting house in Canton, Ohio, have been completed and Sunday, Nov. 27th, is the day announced for the reopening of public services. The place and the services will be in charge of the Canton Mennonite Mission, of which Bro. J. A. Liechty is superintendent. See his announcement in the Mission columns.

*

Called to the Ministry.—On Sunday, Nov. 6th, Bro. Peter Swartzendruber was ordained to the ministry in the Amish Mennonite congregation at the Upper Deer Creek M. H., in Iowa Co., Iowa. May the Lord richly bless our brother in his high and responsible calling that through him may be wrought His will and good pleasure.

*

Ordination.—On Nov. 6th votes were taken for the ordination of a minister in the Howard-Miami congregation near Kokomo, Ind. Five brethren were presented and Bro. Niles M. Slabaugh was chosen by lot. May our brother, by God's grace and through the power of the Spirit, be an instrument in his hands to turn many from darkness to light. Bish. Jonathan Kurtz of Ligonier, Ind., officiated during the ordination services.

*

Bro. C. K. Hostetler telephones us that arrangements have been completed and passage secured for our outgoing missionaries as indicated in our editorial last week. The Lord permitting, Sisters Schertz and Stalter will sail from New York on the White Star Line S. S. "Republic" on Dec. 1st. At

Naples they will change to an Italian liner for Bombay and if all goes well, they will get to Dhamtari by Jan. 1st. May the prayers of God's people go with them.

*

A Young Missionary.—A five-year-old little girl who attends Sunday school at Goshen, Ind., on learning that her teacher, Sister Lydia Schertz, was going to India to tell the poor heathen children about Jesus, was so moved with a desire to help them also that she emptied her bank and gave all its contents (\$1.15) to her teacher to take along to India to help the little ones there who want to know about Jesus and his love. We trust that many older ones will learn a practical lesson from the commendable example of little Ruth Horner.

*

Missionary Irvin Detweiler, who recently returned from India on account of Sister Detweiler's health failing, has been touring the western states in the interest of our mission at Dhamtari. Judging from the reports that reach us from Illinois, Iowa, Nebraska and Kansas, Bro. Detweiler and his mission have been well received by our people of the prairie states and renewed interest in foreign missions has been aroused.

Sister Detweiler has so far recovered that she was able to accompany her father on a trip to Chicago, and on Sunday, Nov. 6th, they were both present at the regular services of the Home Mission on 18th street.

*

"The Christian Woman's Veil."—In this issue of the Herald we publish the seventh and last in the series of articles under this caption. We feel assured that those who followed Bro. Coffman's line of reason, argument and teaching on this subject will readily testify that it was prolific in deep scriptural truth. While a portion of this teaching may have been somewhat difficult for some of our people to grasp in a practical manner, nevertheless it led up to the unmistakable fact that the ordinance of the woman's covering is scriptural, significant and a present-day obligation of the church of Christ. In Bro. Coffman's last article will be found the climax of a strong, beautiful, reasonable, conclusive, argumentative teaching on this essential yet much questioned ordinance of the church. We trust all our people will profit by it.

*

Sunday Rest Congress.—For a number of years the desecration of the Christian Sabbath and the almost total disregard with

which the sacred command to "keep holy" one day in the week and in it "do no manner of work" is treated, has moved many men and women throughout all Christendom, and governments have been appealed to for laws restricting the misuse of the Sabbath day and fostering means to promulgate its sacredness. This effort on the part of the Sabbath advocates found public expression in the formation of organizations known as Sunday Rest Congresses. Local and national bodies have been organized in many countries of Europe and America. International Congresses on Sunday Rest have also been held, the most notable of which just recently closed a four days' session at St. Louis. Two similar meetings of this congress had previously been held in Paris and one in Chicago. The good effects of these congresses have been felt in both continents. The Paris congresses were attended by upwards of four hundred delegates; the discussions were of an exceedingly practical nature, so much so that they resulted in securing Sunday Rest legislation in eleven European countries (not including Great Britain). Other commendable results of a practical character followed, Sunday newspapers were discontinued, Sunday railroad excursions were stopped, in several countries entirely prohibited, and other Sunday rest reforms were brought about.

It is somewhat humiliating to note that the two great nations of Great Britain and the United States bring up the rear among the Christian nations in the Sunday rest reformation. The interest manifested and the enthusiasm displayed, however, during the recent congress held at St. Louis evidence the fact that the movement is gaining favor. The sessions were always crowded even though an admission fee of fifty cents was charged. Fifteen foreign countries were represented at this international convention and their reports show that the Christian Sabbath is more widely understood and appreciated than it ever was. By making practical the plans suggested and discussed at this meeting, incalculable good must inevitably result.

The wise Creator has taught us, both by precept and example, to work six days and rest one in every week. Any willful deviation from this rule will of necessity prove disastrous to his creatures' best interests—physical, moral, spiritual. A faithful adherence and obedience to the divine teaching, must on the other hand result in our good and his glory. "Remember the Sabbath day to keep it holy."

PERSONAL MENTION.

Bro. Geo. Lambert of Elkhart, Ind., spent Sunday, Nov. 6th, in Chicago.

Bro. John F. Funk was called to Elida, Ohio, last week to preach the funeral sermon of our aged brother, Dea. Andrew Stemen.

Bro. James Coyle of Hudson, Ind., who was seriously afflicted with paralysis and whose life was despaired of, is again convalescent.

Bro. Noah Metzler of Nappanee, Ind., is doing evangelistic work in Kansas. His first series of meetings was begun at Neutral, Cherokee county, on Oct. 30th.

Bro. J. S. Lehman and family left Elkhart on Nov. 9th for Lancaster, Pa., where they expect to make their future home. We wish them blessings and happiness in their new abode.

Bish. Andrew Shenk of Oronogo, Mo., is still laboring among the congregations in Virginia. Last week he was holding meetings in Bish. Lewis Shank's district near Broadway.

Bro. Abram Metzler of Martinsburg, Pa., conducted a series of meetings at the Salix M. H., Cambria Co., Pa., from Oct. 26th to Nov. 6th. The seed was sown and the Word preached faithfully and with power. We trust in due time results will be manifested.

Bro. Jacob A. Heatwole of Harrisonburg, Va., closed a series of meetings at the Dry River church the first of November. The congregation at this place has run down and an effort is being made to revive the work. May the Holy Spirit furnish the reviving power.

Bro. S. G. Shetler of Johnstown, Pa., after attending the Sunday school meeting at Hanover, Pa., began a series of meetings at Newville, Cumberland Co., Pa., on Nov. 4th. He is also expected to conduct meetings at Allen and Shiremanstown during the present month.

Bro. J. M. Kreider of Palmyra, Mo., began a series of meetings on Oct. 22d at Pea Ridge, a place fifteen miles west of Palmyra and in a community where no regular religious services were held for some years. We trust the good seed sown by our brother will produce abundant fruit.

Bro. Jacob Mast, who resided a few miles south of Elkhart, dropped dead while starting the kitchen fire and conversing with the family on Friday morning, Nov. 11th. Bro. Mast had been afflicted with heart trouble for some time, still the end came unexpectedly and as a shock to the family. May they receive consolation through God's word and the Holy Spirit.

HERALD OF TRUTH.

Bro. Levi Brenneman of Elida, O., brother of Pre. Moses Brenneman, recently underwent a very critical operation for cancer at a hospital in Cleveland. The operation was successful and good hopes are entertained for a speedy recovery and a permanent cure. Sister Brenneman is with him.

For the Herald of Truth.

THE CHRISTIAN WOMAN'S VEIL.

By S. F. Coffman.

(Conclusion.)

THE BRIDAL VEIL.

There are some ordinances in God's word which are lightly esteemed by many because they seem to have no connection with our modern life. Which of the ordinances has any direct application to or is in common use in our present mode of practice in life? We do not break bread and divide it among the guests at the table, nor pass the cup of wine. In fact, wine drinking is purely an Eastern, perhaps better, an ancient custom. Who sprinkles or pours water upon another for any common purpose? or immerses the entire body clothed into the water as a common practice of cleansing or purifying? Every Christian ordinance is ancient and purely symbolical and especially divinely appointed for the use of the believers in Christ.

That ordinances are intended for the instruction of believers and are used figuratively, is allowed by all; and that these ordinances have been divinely appointed or commanded is not denied. The only question of difference is as to which of the Christian practices are special ordinances. We need not look for the word "ordinance" to point out those special duties. Nor does the word "tradition" necessarily limit the power or obligation of an ordinance. Any Christian doctrine or practice that is plainly taught in the word of God or especially in the New Testament is essential.

The continuation or introduction of Jewish customs into the Gentile church is not to be unexpected, since the gospel was given first to the Jews, and all the ordinances were agreeable to the Jews and accepted by the Gentiles without question, though many of them were Jewish. The Jews never objected to the Gentiles on the ground that their ordinances were objectionable. The Gentiles introduced no new ordinances into the Christian religion. The only question of difference that arose between Jews and Gentiles was that mentioned in Acts 15. See also Gal. 2. There was, however, a tendency among the Gentiles to take liberties which Jewish customs did not allow. These the Jews were instructed to allow when not contrary to the spirit and teaching of the gospel. Other departures from the gospel were strictly forbidden and the right way pointed out by the apostles by word or by epistle.

In this light we must understand many of the epistles of Paul to the Gentile churches. To correct the Corinthian church in a matter pertaining to the customs of Christian women, we have the apostle's teachings on a subject nowhere else brought to our notice so plainly, yet everywhere evident throughout the Bible. He recalls certain teachings which were delivered to them when he was present with them. What?—the apostle teaching traditions? Yes, and they were kept in a manner praiseworthy. The departure from his teaching was noted, explained and corrected. Certain women

were worshiping with uncovered (R. V., "unveiled") heads. This it was that called forth from the apostle the relation of the divine order of things.

The foundation of the ordinance of the Christian woman's veil rests upon the circumstance of her divinely appointed rank. First is God; second is Christ; third is man; fourth is woman. In this order Christ is the head of man, God is the head of Christ, and man is the head of woman. There is nothing here to argue about. These are undisputed facts. If Christ calls God Father, God's headship is recognized and undisputed. Christ is the head of man, since by Him man was created (Heb. 1; John 1). Man is the head of woman by pre-existence and by creation; woman was taken from man (Gen. 1) and was created for the man. Note, that while they are distinct in their place and use and work, God does not recognize them, the one without the other; they are too intimately related to be considered separately (1 Cor. 11:11). "Neither is the man without the woman, neither the woman without the man in the Lord." When the man deals with Christ he must consider that woman also has relations with Christ. When the woman worships she too must remember that man also worships. While they are one as a family, they are man and woman in the worship of Christ. The one is not without the other. But Christ is the head of both. He is the "head of all things to the church." But the church is composed of men and women. They cannot be taken separately. Is not this the great fact that we have noted throughout these discussions? God does not recognize his church, or his people, in any other way than by man and woman. This sacred type he desires to preserve and promote until the glorious reality shall come.

Man indeed ought not to cover (R. V., "veil") his head, forasmuch as he is the image and glory of God. This is the most glorious state of any creature. Man bears the impress of the form and features of God. "Let us make man after our own image," said the Most High. In his glorious estate of honor and rank over all creatures, as the climax of all of God's creation, the object of all of God's special care and provision, and whom God loves as he loves his own Son, man is the glory of God. God glories in man. Man is the glory of God, as woman is the glory of man. Any man praying or prophesying with his head covered (R. V., "veiled"), dishonors his head. His head is Christ. Because he is the image and glory of God, he should not in Christian worship veil or cover his head. As the image of Christ he represents Christ, headship, authority, etc. "Man is the head of woman, even as Christ is the head of the church." The veil or covering denoted submission and subjection. Hence it is out of place for man to wear that which is not a fitting symbol of his proper place. He dishonors Christ by representing Christ as the One who is subject when he is head. He would represent Christ as a bride when he is the bridegroom. He would by covering his head in Christian worship, represent Christ as a woman when he is a "Son"—"the man Christ Jesus." Can one be dishonored more than by being falsely represented? So Christ, the head of man, is falsely represented by men who worship with their heads covered.

The covering is not the hair. 1 Cor. 11:14 plainly says that long hair is a shame to man. The shame or dishonor to the head is not mentioned there, either in the case of the man or the woman. It is a personal shame to them—a shame to him—a glory to her. The text says, "Doth not even nature

itself teach you that if a man have long hair it is a shame unto him?" etc. The fact is, that the apostle summons nature as a witness to the fact that God has made a distinction between the sexes, and gives a natural sign of this difference. For either to violate the natural law or order would be a shame to themselves. If nature demands a sign of difference, it is then no strange thing if the Lord requires a spiritual symbol to show God's spiritual order.

It is then plain that the apostle desires, too, that a special covering shall be worn by the woman who prays and prophesies. If she prays or prophesies with her head uncovered she dishonors her "head"—man. She dishonors man by having her head uncovered in the same manner in which man dishonors Christ by having his head covered when he prays or prophesies. "But if the woman be not covered (or veiled), let her also be shorn." Is it not a dishonor to a woman to be shorn or shaven? Her long hair is a glory to her. It is a shame for her, then, to be shorn or shaven of her long hair. Let her, then, be covered or veiled, for she herself, not her hair, is the glory of the man. The woman's hair is her glory, but the woman is the glory of the man, that in which man delights, which he loves, esteems, cherishes, glories in; and "for this cause ought the woman to have power" on her head—a special sign that she is under the power or authority of the man, or rather that man is her head. Any woman who rebels against this covering or sign of man's headship should herself be disgraced by being shorn of her long hair. If angels keep their estate and rank and submit to God and revere him as their head, why should not woman recognize her rank and sphere and in Christian modesty veil herself or cover her head when she prays and prophesies, in honor to her head?

In one place the apostle says that "the husband is the head of the wife." But in 1 Cor. 11, he says that the head of the woman is the man. He does not say husband and wife, but "man and woman," placing all men and all women, married or unmarried, under the obligation of keeping this spiritual ordinance.

We have noted in previous articles that in ancient times women always wore long hair. There was no need of offering a remedy or administering a correction where no wrong existed. The wrong condition in Corinth was, from Paul's argument, not a cutting off of the hair, because he uses the fact of their glorying in their long hair as an argument to convince them that they should also maintain the Christian covering in honor to man. The custom which was then kept and taught was, the veiling of the head by the believing woman. If the apostle saw in man and woman the type of Christ and the church, he believed also as Christ taught, that the church is the "bride" and that the symbol of this fact, the veil, could not be well set aside without destroying the most glorious hope that the church has: "I will come again and receive you unto myself."

Are there not yet traces of this ancient custom of the woman's veil to be seen? From whence comes the custom of wearing the bridal veil? and what is its meaning? It is plainly the covering for which the apostle Paul contends and which should be worn not only at the marriage ceremony, but by all Christian women who assemble before God to pray and prophesy. In the assembly, the man and the woman are sacred emblems before God. In the presence of the Lord, the man uncovers his head, because he represents Christ. The woman's head is covered because she typifies the bride of Christ.

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There is no other symbol that brings out this great truth to the attention of the believers and of the world. The church is daily praying, "Even so come, Lord Jesus."

But the prejudice of the world against a peculiar custom has almost torn the bridal veil from His bride. The world has almost should be worn, the church wears the garments which the world loves. She covers her head with feathers and flowers and hats and bonnets or ribbons, or has no covering but that which nature has placed on her head, and still she says, I am the bride of Christ. As stated before, every ordinance is peculiar in itself and stands apart from all ordinary practices of life. So also the covering spoken of here is one which has its own peculiar purpose and meaning—not a hat or a bonnet, but a special covering that cannot be mistaken as to the purpose for which it is worn.

The conclusion at which the apostle arrives is certainly one which all believers will sanction—it is not comely that a woman pray unto God uncovered (or unveiled).

"If any man seem to be contentious," let him know that "we have no such custom, neither the churches of God." It is beyond all laws of reason to think that the apostle would conclusively prove the need and use of the veiling for woman and then say that there are no such customs among the churches of God. This was the custom of all the churches and the Corinthian church was reproved for not conforming to it. Hence, the conclusion which we must accept is, that there were no such customs as that of Christian women praying or prophesying with unveiled heads in any of the early Christian churches. May the Lord grant us wisdom and grace to conform to his purposes and to his will, for we are betrothed to him and but tarry a little season until he comes. Let the bride be adorned to meet him.

Vineland, Ont.

For the Herald of Truth.

GIVING.

By Cora Shantz.

The law of love, under which we live, is mathematically exact, as was the Mosaic law to the Jews. Every transgression has its "just recompense of reward." Every deviation from the law of love as given by Jesus has its recompense in a withdrawal of the sweetness and blessing of the Spirit of God.

One of the saddest features of Christianity to-day is the lack of love, that leads to the prevalence of the belief that because we are not living under the law, but under grace, God does not require us to give as liberally as did the Jews. No possible reason for this belief can be found outside of the covetousness of the human heart. All acknowledge that in other directions God requires more of his children to-day than he did of his ancient people, and no thoughtful, honest reader of the scripture can deny that under the light of the Spirit given in this dispensation a fuller, deeper, more complete consecration of talent, time and means is demanded of us than is anywhere taught in the Old Testament.

Consecration of money is one of the providential demands upon the church to-day. In olden times the Lord demanded large contributions from his people for the maintenance of his house and its service. In our time the Lord's house is to be established and maintained everywhere. In olden

times the demand for temporal offerings was under the law. In our time, money consecration is the pleading demand of Calvary.

It has been said, "There is no true Christian man who keeps an unconverted pocket-book." The pocket-book is not converted till it gives what it should give, when it should give, and as it should give. The amount should be generous, the time should be regular, the manner should be joyous. Those three points constitute the law of giving.

We are to give according to what we have, not according to what we have not. Christ within imparts the desire and willingness and power to freely give. He cheerfully met every demand necessary to human salvation—though rich, becoming poor; though honored, becoming of no reputation; though above pain, yet becoming subject to suffering and death. All this he cheerfully did for others, even for his enemies; and to those who fully follow him he grants a like spirit, for to all in whom he reigns he gives power to cheerfully give according to ability. If you cannot give money to God, give all the ability he has given you.

Giving is the foundation stone of the Christian religion. We were saved by God giving his Son (John 3:16); we were made rich by Christ giving everything and becoming poor (2 Cor. 7:9). If the Bible said nothing more on this subject of giving and all men fully believed these statements, would not reason expect all Christian people to be giving people?

Why should we give? For the same reason that God gave his Son. There was need. God saw that the world without Christ was lost. Much of it will continue to be lost without a knowledge of Christ, unless Christian people become more ready to give themselves, their sons, their daughters, their money—anything that the Lord can use to bring this knowledge to the Christless.

We cannot know the appreciation a starving man has for the food that saved his life; we cannot measure the gratitude of a sinner, hungering and thirsting after righteousness, when he hears the story that saves his soul; and yet our Savior says, "It is more blessed to give than to receive." Since our future happiness depends upon our faith in God's word, why do we not act upon that faith and have now some of the blessings promised to us?

Elkhart, Ind.

THE VISION OF PEACE.

Sweet grows the world to-day, and fair,
Seen through the Summer's lovely sheen,
A tender mist of golden-green
That veils the earth and fills the air.

And lightly, softly blows the breeze,
With blossom odors interblent,
And interwoven with their scent,
The murmurous hum of golden bees.

On Nature's heart mine own I rest;
"Peace, troubled soul," she soft entreats;
"Peace, troubled soul," the voice repeats,
In the low psalm that suits me best.

And through the mist of faith I see
A vision fair of One who stands
And stretches out his pierced hands,
Saying, "My peace I give to thee."
—Harriet McEwen Kimball.

God never repairs. Christ never patches. The gospel is not here to mend people. Regeneration is not a scheme of moral thinking and ethical cobbling. What God does, he does new—new heavens, new earth, new body, new heart.—"Behold, I make all things new."—C. S. Parkhurst.

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Thursday, November 17, 1904.

D. H. BENDER, EDITOR.

Entered March 4, 1904, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau und Herold, one dollar a year. Both papers to one address, \$1.60 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
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3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

Our Family Almanac for 1905 is now ready for delivery. Our Almanac contains all the usual almanac data found in the old style Pennsylvania and Maryland almanacs, with a selection of reading matter that is valuable, interesting and edifying to all our readers. This is now the thirty-sixth issue of our almanac, and many of our patrons have had it in their families since its first issue in 1870. We shall be glad to have all our former customers send for it again this year. The almanac also contains several nice illustrations. Prices are as follows:

- 1 copy, postpaid\$.06
 - 12 copies, postpaid45
 - 25 copies, postpaid90
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- For larger quantities, to be sent by freight or express, write for prices. Send your orders early. Address,
Mennonite Publishing Co., Elkhart, Ind.

CORRESPONDENCE.

Goshen, Ind., Nov. 9, 1904.—Communion services were held in the Goshen congregation on Nov. 6th and it was indeed a feast of rejoicing for all who participated. Our congregation is made up of members from the various Mennonite and Amish Mennonite congregations throughout the country and we rejoiced that we could come together in a communion-union and partake of the sacred emblems. The ministers present were: Bishops David Burkholder and D. J. Johns, J. S. Hartzler, I. W. Royer, Samuel Rhodes, J. S. Lehman, Samuel Honderich and Dea. Daniel Coffman. "Behold how good and how pleasant it is for brethren to dwell together in unity."

Lydia Schertz and Anna Stalter, our two young sisters who became willing to answer the call to go to the foreign mission field, passed the examinations successfully of both the examining committee and the physician, and on Monday evening, Nov. 7th, a farewell missionary and consecration meeting was held in the College building. Bro. N. E. Byers gave a short talk on the field of Christian work. Bro. C. K. Hostetler talked about the work of the Evangelizing Board. Bro. J. S. Hartzler followed with a plea for

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consecration. Sister Stalter and Sister Schertz then gave a parting message, expressing their confidence in God and their willingness to go. The next day the sisters went to their respective homes to spend a few weeks before sailing for India. We regret to have these sisters leave us, but we rejoice to know that the Spirit of God still moves on the hearts of his children and prompts those who are willing to obey. It also gives us new inspiration to see that there are those who are willing to sacrifice home and friends and go where He wants them to go and do what He wants them to do.

Fairview, Mich., Nov. 6, 1904.—Dear Herald Readers, Greeting:—Our counsel meeting was held a few weeks ago and on Oct. 30th we held our communion services. Nearly all the members were present and partook of the sacred emblems. Bro. A. J. Hostetler of Michigan, Ind., was with us during these services and preached four interesting sermons. We were very glad for the brother's visit and hope the Lord will bless him in his evangelistic work. Our young ministering brother, Nathaniel Troyer, who came here from Howard Co., Ind., has returned to his former home. We were sorry to see him go, but trust some other minister may move in soon and assist us in caring for the congregation here. There is a great field for work at this place. We have a number of calls to go to other points to preach the Word. Some time ago a number of our people went over to the lumber camps, where there are about a hundred men working, and held services for them. They begged us to come again. We feel that much good has been done in this vicinity during the past year and we pray that the Lord may be with us so we may not become weary in well doing.

E. A. BONTRAGER.

Harrisonburg, Va., Nov. 7, 1904.—Dear Editor and Herald Readers:—The Lord has very richly blessed the church here this fall. Bro. and Sister Noah Mack and Bro. and Sister Mininger of Pennsylvania attended our conference in Augusta county. After preaching for the congregations in that county for some time, Bro. Mack came to Rockingham county. He preached once at the Pike M. H. and twice at the Bank. On the fourth Sunday in October he preached at the Weaver M. H. This was one of the memorable sermons of our life. Bro. Mack seemed to be full of the Spirit and with a full house before him, he spoke with power for an hour, the audience giving rapt attention to the truths of God's word. Many were made to say, "It was good to be here. After preaching another sermon at Weaver's and one at Mt. Clinton, Bro. Mack left for other fields. We feel thankful to God and the dear brother for his visit. About the time Bro. Mack left, Bro. Andrew Shenk of Missouri came to the Pike M. H. and filled several appointments. We were made to praise God for the conversion of precious souls. On Oct. 30th Bro. J. N. Kaufman of Rockton, Pa., came into our midst and filled several appointments. He was among us only a few days, but long enough to endear himself to all who met him. We were loath to part with him so soon as he expects to go to India and we may never see his face again. Bro. E. C. Shank and Bro. E. S. Hallman came to us from W. Virginia. Bro. Shank went to his home in Augusta county and Bro. Hallman is conducting a series of meetings at the Weaver M. H. The interest is good and souls are being saved. On

Oct. 29th one soul was received into the church by baptism at the Bank and on Nov. 5th five were received at the Pike M. H. We rejoice for these showers of blessings.
P. S. HARTMAN.

Canton, Kan., Nov. 9, 1904.—To the Herald Readers, Greeting in the Master's name:—We have recently been favored with visits from several different brethren, all of which proved helpful to us. The first was Bro. Good of Sterling, Ill. He was with us but a short time and preached only one sermon, but his influence remains for good. Following him was Bro. Irvin Detweiler, who gave us an interesting description of the condition and needs of the Lord's harvest field in India. We will be more deeply concerned for the welfare of our brothers and sisters over there because of it. On Nov. 1st Bro. and Sister D. S. Brunk of LaJunta, Colo., came here and remained with us over Sunday. Bro. Brunk preached for us every night during his stay, by which we were edified and encouraged. The Lord has shown his goodness toward us in giving us undesired spiritual and temporal blessings, and we believe more firmly than ever that "there is no want to them that fear him."
FANNIE LANDES.

Wellman, Iowa, Nov. 9, 1904.—Communion services were held at West Union M. H., Sunday, Nov. 6th. Bro. S. Gerig of Wayland, Iowa, was with us and assisted Bro. Weyre in the services. He was present at the Bible class in the evening and gave us an interesting talk on the topic of "Assurance."

Bro. Irvin Detweiler was with us on Monday evening. We were very glad to hear more from our brethren in India and of the Lord's work there. We were gladly surprised the same evening by Bro. George J. Lapp being with Bro. Detweiler. May God direct and bless them, is our sincere prayer.
COR.

Ephrata, Pa., Nov. 8, 1904.—Dear Editor and Herald Readers, Greeting in Jesus' name:—Oct. 30th we held our communion services. Bish. Benj. Weaver, preachers N. H. Mack, I. Witmer, J. Bucher, and deacons Nolt, Hess and Eby were with us. About one hundred partook of the sacred emblems. "Sweet bonds that unite all the children of peace, and thine precious Jesus whose love cannot cease." The Lord is ever blessing us. On Oct. 31st Bro. Norman Lind of Ohio was with us. He chose for his text 2 Tim. 4:10: "For Demas hath forsaken me, having loved this present world." Although we may seem to be strong we must ever fight against the powers of Satan. We must fight against these pet sins or they will multiply. It is sad to see any one drift from our Savior. On Oct. 15th Bro. J. S. Shoemaker was with us. He read Luke 10:20. It makes our hearts thrill with joy to know our names are written in heaven. Oh! that they will not be erased. On Oct. 16th Bro. Frank Herr was with us. He read Zech. 2:2: "Whither goest thou?" There are only two roads: the broad road leading to everlasting destruction, and the narrow way leading to eternal happiness. Let us all seek earnestly to enter in at the strait gate. As winter approaches our Sunday school meets every two weeks in the afternoon. The Lord bless his children everywhere.
MINNIE E. SCHLOAD.

Kokomo, Ind., Nov. 7, 1904.—On Saturday, Nov. 5th, Bro. Jonathan Kurtz of Ligonier, Ind., came to us. He preached that evening, and on Sunday morning the

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brethren and sisters met in a communion meeting. The greater number of our brethren and sisters were present at this meeting, and also a large number of visitors. The house was filled. There were also votes taken to ordain a minister. Five brethren were taken into the lot, but two of the candidates not being present the ordination was withheld until the evening services, when the lot was cast and it fell on Bro. Niles M. Slabaugh. May every brother and sister at this place and elsewhere lift him up to the throne of grace and let us stand by him and encourage him that he may be instrumental in God's hands for the saving of many lost souls, for the benefit and betterment of mankind and to the glory of God.

G. W. NORTH.

Weaverland, Pa., Nov. 4, 1904.—On Sunday, Oct. 30th, Bro. Norman Lind of Medina Co., O., came into our midst and preached at this place in the morning. In the evening he filled an appointment at Martindale and on Tuesday evening at Goodville. We were earnestly admonished out of God's word. May the good Lord bless the dear young brother in his labors. The Sunday school at this place has been closed for several weeks, as well as the public school, on account of the prevalence of diphtheria in the district. The Sunday school will open again on Sunday morning, Nov. 13th.

D. S. WENGER.

Hillsboro, Kan., Nov. 3, 1904.—Dear Editor and Readers of the Herald, Greeting in Jesus' name:—Bro. Detweiler came into our midst on his trip in the West in the interest of the mission at Dhamtari, India. We were glad to meet the brother and were much encouraged by his being here. He told us many things about the work in India. May he be used by God to accomplish much good. A few of us went to Harvey county over Sunday, Oct. 30th, to hear him again. On Monday Bro. Beck and wife of Peabody, Kan., Bro. Lehman and mother of Ohio, and Bro. D. S. Brunk and wife of Colorado came to us. Bro. Brunk preached for us from Luke 19:41. We are glad so many of the brethren are moved to come and encourage us on the way. Our hearts are made glad by Sister Nora Wenger coming to teach one of the schools and Sister Ella Weaver to help lighten our burdens. May God's richest blessing rest upon those who are willing to work for the Master and the good of others.
J. F. BRUNK, Supt.

QUERY DEPARTMENT.

Please explain the declaration, "The end of all things is at hand" (1 Pet. 4:7).

For the Herald of Truth.

MY VISIT TO WESTERN CANADA.

By A. C. Kolb.

(Continued.)

The homesteads around Herbert are being rapidly taken up, and many sections have already been sold. To give a little idea as to how this new colony is growing I need only to say that the first resident settled there in the spring, and now there are already sixty land owners living there, who, with their families, total 250 souls. Where there was a sign "Herbert" nailed to a telegraph post indicating that that was a railroad "town site," there is now a busy village started, with a comfortable boarding house, a good livery stable, owned by P. J. Funk,

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a hardware and grocery store owned by Thomas Sawatzky, and a general store by Abr. D. Penner, while H. M. Klassen, formerly of Altona, Manitoba, is postmaster and has also a lumber yard, implement store, and sells coal, bricks, feed, etc. Isaak Wiens takes care of visitors or new settlers, and shows them the fine country. Besides the above business enterprises, there are two other farm implement dealers. A schoolhouse 20x36 feet has also been built. Preaching services for the present are held every Sunday forenoon at the home of H. M. Klassen, and I greatly enjoyed listening to the sermon by Pre. Jacob Martens, on Sunday, Sept. 26th, from Rom. 8:1. Services will be held in the schoolhouse as soon as completed.

The climate here is very healthful, and the temperature is not subject to such extremes as in some other places. On Sunday, Sept. 26th, it was very comfortable without a coat. The colder weather reported for that district last winter, which we remember was generally quite severe, was 32 degrees below zero, and that was for only one day. The warmest weather this summer was 96 degrees. The government report gives the average rainfall for the past eleven years as being 15½ inches. As to water, there is an abundance of it at from twelve to fifty feet, and it is good water, too. There are a number of lakes near Herbert, and several miles north there are many whole sections adjoining each other in which every foot of land can be tilled.

As to the productiveness of the soil one can scarcely make a definite statement, as the only crops raised so far have been right from the "breaker" (newly broken land which has never been plowed before). However, No. 1 Manitoba hard wheat, oats, barley and flax, sowed about May 20th, are later, ripened golden yellow and was cut from Sept. 1st to 6th. Seeding can be done much earlier, but the settlers arrived too late to get their grain out sooner on account of first having to provide shelter. One man who had threshed his oats, got thirty-five bushels to the acre. Remember, this was off the "breaker." At Indian Head, Assa., 175 miles due east of Herbert, where farming has been carried on for a number of years, wheat has yielded as high as fifty-one bushels to the acre. The soil at Herbert appears fully equal to that at Indian Head, and no doubt will give a good account of itself as soon as it has a fair chance.

Besides the above grains, I also saw carrots, cabbage, turnips, tomatoes, beans, beets, peas, sweet corn, pop corn, all nicely ripened. I even also saw watermelons, pumpkins, and squash, as well as flowers in profusion.

On my way I stopped at the Canadian Pacific Railway Immigration office at Winnipeg, where I had the pleasure of meeting John E. Forslund, C. P. R. immigration agent, whose courtesies I greatly appreciated. He will be glad to mail printed matter of special interest to all wishing to know about the wonderful Canadian Northwest, and should you call on him on your way west, he will be glad to give you further information. For information regarding the Mennonite colony at Herbert, lands, etc., it will be best to write direct to Wm. Steffen, Beatrice, Neb., who will answer all inquiries courteously and promptly. If any one wishes to ask my personal opinion in regard to any point I may have omitted I shall be glad to answer.

Inasmuch as many people have only a very faint idea as to what the dormant possibilities of the Canadian Northwest are, I will simply say that the wheat belt, of which

only a small fraction has thus far been cultivated, approximately is 1,000 miles long and 400 miles wide. This vast country has been estimated as being capable of sustaining forty millions or more of people. From July 1903 to July 1904 the number of immigrants was 130,330, of which 50,374 are from Great Britain, 45,171 from the United States, and the remainder from various other countries, showing that more than three-fourths are English-speaking people. The Canadian Pacific Railway is a great boon to the country, and at present is making vast improvements. At Winnipeg the company is now building colossal car shops and freight houses to enable them to meet the demands of the rapidly increasing traffic, and a new, immensely large depot and hotel, thoroughly modern in every respect, are also being built. The equipment of this railroad is first class in every respect. Every possible accommodation is afforded the traveling public and special attention is paid to prospective landseekers. The Canadian Northern Railway is also extending its lines into new territory, opening up thousands upon thousands of acres of first-class land, while other railroads are also projected and will probably be in operation very soon. The present predictions are that within the next six years Canada will add at least two millions of people to her population through immigration, while her grain and dairy, as well as other farm products will increase correspondingly. Certain it is that Canada's development is just in its infancy. She has inducements to offer to homeseekers which are not duplicated anywhere and the stream of immigration is increasing very rapidly each year. (To be continued.)

Elkhart, Ind.

For the Herald of Truth.

BURDEN BEARING.

By Lizzie M. Landis.

What is it? The name is description enough. There are various ways of bearing burdens in the natural world. The horse, steam or trolley car carry our loads of merchandise and great ships our products to foreign lands or bring theirs to us. Electricity is perhaps our greatest servant to-day: to what use has it not been put? But how can we carry one another's burdens? I think Christ gave us example enough. When we read of the spotless Lamb of God bearing our sins in his own body on the tree, how he sweat great drops of blood in his agony because of the sins of the whole world, crying, "Father, if it be possible let this cup pass from me," we can but faintly imagine how heavy was the burden he bore for us. Now, do we love him enough to help a poor, overburdened one beside us on life's rough road to carry his burdens? Perhaps you say, "We have enough of our own, how can we help others?" Let me tell you the secret: "Casting all your care upon him, for he careth for you." If we do this, we will have plenty of room to help others. Christ will carry our load of grief, care, anxiety, ill health, loss of friends or money, disappointment, or whatever it may be. "Blessed are the merciful, for they shall obtain mercy."

Oh, when we look around us and see the misery, woe, discontent and crime; when we see the crippled, blind and helpless—how thankful we are to God for his unspeakable love and kindness to us who are more favored! I spoke to a sister at a recent meeting; she was not able to walk at all, was carried in, yet her face shone with joy. Do you know what she said? That her life was

happy because of this verse, "Great peace have they which love thy law; nothing shall offend them." She no doubt helps to carry others' burdens although so helpless herself. "Bear ye one another's burdens." God often turns us about from our way and causes us to do the work in his own way. We have but to listen to his voice and we will return to duty's path. Recently a sister was put in a hard position, one she did not like; she thought she would not stay there, but God turned her back with the verse at the beginning, and she has found a mission which it is hers to perform. It may not always be pleasant, but it is right, and she leaves the results with God.

Every day we see some sorrowful heart. I think just now of a wife who is praying for her husband, almost despairing and giving up, of several motherless children needing care, of a father and mother grieving over a wayward son, of a lonely heart needing sympathy, of a widow who sheds many sorrowful tears. These are only a few, each of us knows some. Can we not go forth, forgetting our own cares and try to bring sunshine into their lives? Christ was the great burden bearer. His life was filled with acts of love; he neither slept nor ate, he could help some one. Have we any talents, let us use them. Has God given us money, time, influence, a voice to sing, pray, preach or teach, strength to nurse the sick, power to soothe a little child, lead the blind or help the lame? If we do these things from love, God will bless us in so doing. We can do like a young sister, send a tract in each letter we write; we can all do something.

Our communion seasons remind us afresh of the lonely heart in Gethsemane, needing sympathy, and while praying in agony, his earthly disciples slept. Even the Son of God craved the sympathy of a human heart, but it was denied him. Who of us have not one kind friend, or who cannot have a cup of water when dying? But Christ was refused even this.

Can we not do something to show our love for him to-day? Think of the millions of darkened souls in heathen lands, of the faithful missionaries who have gone out to save them. Let us help them by giving, sending or going ourselves. Those who live in cities can visit the criminals in jails or the sick in hospitals or asylums. It is a great joy to perform this kind of work. We speak from experience.

"Lord of harvest, send forth reapers,
Send them, Lord, to the harvest field;
Send them now, the sheaves to gather,
Ere the harvest time pass by."

Ronks, Pa.

For the Herald of Truth.

THE INHABITANTS OF HEAVEN.

By S. M. U.

The society of heaven will be select. No one who is not of an humble and contrite spirit will dwell with God in his high and holy place. If there is anything that ought to make heaven near to the Christian, it is knowing that God will be there and that we will see our loved ones who have gone on before. What is it that makes the home attractive? Is it because we have a beautiful house or lawn, or is it the furniture or the beautiful paintings upon the walls, or the trees around the house? Is that all that makes the home attractive? No, it is the loved ones in it. Just so it is in heaven. It would not be nearly so attractive if Christ

HERALD OF TRUTH.

and some loved one were not there. You may look this wide world over and you will not find a man or woman who is altogether satisfied in everything; but in heaven we shall want nothing. No drunkard can inherit the kingdom of God. Many of these moderate drinkers will surely become drunkards. No man ever became a drunkard all at once. It just leads him down, step by step, until, before he is aware of the fact, he sinks down into ruin of both body and soul. There surely can be no sin more binding than intemperance. Would there be as many criminals to-day if there was no strong drink? I say no. The drunkard can not enter heaven, neither the man who sells him the drink. "Voe unto him that putteth the bottle to his neighbor's lips." How many professing Christians rent their property for drinking saloons? No true Christian can do it. Oh, may the Spirit of God wake us up!—we who have sons and brothers, friends and neighbors who are in the habit of drinking. Let us pray—yes, let us pray earnestly for them, for how can we see those dear to us go to everlasting punishment besides the awful misery they bring upon themselves and others here on earth. Drunkard, if you ever expect to get to heaven, give up drink.

To the thief let me say, "Steal no more." If you get Christ in your soul it is worth more than the whole world. If you were to steal the whole world, you would not get much; you would not be satisfied, for remember this life is short and what will these riches add to your future happiness? "What shall it profit a man if he shall gain the whole world and lose his own soul?" "Let the wicked forsake his way and the unrighteous man his thoughts." If we do not want to do Christ's will while here on earth, would we want to do his will in heaven? If we do not love God, his word and his people here, how can we enjoy their fellowship above, where sin cannot enter? Now let us do all we can for Christ and win many souls for him as we can, so when this life is over we can hear our Savior say, "Well done, thou good and faithful servant."

Cullom, Ill.

MISSIONS.

Canton, Ohio, Nov. 9, 1904.—To the Herald Readers, Greeting in Jesus' name.—We presume all of you are anxious to hear from the Canton Mission. Well, our repair work is completed and the church presents an inviting appearance. A few congregations have not yet sent in their offerings, we have nevertheless pushed the work to completion, hoping and trusting that they may soon send in their offerings to replenish our funds.

If the Lord permit, we will have our opening service Sunday, Nov. 27th, at 10 a. m. We have sent out some special invitations for speakers on that date, and wish to extend a general invitation to all Herald readers who can, to be with us on that day, or at any other time they may chance to come through Canton, to stop off. See our announcement of services in the Herald later.

We wish also to extend our sincere thanks to all who have so kindly assisted us in this work by sharing with us their mites, and we hope that the offerings sent were freely given and that the donors may share God's blessings and that he has availing the cheerful giver. We ask an interest in your prayers that we may prove faithful to the cause and ever make the proper use of any funds that may come into our possession.

J. A. LICHTY.

November 27,

For the Herald of Truth.

HOME MISSION NOTES.

Chicago, Ill., 145 W. 18th St., Nov. 11, 1904.—Dear Herald Readers, Greeting:—"Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart." At this time when God is so wondrously blessing his cause at this place, and at others as well, we consider it a great privilege to render praise to Him whose grace is sufficient, to tell to others of the blessings we are privileged to enjoy. The manifestations of prayers answered and of results of the efforts of those who have in the past and who are at present devoting their energies to the work in Chicago are so great that we all have reason to rejoice.

During the past few months the Spirit of God so worked among the people of our community that on the 30th of October there was a class of nine young people who were willing to denounce the world and all its allurements and to cast their lot with the children of God. Bro. John Nice of Morrison, Ill., was with us and received the applicants into church membership. There were others who expressed a desire to be baptized, but could not be received on account of objections from those who have their training in charge. On the same evening Bro. Nice conducted communion services with us. There were thirty-nine who partook of the communion, nearly all of whom are members residing in the city.

Among the many welcome visitors at the Mission this fall we were glad to have some of those who have in the past labored at this place. Bro. L. W. Royer and Sister Emma Gunder, who are attending Goshen College, spent a short time with us a few weeks ago, and, I am sure, all those who came in contact with their lives during their stay at the Mission will say they are an inspiration to the believers, and we wish them success in their work at school.

Bro. George Lapp was also with us several times this fall, and although we were sorry to hear that it was necessary to so materially change his plans, yet we rejoice that he is willing to follow the suggestions of those long experienced in the Christian work and to take up evangelizing and, eventually, missionary work. May the blessings of the Lord ever attend him.

Bro. J. S. Shoemaker, accompanied by his daughter, Sister Mumaw of Orrville, Ohio, recently spent a short time at the Mission on his return home from an evangelizing tour of some of the eastern states.

Bro. A. R. Zook and Sister Bertha Detweiler of Topeka, Ind., spent the Sunday of Nov. 6th with us. We were very glad to learn that Sister Bertha is improving greatly in health and trust that nothing may prevent her speedy recovery of normal health. The children were very much interested in her description of life in India and of experiences with the little brothers and sisters among the dark-skinned people.

Sister Lydia Schertz of Kansas, who will soon sail for India, stopped with us a short time on her return home from Goshen. We rejoice to learn that the Master is continually calling workers to go and work in his vineyard, and pray that others may hear the call as it comes to our land.

On the evening of the 20th, Pre. Hoff of the Brethren church of this city, preached to us a very interesting sermon, taking as a theme some of his experiences while making a tour of the Holy Land some time ago.

Sister Malinda Ebersole is spending a few weeks at her home at Sterling, Ill., and takes a much needed rest after strenuous work.

1904.

Recently a number of the brethren in Iowa sent us a carload of provisions for the poor. Many boxes and barrels of vegetables were also received from other sections of the country. Nearly all of these provisions have already been distributed among the needy poor and almost daily there are calls coming from others for help. We believe this is one way—and a very good one, too—of doing missionary work. Many of the people are supplied with that which they feel they need to satisfy their hunger. You may say to a man, "My God will supply all your needs," but unless you are able to prove what you say to him by helping to fulfill the promise, his faith in your teaching is small. At this time, a great many, especially children, call at the Mission door for clothing. The cold Chicago winter is approaching and many are so poor that they have barely enough clothing to cover their bodies. Recently we visited the home of a poor man who has been sick for a long time, and when he was presented with a little money that was sent for him by some kind friend in the country, he broke down with tears of joy, and all he could say was that he thanked them many times for the offering and it was his prayer that the giver of the money might be blessed richly of God and be privileged to enjoy the blessings of heaven in the life to come. It cannot but touch one's heart to come in contact with those who are really in need of and desire help.

At this time when God is blessing us, we feel more than ever the need of the support of our church and all Christian friends. So we earnestly desire that all who are interested in the work at this place will pray for us during the coming winter that many may be brought to know the Master as their Savior and that we may humbly attribute all honor that is connected with the work to Him by whose grace only we are able to continue in faith.

Sister Katie Kurtz of Smithville, O., has come to the Mission as a worker. We welcome her among us. With many thanks to the brotherhood for what you have done for us in the past and praying that God may continue to open the hearts of our people, we remain,

Yours in His vineyard,

AMOS EASH.

GENERAL MILES ON WAR.

During the sessions of the Peace Congress recently held at Boston, Gen. Nelson A. Miles, who has been connected with the United States army for a number of years, in a speech condemned war in no uncertain language. When men like Miles, Sherman, Garfield and Wellington express themselves on this subject, they know experimentally what they are talking about. Following is an extract of General Miles' speech: "The settlement of international controversies by the dread arbitrament of war involves the destruction of tens of thousands and sometimes hundreds of thousands of young men of both countries. Could any rule, code or method be any more void of reason and justice."

"The great majority of wars in the world's history have been occasioned by the selfish ambition of some usurper or cruel tyrant, the intrigue of unscrupulous men, or the avarice and greed of a people. The deadly war now being waged between two powerful nations in the Orient cannot benefit either country, but must impoverish both. It will not benefit mankind, but must retard human progress. It must be apparent to

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all thoughtful, patriotic men that the intelligent world will not long endure the burden of great standing armies and enormously expensive navies."

Jansen, Neb., Nov. 4, 1904.
Editor "Herald of Truth," Elkhart, Ind.

Dear Brother:—Will you kindly publish in your columns that those of our people who have taken homesteads in the Quill Lake Mennonite Reserve in Canada, but who have not moved onto the same, should write a letter to "The Secretary, Department of the Interior, Ottawa, Canada," asking for the usual six months' extension of their time. Give description of your homestead, also full name and address.

Yours very truly,

PETER JANSEN.

BIBLE CONFERENCE.

A Bible conference will be held at the Bethel M. H. West Liberty, Ohio, Dec. 14-21, 1904. The leading instructors are J. S. Shoemaker, D. D. Miller and S. G. Sheller. A cordial invitation is extended to all to attend and learn more about God and his word.

MARRIAGES.

Eby—Nisley.—On Nov. 3, 1904, at the home of the bride near Mt. Joy, Pa., by Bish. Jacob N. Bruhach, David H. Eby and Katie N. Nisley were united in the bonds of matrimony.

Gander—Gunder.—On Oct. 30, 1904, at the home of the officiating minister, near Kalona, Iowa, by Bish. Christian Weyre, Bro. Amelius Bender and Sister Emma Gunder. We wish them God's blessing and the peace and happiness which he alone can give.

COR.

DEATHS.

OBITUARY.

Dea. Andrew Stemen was born in Fairfield Co., O., Dec. 31, 1825; died Nov. 5, 1904; aged 78 Y., 10 M., 5 D. When a young boy he moved with his parents to Allen county, where he spent the remainder of his days. The country was then new and in the clearing up of the land he necessarily had to endure many hardships and exposures. He was joined in marriage with Jane Sakemiller (who died four years ago), Jan. 23, 1848. They united with the Mennonite church about 45 years ago. To them were born twelve children, of whom three sons and one daughter preceded him to the world and his church was often made sad by the loss of one of its members. He was deeply concerned for the welfare of the church, often spending sleepless nights meditating on the things concerning her spiritual welfare. He often deplored and grieved over the church he loved, as he saw many of the members drifting into pride and worldliness and into methods of work which he could not sanction and which he felt were tending to the corruption and desecration of the church. He expressed his determination to contend more earnestly than ever against these evils. In his efforts to maintain the church in its purity and to contend for the faith once delivered to the saints and keep in the ways of the fathers, he met with much opposition and his life was often made sad by the loss of all with patience and meekness, and being fully reigned to the will of God, he passed away, as we believed, to receive the crown of righteousness at the right hand of God, where we, if we hold out faithful unto the end, may meet the dear father and brother again in the fulness of eternal glory.

Funeral services were conducted by John F. Funk of Elkhart, Ind., John M. Shenk and C. B. Brenne-man, from the text, 2 Tim. 4:6-8, which was selected by the family. He suffered twelve weeks with nervous debility and heart disease.

Burkholder.—On Nov. 7, 1904, in Mahoning Co., Ohio, Frances Burkholder, nee Metzler, aged 62 Y., 10 M., 5 D. She had been sick over a year, and of complication of diseases, but was able during the past summer to attend church and visit friends occasionally. A week previous to her death she grew worse again and passed peacefully away on the above date. She was a consistent member of the Mennonite church for many years. She was the wife of Bro. Benjamin Burkholder, who, with one daughter, one son, two

grandchildren, two sisters, four brothers and many friends, survive her, but they can comfort themselves with the thought that she is now free from the toils and cares of this world and is but gone before. Three children preceded her to the spirit world. The funeral was held on the 10th of November, where many friends and neighbors gathered to pay a last tribute of respect to the departed sister, who was loved and respected. Appropriate services were held by E. M. Detweiler, assisted by D. S. Lehman; at the house by Allen Rickert.

PETER METZLER.

Diener.—On the 21st of October, 1904, in Elkhart Co., Ind., of a tumor, Susan Christopet, wife of C. K. Diener, aged 51 Y., 2 M., 11 D. She had been suffering for some time and finally had an operation performed, which in a few days ended her life. She leaves a sorrowful husband, eight children and five brothers and sisters and many friends to mourn her death. She was buried on the following Sunday in Grace Lawn cemetery at Elkhart. Funeral services were conducted by John F. Funk.

Gehman.—On Oct. 27, 1904, in Mohansville, Pa., Judith Gehman died of infirmities of old age. She was 85 Y., 8 M., 23 D. old and was a consistent member of the Mennonite church for a number of years and died with that blessed hope in Jesus which she had professed from childhood. She was buried on the 31st in the Bowmanville cemetery. Services by Henry Good and Benj. Weaver, Text, Isa. 64:6. Many friends and relatives came to pay a last tribute of respect to the departed one. Her husband preceded her to the spirit world some years ago at the ripe old age of 85 years. Peace to her ashes.

WM. G. GOOD.

Lora.—Josephine Beery Lora was born Nov. 1, 1868, near Lancaster, O., died Nov. 3, 1904, near Columbus Grove, O.; aged 36 Y., 2 M., 2 D. She was the daughter of Bro. Peter Lora, Dec. 19, 1891. To this union were born three sons and two daughters, of whom one son has gone before. She was converted in early life and united with the Brethren Church (Dunkard) church, where she held her membership until death. She was a faithful companion, an affectionate mother and a kindly disposed neighbor. Josephine began to fall in health, lung trouble being noticeable in April. During her illness she manifested a great degree of patience and Christian forbearance. Among her last words were: "It is well with me, I am going home." A much bereft husband, four children and many friends mourn her early departure. Services at the Ebenezer Mennonite M. H. in Clifton, O., conducted by M. S. Steiner, J. B. Bear and S. Driver.

Ropp.—Bro. Aaron Ropp died Oct. 28, 1904, at his home, three miles east of Pekin, Tazewell Co., Ill., being sick only six days with pneumonia, aged 43 Y., 3 M., 17 D. He united with the Amish Mennonite church at an early age and lived a consistent Christian life to the time of his death. Funeral services the brethren Val Strublar and Joe King, Text, Rom. 6.

Kauffman.—On Sept. 28, 1904, near Kinzer, Pa., of typhoid fever, Bro. Aquila E. Kauffman, son of Benjamin and Mary Kauffman; aged 18 Y., 3 M., beyond. There are also 46 grandchildren, of whom six are dead, and 10 great-grandchildren. In the year 1845 he was ordained to the office of deacon, in which capacity he faithfully served the church nearly 40 years. He was deeply concerned for the welfare of the church, often spending sleepless nights meditating on the things concerning her spiritual welfare. He often deplored and grieved over the church he loved, as he saw many of the members drifting into pride and worldliness and into methods of work which he could not sanction and which he felt were tending to the corruption and desecration of the church. He expressed his determination to contend more earnestly than ever against these evils. In his efforts to maintain the church in its purity and to contend for the faith once delivered to the saints and keep in the ways of the fathers, he met with much opposition and his life was often made sad by the loss of all with patience and meekness, and being fully reigned to the will of God, he passed away, as we believed, to receive the crown of righteousness at the right hand of God, where we, if we hold out faithful unto the end, may meet the dear father and brother again in the fulness of eternal glory.

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ITEMS.

The Cuban national congress opened at Havana on Nov. 7th.

Another long step in the direction of international peace was taken when Secretary Hay and Ambassador Jusserand signed a treaty providing for arbitration of any possible disputes between the United States and France. Negotiations for a similar treaty between Germany and the United States are now in progress.

Fire, believed to be of incendiary origin, swept over the piers, warehouses and shipping of the Bush Terminal Company's stores, Brooklyn, N. Y., on Oct. 28th. The loss is estimated at over a million dollars. Four fine steamships were badly damaged and tons of fine China cotton and hemp were destroyed.

The United States Civil Service Commission has decided to no longer employ persons suffering from consumption. In the United States post offices and other government positions from which they are likely to spread the disease. Hereafter all applicants for such positions must submit to a physical examination and if the disease exists, the victim will be considered unqualified.

Encouraging.—A correspondent in New Jersey writes: "There is a stir in our vicinity in reference to dancing. The Methodist minister in a town fifteen miles away is up in arms against it. In another town the Presbyterian minister is assailing the eucure parties. God bless such men who are not afraid to denounce these fashionable evils." We say, Amen.

In 1833 three white men from France appeared before the great chief Mombesh in Basutoland, Africa, with a message about a Savior and a gospel. The chief compared their message to an egg, and said he would wait for it to hatch before forming an opinion. The egg has hatched. After seventy years there are in connection with the Paris mission in Basutoland 27 missionaries and 425 native workers, with 22,356 professed Christians, of whom 14,950 are communicants. In the year 1903-04 these Basuto Christians gave nearly \$20,000 for home and foreign missions—that is to say, they supported all of the 137 outstations of the Paris Basuto mission, and besides this they sent \$400 to the mission in Barotsiland, on the Zambezi.

Church Statistics.—The number of religious organizations in the United States is 165,177 with 20,610,806 communicants; the church buildings number 142,321 and are worth together \$697,930, 129. They have a seating capacity of 4,564,965 persons. Therefore if all the people should go to church at once not more than half could secure seats. There is room, however, for 22,000,000 more persons than there are members. If they could all be filled every Sabbath, what a chance to win souls there would be!

The Maharaja's College, Mysore, is to be opened to all classes of the community—Indian Christians, Parsis, Jews, Mohammedans, Europeans and Eurasians.—"Bombay Guardian."

The Chinese government has paid \$17,000 for the murder of two missionaries in Hunan two years ago. The missionary society refused to accept the money as a matter of principle, and it has been given to the Yale University foreign mission, located in Changhai, China.

The powers signatory to The Hague peace convention are to be asked to form a fund of \$100,000 for the maintenance of Andrew Carnegie's palace of peace. The cost of the building is estimated at about \$800,000.

The highest point yet reached by mountain climbers was 23,394 feet, which point was reached by Dr. William H. Woman in the Himalayas last summer. His wife reached an elevation of 22,567 feet.

The cone on the crater of Mount Vesuvius, which formed during the late eruption, fell into the crater on Nov. 1st with a tremendous roar. There immediately ensued explosions that shook the whole mountain, followed by the emission of an immense black column, which gradually spread, falling in the form of ashes over the surrounding country within a radius of twenty-five miles. The disturbance lasted but a short time.

A good many women are engaged in pursuits which are generally monopolized by and considered only suitable for men. "The World's Work" gives these figures for women in such: Stock raisers and drovers, 1,947; lumbermen, 190; wood choppers, 113; civil engineers and surveyors, 84; longshoremen, 18; stevedores, 21; watchmen and policemen, 879; boatmen and sailors, 154; pilots, 5; carriage and hack drivers, 43; railway baggage men, 10; brakemen, 31; conductors, 7; switchmen and yardmen, 26; ship carpenters, 6; masons, 167; plumbers and fitters, 126; fishermen and oystermen, 1,805; miners and quarrymen, 1,370; blacksmiths, 196. All of which goes to show that women can do many things if they receive the proper physical training.

WELSH MOUNTAIN INDUSTRIAL MISSION.

Financial Report for October, 1904.

RECEIPTS.

Contributions.—Henry Hershey, \$3.31; J. A. Unio, \$1.80; Mrs. H. Metzler, \$1.14; M. Weaver, \$1.57; B. H. Snavely, \$5; Jac. Riehl, \$1; John Martin, \$1; Weaverland S. S., \$20; Paradise Mission Meeting, \$51.25; Maryland and Virginia Brethren, \$25. Total, \$113.93.

PAYD OCT. 3, 1899

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Name Post Office State
MENNONITE PUBLISHING COMPANY, ELKHART, INDIANA.

Received for Mds., \$427.70; for labor, \$1.90; for rent, \$1.50. Total, \$431.10.

Total receipts for October, \$545.03; previous receipts, \$5,573.56; total to Nov. 1, \$6,118.59.

EXPENDITURES.

Paid for Mds., \$381.16; for labor, \$61.91; for sundry expenses (Interest, freight bills, etc.), \$43.55; order redeemed, 80c. Total, \$437.42. Previous expenditures, \$5,590.14; total to Nov. 1, \$6,027.56.

SUPERINTENDENT'S REPORT.

Goods Contributed.—A Brother, Farmersville, Pa., sweet potatoes, \$1.30; Friends, provisions, \$2.50; Paradise Sewing Circle, clothing, \$5.35; S. H. Musselman, canned corn, \$2; Jacob Hartz, lard and clothing, \$3.40. Total, \$14.55.

Gratefully acknowledged,

N. H. MACK, Supt. and Treas.

BIBLE STUDY AT HOME.

For the benefit of those who cannot attend Bible Schools, Goshen College gives lessons by correspondence. Courses are offered in the Life of Christ, Acts and Epistles, and Old Testament studies. Work may begin at any time, and it is always adapted to the ability and needs of the individual. For information address,

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Per JOHN F. FUNK, Pres.

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Published Weekly.

ELKHART, IND., THURSDAY, NOVEMBER 24, 1904.

Vol. XLI. No. 48.

EDITORIAL NOTES.

Give thanks to-day.

Offer a sacrifice of thanksgiving.—Amos.

A thankful heart produces a charitable hand.

The Apostle Paul "thanked God and took courage" (Acts 28:15).

Real thankfulness is made manifest by thanksgiving; it is seen as well as felt.

But thanks be to God who giveth us the victory through our Lord Jesus Christ.—Paul.

Brother, take an inventory of your blessings and give the Lord due praise for the same.

Oh, give thanks unto the Lord; for he is good; for his mercy endureth for ever.—David.

Thanksgiving and honor and power and might be unto our God for ever and ever.—The Revelator.

Bro. Shetler concludes his series of three articles on "Woman's Sphere in the Christian Church" in this number of the Herald. Read it.

Deacon Ordained.—Bro. Isaac G. Hartzler was ordained to the office of deacon in the Sycamore Grove congregation, Cass Co., Mo., on Nov. 6th.

It is with much sadness that we chronicle the serious illness of Bro. Jonas Blauch of Johnstown, Pa. At the time of the last report sent us (Nov. 17th), hopes of his recovery were no longer entertained. "Thy will be done."

Bro. S. F. Coffman's article on "Gratitude" was originally intended for the Young People's Paper, but by the kind permission of the editor we are allowed to use it for the Thanksgiving number of the Herald. It will also appear in the next issue of the Young People's Paper. We trust this arrangement will meet the author's approval.

Seven precious souls threw off the allegiance of the world and publicly confessed Jesus as their Savior during the meetings held by Bro. S. G. Shetler at Newville, Pa., during the early part of November.

Bro. A. Metzler, superintendent of the Orphans' Home, West Liberty, Ohio, writes us that there are now twenty-eight children in the Home and all are well. The brotherhood in and about West Liberty are looking forward to the Bible Conference as an expectant spiritual feast.

Communion services in the seven congregations comprising Bish. David Burkholder's district in Elkhart Co., Ind., have all been held on the dates as announced in the Herald some time ago, the last one being Elkhart on Nov. 13th. Unity and peace, generally, prevails throughout the brotherhood and a desire to live more consecrated lives and do more faithful service for the Master seems to exist among the members. May the Holy Spirit give power to his children and direct them in the work.

Bro. J. N. Kaufman of Rockton, Pa., filled the regular appointments near Dayton, O., over Sunday, Nov. 13th. The following day he came to Goshen and was present at several meetings of a missionary nature. He spent parts of two days at Elkhart and gave an interesting little talk at our Bible reading on Thursday evening, leaving early the next morning for Smithville, Ohio, to attend the closing sessions of the Bible conference held there last week. We were glad to meet our young brother again and find him so consecrated and resigned to the Master's will. Bro. Kaufman expects to sail for India early next year.

Mortgage Lifted.—The mortgage that had been resting over the Chicago Mission building for a number of years was lifted by the Mennonite Evangelizing and Benevolent Board on Nov. 1, 1904, by paying over to the mortgagee the balance of the indebtedness, amounting to \$4,100.00, including the interest. Of this amount, more than \$3,000.00 had been received from the churches for this special purpose, the treasurer making himself responsible for the balance. (See report in this issue.) We are informed that if the congregations send in the amount pledged and as yet unpaid, there will be less than \$1,000.00 to raise to cover the entire Mission building debt, including the

\$700.00 previously borrowed, and it is hoped that those congregations which have not made a special effort to help liquidate this debt, will bestir themselves and meet the balance of the indebtedness. It is also desired that those who have not yet sent in the amounts pledged will do so soon.

There is much rejoicing among the mission workers and others closely connected with the work, because the clutch of the mortgage has been broken and the mission property is now absolutely in the hands of our Mission Board and interest paying is about ended. The rents received from portions of the building not used by the mission workers will help considerably toward making the mission self-supporting. A brother in Ohio sent the Board a hundred dollars to be used (without interest) until it can be repaid. May the Lord richly bless the "cheerful giver."

Thanksgiving Day.—The celebration of a special day of thanksgiving is of purely American origin. Nor has the custom grown into general usage among other nations to-day, except possibly in our sister country, Canada. On extraordinary occasions many other nations observe a public day of thanksgiving, and as such it was originated in this country.

In 1621, after the Pilgrims had reaped their first harvest from the virgin soil on the bleak New England coast, Governor Bradford proclaimed a special thanksgiving day, on which occasion the colonists from the seven little log huts nestled near the shore, were called together and heartfelt expressions of gratitude were rendered to Almighty God for his bounties. A few months before this, while the new crop was growing, they had eaten their last meal of corn which consisted of five grains for each person. One hundred years later this historic fact was celebrated in Plymouth. A great state dinner was given, and each guest was surprised to find beside his plate five grains of parched corn. An appropriate and touching reminder of the privations endured by their heroic forefathers who dared face famine and slaughter by the savages of an unknown land for the principles of the religion they espoused.

After eating this last frugal meal of the grain they had in store, these hardy pioneers subsisted on berries, game and fish until their scanty harvest of Indian corn ripened and was gathered in, when the first public thanksgiving was celebrated on

American soil. True, a year previous, Dec. 21, 1620, after wading to the shore from the "Mayflower," the Pilgrims had conducted a thanksgiving service by kneeling on the ground and "blessing the God of heaven who had brought them safely over the vast and furious ocean, and set their feet on the firm and stable earth," but this fact finds its celebration in Forefathers' Day.

The second general thanksgiving was held in 1623 in gratitude for rain after a drouth, and again in 1632 for sorely-needed supplies received by ship. The form of the proclamation in 1680 indicated that the celebration had become an annual affair.

New York and other colonies observed similar thanksgiving occasions at intervals for various causes. The colonial congress also recommended an annual thanksgiving day for a time, but it was later discontinued, possibly on account of deism and skepticism.

In 1789 the first national thanksgiving day was observed, in response to a proclamation sent out by President Washington on the adoption of the federal constitution. Subsequently various days were recommended by presidents and governors until 1863, under President Lincoln, the regular observance of a national thanksgiving day began, and by the proclamation of the president and the governors of the various states, is now observed on the last Thursday of November of each year.

It is fitting and right that we give thanks to Almighty God for a government, even though its affairs may in many respects not be conducted in harmony with the laws of the King of kings and Prince of peace, yet whose head recognizes the existence and sovereignty of a Higher Being and commands his people to render due homage to His majesty, joining them in His worship. The true Christian will find many other reasons also for being thankful to his heavenly Father.

It is deplorably sad to note that the religious observance of this day has fallen into almost total disregard, except as the day has been made an occasion for the minister to "speak his mind on political and other secular topics."

A part of the day, at least, should be spent in deep, solemn devotion and the time thus spent be made an occasion for the heart, the tongue and the hand to give secret, open and practical expression of gratitude to God for his immeasurable bounties and matchless blessings to unworthy humanity. "And be ye thankful."

PERSONAL MENTION.

Bro. Christian Allebach of Kulpville, Pa., preached at the Souderton M. H. on Sunday, Nov. 13th.

Bish. Andrew J. Miller of Millersburg, Ohio, underwent a severe surgical operation at the Lakeside hospital, Cleveland, Nov. 3d. He is, however, improving rapidly and will soon be able to return to his home.

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Bro. N. E. Byers, president of Goshen College, was a business caller at the Publishing House on Nov. 14th.

Bro. G. J. Lapp of South English, Iowa, worshipped with the brotherhood at Millford, Neb., over Sunday, Oct. 30th.

Bro. I. W. Royer preached at Elkhart on Sunday evening, Nov. 13th. His sermon was much appreciated by the congregation.

Bro. A. D. Wenger of Millersville, Pa., stopped at Scottsdale, Pa., on Nov. 14th. Bro. Wenger was on his way to Ohio to labor in the Master's cause.

Bro. I. R. Detweiler returned from his tour through the western states on Nov. 10th. He reports a good interest in the cause of missions among the brotherhood in the West. He attended the funeral of Bro. Mast at Elkhart in company with Bro. A. R. Zook of Topeka, Ind., on Nov. 14th.

For the Herald of Truth.

GRATITUDE.

By S. F. Coffman.

The acknowledgment of a kindness done or of a gift bestowed is an ample recompense for the benefaction. "If ye love them which love you, what reward have ye? Do not even the publicans the same?" Or, if you make a feast and invite those who are able than any one else would do?

These are ideas that are given us regarding our attitude toward our fellowmen and toward our heavenly Father. The one who does a kind deed should do it without expecting any return for it. He who bestows a gift should give without any thought of receiving one in return. Think of the shame of giving a present and asking for one in return. Should not the thought of such a thing give us equal shame? Doing a kindness for the sake of pay is utterly inconsistent with any pretense of righteousness. The good deed itself is its own reward. To manifest our good will and love to another should be the purpose of any act of kindness, and when such acts are accomplished our purposes are fulfilled, and what more do we desire?

The return of affection rests wholly upon the will of the one who has received the kindness. The motive of the bestowal of the gift was to reveal the affection of the giver and to discover a responding affection in the one who received it. God loves us and all of his mercies are given to reveal his boundless love. "Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" (Rom. 2:4).

God does not compel love, but induces it; nor does he purchase love. A purchase requires an equivalent return for what is given—an even exchange. This, with God and us, would be impossible. Our heavenly Father then continues his love to all the world and awaits the responses to his unflinching kindnesses.

The great law of God—a natural law—is that under normal conditions love begets or induces love. Where a token of love or kindness is given and no response is made, there is an unnatural condition. The man

whose heart is right will respond to the love of God. He whose heart is perverted by the errors of sin and estrangement of Satan, fails to see the goodness of God and closes his heart to the love of his Creator. When by the Holy Spirit man is made to see his error and desires to be right, he will put himself into a right attitude toward God and respond to his love. What unhappiness sin brings into the world!

There are two ways to receive, just as there are two ways to give. The man whose heart is estranged from God says, "God owes me a living and owes me luxury," or, "I work for all that I get and God has nothing to do with it." Can this man be thankful? He recognizes no kindness toward himself, no love for himself and no gifts. It is all obligation or recompense. And he is, in his estimation, outside the realm of thankfulness. So, also, to receive a gift from a friend, who we may feel by virtue of some kindness done him, owes us a gift, cannot be appreciated as a gift. The joy of thankfulness is spoiled by the feeling of obligation. A debt has been paid and one's duty done and the satisfaction of an account "squared up" is all the pleasure received. What greater pleasure have we ever had than that of kindling the light of joy in some unexpected, yet responsive, heart by even a little token of kindness? The love of two hearts unites in one impulse of joy and awakens an affection which supplies pleasure for a lifetime. Our spirits are crushed and saddened when our expectations of appreciation are disappointed.

"It is more blessed to give than to receive." Perhaps there are just now many more people whose hearts are pulsating with the prospects of receiving gifts than there are those whose affections are overflowing with generous love in the happy anticipation of making others happy by giving. And there will be greater disappointments among the first than among the latter class. One may be glad to give in the spirit of love because of the act of love itself; but the joy of the giver is increased manifold when the gift is received gratefully.

To create gratitude, first, the giver should bestow the gift in his possession where it will be appreciated, and then, if in his power, bestow a gift which will be appreciated. One can expect to find some ungrateful ones. In order to be grateful the one who receives a gift must never consider the giver as a debtor, and not measure the gift by commercial values, neither compare the value of the gift with the wealth of the giver; but be grateful, thankful, appreciative and loving toward the giver, who never intended measuring the extent of his love by the gift, but intended only to show that he loves the one upon whom he has bestowed the gift. "We love God because he first loved us."

Vineland, Ont.

For the Herald of Truth.

CONTINUAL THANKSGIVING.

By Jacob A. Heatwole.

"I will sacrifice unto thee with the voice of thanksgiving" (Jonah 2:9). We have here a most striking and rare picture. A servant of "the God of heaven" (Chap. 1:9), trying to make his escape from the Lord, now in the spacious stomach of "a great fish" (Chap. 1:17). Instead of Jonah's being over in the great city of Nineveh preaching what the Lord had bidden him to preach (Chap. 3:2) and seeing people converted, he is now somewhat like a piece of bacon in a pot of greens—mixed with the weeds in the whale's stomach

(Chap. 2:5). Yet with all this he is ready to raise his voice in thanksgiving.

The Apostle Paul in Eph. 5:20 says, "Giving thanks always for all things unto God." On last Thanksgiving day I had this passage for a text and in the beginning of the sermon I asked the question, "Can a Christian always give thanks for all things?" After waiting for an answer I only received a puzzled expression from nearly every countenance; but I answered my own question with, "Yes." There may be many things in our lives which seem to be against us; but as sure as God's hand is over us we should be thankful, not only once a year, but "always" and "for all things."

Certainly Jonah's experience was good for him. He learned it was useless to try to get away from God. Others have tried it but like Jonah have always failed. God's power could keep him. He maintained his consciousness and after thinking over his experience, he was brought not only to sorrow and repentance, but to thanksgiving.

Undoubtedly Jonah's experience taught him "the goodness and severity of God" (Rom. 11:22), so that with greater earnestness and power he could give the message to the Ninevites and, as a result, be the instrument in God's hands to bring about the greatest revival ever recorded.

Harrisonburg, Va.

IN EVERYTHING GIVE THANKS.

As in the years' swift rush once more I pause, and scan past moments o'er,
And think of all the evil done,
And good too often just begun;
And how with tender, watchful care,
My God has kept me everywhere,
Though I have most ungrateful been,
And failed to conquer daily sin;
Should I not always thankful be?
For has not God been good to me,
And given needed daily food,
And love, and home, and every good?
Though he should send afflictions sore,
My soul should only love him more,
And even in grief his presence see,
"For as thy day, thy strength shall be."
My soul, give thanks for mercies past,
And all the present joys thou hast;
Give thanks for friends in sorrow's night,
As well as when the sky is bright;
Give thanks indeed, give thanks to-day,
For Christ, the only Living Way;
Give thanks for countless blessings given,
Give thanks for precious hope of heaven.
—Charles G. Clark, in the "Christian Work."

For the Herald of Truth.

PRAYER IN THE SUNDAY SCHOOL.

By Bertha Metzler.

The first thing we wish to consider is the need of prayer in the Sunday school. We believe the Sunday school is an important institution, because the young and tender minds are taught the principles of righteousness as found in God's word, that their lives may be a blessing in this world and that they gain as their reward a crown of righteousness. We think of the great need of prayer because of our dependence upon God. We should come humbly before him and trust him for all things. We also need prayer because God expects us to ask him for all things we need. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Luke 11:9). Just as a child is expected to ask its parents for what it needs, so we should come to God and ask him for all things.

Let us, as professing Christians, ever come boldly to God and ask him for all necessary things. We are sure to receive that for which we ask, if we do not ask amiss. Let it not be a formal prayer, which is just from the lips and not from the heart,

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for such prayer can never ascend to the throne of God. God can never answer such a prayer. He truly says, "Ask, and it shall be given you." But he also says in Matt. 21:22, "And all things, whatsoever ye shall ask in prayer believing, ye shall receive." So if a prayer is simply uttered in the Sunday school because of custom and we do not believe God to answer it, he never will answer it. I fear there are too many such prayers offered.

Oh, that we could more fully realize the special need of prayer in the Sunday school! Let us consider some of the conditions that are necessary that our prayers may be heard and answered.

We should be fully consecrated to the work and have our whole heart and soul in the work, for it is the prayer of a true, consecrated Christian that God will answer. I believe the Sunday school can tell by the very prayers we offer whether we are interested in the success of the Sunday school and in the conversion of the unsaved.

Another very necessary condition is a knowledge of God's word. We are told in 1 John 5:14, "And this is the confidence that we have in him, that if we ask anything according to his will he heareth us." It is only by studying God's word that we can know his will. The more of God's will we know, the better will we be prepared to do his work in the Sunday school. So let us spend more of our time in trying to obtain a deeper knowledge of God's word.

We must always be obedient to God. We read (Rom. 5:19), "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." If we do that which is not right we lead others in the wrong way. So let us be careful that we always do that which is right. On the other hand, if we obey God in all things and let our light shine before the world, we may be the means of leading many of our Sunday school boys and girls to Christ.

Christian friends, let us remember if we do not obey God's word, our prayers will avail nothing. For we read in Prov. 28:9, "He that turneth away his ear from hearing the law, even his prayer shall be abomination."

We read in 2 Cor. 6:14-17, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." I wonder how many of us are obeying this part of God's word. Are we a separate people? To be a separate people does not mean to engage in all worldly amusements, etc. We may go to a place of amusement and think it will not harm us, but let us not forget our influence. If any of us attend any place of worldly amusement, let us always have this question in mind: Would our Savior be here? God has many commandments in his word that we must obey if we expect our prayers to be answered in the Sunday school and elsewhere. Christian friends, let us all be careful that we live a pure and consecrated life.

The question may be asked, What shall we pray for in the Sunday school? First, I think, we should pray for the superintendent, for he has a great responsibility resting upon him. Let us pray for him that he may conduct the school in the right way. The teachers should also be remembered in our prayers. I fear there are too many of us as teachers who do not fully realize the responsibility there is upon us. Let us ever

remember our scholars in our prayers, and that we may teach them nothing but the word of God.

As a result of prayer in the Sunday school, we will find God's presence, for we find him to be an ever-present friend in time of rejoicing and, above all, he seems the nearest to us in times of trouble, that is if we have prayed for his presence. Where God is, the work cannot but prosper.

Another result of prayer is, it gives us power and wisdom to teach, not simply to teach, but to teach the Word in a way that God intended it to be taught. Solomon says, "Wisdom is the principal thing; therefore get wisdom," and "he that getteth wisdom, loveth his own soul." If we pray earnestly we will get wisdom to teach aright. But if we are not concerned whether we teach the Word in the right way or not and do not pray earnestly, we surely cannot expect to obtain more of God's wisdom. As another result of prayer in the Sunday school we become more spiritual.

My prayer is that we may all become more interested in God's work; and may we ever remember the Sunday school in our daily prayers.

Martinsburg, Pa.

SOME REASONS FOR NOT INSURING MY LIFE WHILE UNCONVERTED.

1. I felt that life insurance agents were making a handsome living at the expense of other people's sweat.
2. That it was a very expensive method to make provisions for posterity, as each member on the average must pay in far more than could possibly be returned.
3. That it was extreme folly, being still a young man, to thus lock up a considerable portion of my income, and also knew it to be the opinion of many of the most successful business men.
4. It appeared to me to have the tendency to destroy self-reliance, which is one of the most essential qualities of a good business man.
5. It was the direct cause of the wish that often produced a serious crime.
6. It often proved to be a desperate robber of those it was under obligation to aid.
7. It was putting money out of my reach, and also out of my creditors' reach, should financial difficulties arise—this was and is not honest.

Reasons for not Insuring After Conversion.

1. Could see no reasons for changing former opinions.
2. It substitutes trust in man for trust in God.
3. It is expressing dissatisfaction with the amount of temporal things God has given us.
4. It is unbelief in God's promises that he will supply all our needs if we are diligent in business, and fervent in spirit, serving the Lord.
5. It assumes to help the needy, but declares the very people who need help most, because only the healthy and strong, or those well and able to provide for themselves are permitted to insure, while the weak, unfortunate and unhealthy are shut out, which thing is the very opposite to the example and teachings of Christ and the principles of his kingdom.
6. It is a sort of gambling, having for the "necessary elements in the game human life and death."
7. It weakens faith in God who promises to be a Father to the fatherless and a Judge of the widow.—I. Pike, in "Gospel Banner."

HERALD OF TRUTH.

Thursday, November 24, 1904.

D. H. BENDER, EDITOR.

Entered March 4, 1902, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau und Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

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8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

Our Family Almanac for 1905 is now ready for delivery. Our Almanac contains all the usual almanac data found in the old style Pennsylvania and Maryland almanacs, with a selection of reading matter that is valuable, interesting and edifying to all our readers. This is now the thirty-third issue of our almanac, and many of our patrons have had it in their families since its first issue in 1870. We shall be glad to have all our former customers send for it again this year. The almanac also contains several nice illustrations. Prices are as follows:

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CORRESPONDENCE.

Millford, Neb., Nov. 15, 1904.—A friendly greeting to the Editor and all Herald Readers.—Bro. Geo. Lapp came into our midst on Oct. 29th and that afternoon took part in the funeral services of Sister Stutzman, widow of Bro. Christian Stutzman, deceased, formerly of Holmes Co., Ohio. On Sunday morning he preached at our counsel meeting to a large audience and in the evening he again spoke to a well-filled house, taking as a subject the rich man and poor Lazarus. Both sermons were interesting and practical. A week later Bro. Detweiler, who has been a missionary in India, came to us and spoke at our Sunday school to the little folks and also sang a hymn in the language of India. In the evening of the same day he spoke to a full house on the subject of foreign missions. His talks were interesting and helpful. Come again, brethren. May the Lord richly bless you in the good work. D. BENDER.

From the Elkhart Congregation.—On Saturday evening, Nov. 12th, we held our preparatory services. Bro. D. H. Bender spoke on the subject of "Self-examination," taking for his text Paul's words in 1 Cor.

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11:28. The next morning communion services were conducted by Bish. David Burkholder, assisted by the brethren Henry Veldy of the Holdeman congregation, I. W. Royer and Samuel A. Rhodes of Goshen. Nearly all the members present partook of the sacred emblems. It was indeed a season of rejoicing for many. Bro. Royer preached in the evening on the conversation of Jesus and the Samaritan woman at Jacob's well. Many prayers are ascending to the throne that the Lord may send love, peace and good will among us, so we may press on in the good work with a united effort and with spiritual concern and power.

* * *

Goshen, Ind., Nov. 10, 1904.—Dear Herald Readers:—A number of incidents transpired in the Goshen congregation of late that are of more than ordinary interest. On the evening of Oct. 26th, the organization of our congregation was completed. Bishops David Burkholder and D. J. Johns were present and had charge of the work. The congregation is conjointly under the Mennonite and Amish Mennonite conferences of Indiana. The above named bishops have the oversight of the congregation assisted by the ministering brethren J. S. Hartzler and I. W. Royer. There are over a hundred members, one half of whom are residents and the remainder is made up of students, laborers and domestics who are temporarily located here. All are joyous over the results of the organization and ready for work (Psa. 133).

On Sunday evening, Nov. 6th, we had for our V. P. meeting topic, "Universal Peace." Bro. C. H. Smith gave a talk on the historical development of the idea of universal peace. Bro. D. H. Bender then gave a very practical talk on the "Christian's Attitude toward Universal Peace." The attention was good and the interest intense. All went away feeling that they were more responsible because of new light, and that only on the Christian people teaching and living the principles of peace depends the success of universal peace in the home and between nations.

On the same day we held a glad communion service and the following day we held a "farewell" meeting for our missionary sisters.

RUDY SENGEL.

* * *

Baldwin, Md., Nov. 13, 1904.—We held our communion services on Nov. 2, 1904, at the Long Green M. H. There were twenty-two members present. Several were absent on account of sickness. Bro. John E. Kaufman officiated. From here he went to Baltimore to meet some ministers going to Norfolk Co., Va. MARY HERTZLER.

* * *

Spring City, Pa., Nov. 11, 1904.—Dear Herald Readers, Greeting:—We have recently been visited by the following ministering brethren: Pre. Aaron Fred and Dea. George Walters of Line Lexington, Bucks Co., Pa.; Pre. Andrew Mack of Herford, Berks Co., Pa.; Pre. Henry Bower of Salford, Pa., and Pre. Joseph F. Heatwole of Virginia. They all pointed us to our duty and faithfulness in the Lord. The church here appreciates such visits and wishes that we had more of them. We regret very much that Bro. J. S. Shoemaker missed us on his trip east. Brethren, you are all welcome to stop over at Spring City.

FRANCIS BECHTEL.

* * *

Newville, Pa., Nov. 16, 1904.—Dear Herald Readers, Greeting:—The Diller congregation has recently been favored with a sea-

son of refreshing. Bro. Martin Wisler of Hanover, Pa., filled the regular appointment at this place on Oct. 30th. We always appreciate Bro. Wisler's cheering visits, since he was ordained here and for a period of four years was the officiating minister.

Immediately after the Sunday school meeting at Hanover, Pa., Bro. S. G. Shetler of Johnstown, Pa., came to us and opened a series of meetings on Friday evening, Nov. 4th. A special appointment was made for him at the Cockley schoolhouse on Nov. 6th. This meeting was well attended and highly appreciated by all present. The meetings were continued at Diller's throughout the following week. Preparatory and communion services were observed on Nov. 12th and 13th, Bish. Zimmerman officiating. In conclusion an instruction meeting was held on Nov. 14th at 10 a. m. Seven precious souls confessed their Savior and one was received from another denomination.

JOHN B. SEITZ.

QUERY DEPARTMENT.

To whom did Christ refer in Matt. 20:16, by "the first and the last"? Give an explanation of the passage.

HENRY CULP.

ANSWERS TO QUERIES.

By J. S. Shoemaker.

C. Grieser.—Please give an explanation of the Savior's words in Matt. 18:8. How can we "enter into life but not remain"? Our Lord uses figurative language, in order to teach his disciples a practical lesson of self-denial.

We believe that Matt. 18:8 has a two-fold signification.

1. However convenient or dear anything may be to us as individuals, if it has a tendency to lead us into sin, or cause others to stumble and fall it would be far better for us to do without it than to have and enjoy that which would in the end bring ruin to ourselves and others. We would infer from the Master's teaching in this text that the most useful things must be sacrificed, if need be, to the best interests of the cause of Christ.

To illustrate: It may be the ambition of some young man to become useful in some particular line of work; in order to do this, he must take a course of study or training in some particular scientific or educational line. Yet that which he seeks to make him useful and the influences surrounding him while acquiring it, may have a tendency to lead him from the straight and narrow way, and through his influence others may be led astray; if so, it would be better to cut off the ambitious course, the foot that has been leading out into the path of error. It would certainly be "better to enter into life halt or maimed," that is, having been less useful in life, than to perish or cause some one else to perish through having acquired great intellectual powers. Again, a man may use his hands in accumulating wealth, which if used to the glory of God and the good of humanity, would prove a great blessing to the cause of Christ; but if by the acquiring of wealth he should become selfish and forget God, it would be far better if he desire to become rich (the hand) be cut off, even though he could not be of as much use in the church because of a lack of means to help the needy. The strongest earthly desires and our dearest earthly possessions must all be denied and renounced, rather than to be an occasion of sin to others.

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2. The text may also be applied as follows: In verse 7 the Master said, "Woe unto the world because of offenses! but woe to that man by whom the offense cometh!" He seems to be speaking of the church as a body, being composed of many members, very similar to the natural body. The members of the church are represented as eyes, hands and feet. The eyes of the church are those members who have foresight and good perspective powers; the hands, those who labor for her support; the feet, those who lead out in channels of usefulness. Though these various members are of special use to the church as a body, yet if either of them should be the cause of offense or stumbling to the body, it is better to excommunicate them (though the church become halt or maimed through their being cut off), than that the whole church be led into error and go down to destruction.

Query of Nov. 17.—Please explain the declaration, "The end of all things is at hand" (1 Pet. 4:7).

The Lord, being omniscient, knew how prone man is to become both discouraged and indifferent; hence the Holy Spirit speaks this sentence through the Apostle Peter as a means of encouragement and caution to believers in all ages. As applied to the time when this epistle was written, he probably had reference to the awful destruction of the Jewish church and nation as foretold by our Lord, which was then very near at hand.

There is, however, a more general sense in which "the end of all things is at hand"; it is the hour of death, which is indeed near to us all and may come upon us very suddenly and unexpectedly, bringing us into immediate contact with the unchangeable realities of eternity.

There is still another sense in which this solemn sentence is painfully true to the sinner, and gloriously true to the believer. It is when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." According to the scriptures we are to consider this awful event near at hand, and are exhorted to be in a constant state of preparation. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" (2 Pet. 3:11).

Freeport, Ill.

MARGIE'S THANKSGIVING.

"With salt and potatoes and meal for bread, We needn't be hungry to-day," she said;
"Though I cannot stir from this queer old chair, I look at the cupboard and know they're there;
And mother has left this lunch by me;
How thankful I am for it all," said she.

"With coal for the stove and a quilt for the bed, We needn't be chilly to-day," she said;
"For as long as my arms and back don't tire I can reach very well to feed the fire;
And mother'll be home for an early tea;
How thankful I am for it all," said she.

"There's only one thing that I really dread, And that is the pain in my back," she said;
"But it's better, a great deal better, I know, Than it was at first, three months ago;
And the doctor is ever so kind to me;
How thankful I am for it all," said she.

"And by and by, when the winter is dead, He thinks I'll be almost well," she said;
"And I'll have some crutches, and walk, and then I can get the dinner for mother again;
And oh! how glad and happy we'll be!
How thankful I am for it all," said she.

—E. S. Burnstead.

HERALD OF TRUTH.

REPORT

Of the Sunday School Conference of the Kansas and Nebraska District, held at Roseland, Neb., Oct. 19 and 20, 1904.

Organization.—Moderator, G. J. Lapp; assistant, I. R. Detweiler.

Reports of Sunday Schools.—From the twenty Sunday schools in the district nearly all responded. Considering the field and the number of workers, the reports were very encouraging.

1. "What are the responsibilities of a Sunday school teacher?" Essay by Elsie Byler. Address by C. D. Yoder.—The teacher is responsible for his teaching, the study of the lesson, the attendance, for the life in the class, for his own life outside of the class, and for the salvation of souls. Conversations during a series of meetings are not only the results of the minister's work, but of the wide-awake teacher as well. Teachers should be encouraged to do more systematic Bible study, so that they may be qualified to do more effective work.

2. "What good do people receive from the Sunday school?" (a) "The old people." Essay by Hannah Nunemaker. Address by Caleb Winey.—The children of the Sunday school often influence parents to lead better lives. The old people receive encouragement and inspiration by coming in contact with the activity of the young.

(b) "The young people." Essay by Katie Lapp. Address by R. M. Weaver.—They will get a knowledge of God's word in Sunday school which is the foundation for a living faith in Christ. They receive training for wider fields of usefulness, and exercise to promote their spiritual faculties.

(c) "The children." Essay by Fannie Landes. Address by G. J. Lapp.—Under the proper instruction the child will receive the following good: 1. Since the child is an imaginative being, it forms pure mind pictures, thus forming higher ideals. 2. The child, being the most teachable, receives the truth willingly, without prejudice. 3. The child, having the most plastic mind, receives the proper mental development. 4. The child, being susceptible to the deepest and most lasting impressions, has a better opportunity for developing a stable character.

3. "What effect has intemperance in its various phases upon a community, and how shall we teach against it?" Address by David Garber.—(a) The effects: 1. Sixty thousand drunkards' graves are being filled yearly. 2. It lowers the morals of the community to a marked degree. (b) Where begin teaching against it: 1. At home, by discarding the use of the milder beverages, such as cider, wines, etc. 2. In society, in general, emphasize the necessity of total abstinence as the only safeguard.

4. "Object lesson for the children," by J. B. Brunk.—Objects, illustrations, pictures and outlines should be the teacher's mediums to present the truth in a clear manner. This is in harmony with Christ's own method (Matt. 13; John 4:7-15). The teacher should meet the child on its own plane and proceed from the known to the unknown. The advantage of objects, illustrations, pictures and outlines is to get attention, which is the prime condition of all mental operation.

We praise God for the spirit of unity that existed among the workers. The attendance was not so large, but the zeal manifested is to be commended.

ELSIE BYLER.
J. B. BRUNK.
Secretaries.

For the Herald of Truth.

WOMAN'S SPHERE IN THE CHRISTIAN CHURCH.

By S. G. Shetler.

III.
(Conclusion.)

Silence in the Churches.—Both men and women are commanded to keep silence in the churches, but only under certain conditions. By not considering the conditions, and by applying certain scriptures without them, we would have silent meetings only.

"Let him keep silence in the church." "Let your women keep silence in the church" (1 Cor. 14:28, 34). Who would be willing to apply both of these commands without considering the conditions? By examining the Word, it is to be observed that any man, speaking in an unknown tongue, shall have an interpreter. If there be no interpreter, then he shall keep silence. Again, one man is not to do all the speaking, but "if anything be revealed to another that sitteth by, let the first hold his peace." So likewise there are conditions given in God's word for women to keep silence in the churches. "I suffer not a woman to teach, nor to usurp authority over the man" (1 Tim. 2:12). Herein are two conditions plainly stated, that of teaching and usurping authority. Paul speaks of himself as an ordained preacher to be a teacher of the Gentiles, and follows this statement by not granting unto women the same privilege. This is not an arbitrary restriction, but a just reason therefor is given (1 Tim. 2:13, 14).

Why did not Christ select some women to be apostles? Why did the men only receive recognition at Jerusalem when Matthias and Joseph were chosen? (Acts 1:21.) Why in choosing the seven deacons did the apostles say, "Brethren, look ye out among you seven men?" (Acts 6:3).

In speaking of the qualifications of a bishop, Paul says, "A bishop then must be blameless, the husband of one wife" (1 Tim. 3:2; Titus 1:6). Why does he not also say, Or the wife of one husband? The same thing is true of the qualifications of a deacon. "Likewise must the deacons be grave." "Even so must their wives be grave." "Let the deacons be the husbands of one wife" (1 Tim. 3:8, 11, 12). Why does he not say, The deacons must be grave and even so must their husbands be grave?

Where are the qualifications for women for these offices recorded in the Bible? Shall we depart from the Bible and choose women to fill the pulpits, because some other churches have done so?

"I suffer not a woman to usurp authority." At all times, when God wanted leaders, he chose men. We see this exemplified in the lives of such men as Moses, Daniel, Joseph, Jonah, Jacob, Paul and many others. Such work in the church as Sunday school superintendent, moderator of religious meetings, church government in its various forms, and similar phases of work, is not for the women.

As noticed in two previous articles, work in which she may be in subjection and not in authority, is hers. In this sphere she is given a wide range. May every sister in our beloved church make full use of the privileges granted her, and never step over into man's sphere. May every brother consider her sphere not with indifference or insignificance, but as a divinely laid plan in which many more than one-half of the saints are enlisted.

Johnstown, Pa.

MISSIONS.

For the Herald of Truth.

TORTURE WITH THE TIRCHHUL.

Many of the Herald readers no doubt remember the instrument of torture that Bro. Ressler showed when in America and left at the Home Mission in Chicago. What we knew of its use was what we heard from the lips of others. The instrument is made of iron, as shown in a previous issue of the Herald or Young People's Paper. In the month of October people in this part of India sow several kinds of seed in a basket or earthen pot in their houses, on the 8th of the month. The one who has sown it waters it and stays by it night and day for nine days; if it grows (and it usually does), on the 17th, after making offerings to it and lighting a lamp before it, they take the tender plants out of their houses and march toward the temple, beating drums and shouting at the top of their voices, in honor of the one whom they worship.

On this occasion the ones who sowed the grain take the tirschul and pierce it through their tongues and go dancing before the grain, which they call jawara, till they reach the temple. We often wondered if they really pierced it through their tongues, or if it was a pretense. So when the Rudri village people were going toward the temple on the 17th of this month, Bro. Ressler and I went out into the crowd and saw with our own eyes the most horrible sight I think I ever witnessed; men dancing as they went with their tongues held out of their mouths by this iron rod which was pierced through them. All this they suffer to please the devil, so he will not bring sickness or any misfortune into their families. Many of these people are devil worshippers.

Our hearts are pained very much as we see such actions. Poor people! How sad it is that they do not know the true way of peace and the way to real rest and satisfaction. Many times we feel very sad that we are not able to get out and tell the village people the true way of salvation, and how to get peace and comfort without torturing themselves, but we shall toil and trust God for more help. We are rejoicing to know that reinforcements are coming. May God bless them for answering his call.

Yours in the Master's service,
M. C. LAPP.
Dhamtari, C. P., India, Oct. 20, 1904.

For the Herald of Truth.

FROM THE FORT WAYNE MISSION.

Fort Wayne, Ind., Nov. 12, 1904.
To the Readers of the Herald:—

We feel grateful to our heavenly Father for his many blessings and never-failing promises. There are many commands coming direct to us which we as Christians often look at in a very indifferent way, especially Matt. 28:19. "Go ye therefore and teach all nations." We often think of the heathen in foreign lands and see the great necessity of taking the gospel to those who are without God and without hope in the world, but we feel our inability to meet the demands. If God has not called us to be foreign missionaries, surely he has called us for some other special work. I am sure God has not placed us in this world to sit around with folded arms. While we are engaged in the affairs of this life we wonder sometimes what there is to do in a land of Bibles and where the gospel is preached continually. But our blessed Master has said, "Lift up your eyes, and look on the fields, for they

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are white already to harvest." If we simply ask our heavenly Father to open our eyes, we can see one of the greatest fields among our own countrymen. Go where you will, you will find men and women living in sin and not caring for God nor his word in the least. In Fort Wayne there is a great work to be done for the Lord. We see prospects for doing a wonderful work here for the Master, for when people hear the gospel, they realize their condition and gladly accept the truth. This surely ought to arouse many Christians to the sense of their duty, to tell them the glad story of Jesus and his love.

The Lord is blessing the work at this place. Several souls have become willing to forsake sin and walk in the blessed light of the gospel. The workers are now located in their new home, which we believe will be a blessing to the work as well as to us. There will be a series of meetings held at the mission in the near future, for which we ask a special interest in the prayers of God's children that many souls may be led to the Lord.

Your brother in His service,
BEN. B. KING.
Fort Wayne, Ind., 2237 Oliver St.

For the Herald of Truth.

THANKSGIVING.

By Alice May Douglas.

What word this Thanksgiving? O wonderful news!
One crying as I, my Savior again, choose
To be his disciple, to serve him alway—
O comforting thought for this Thanksgiving Day!

What message this morning? O tidings how sweet!
My life in my Savior for aye is complete.
He drives all my cares and my sorrows away.
And gives me his peace on this Thanksgiving Day.
Bath, Maine.

For the Herald of Truth.

WELLS OF SALVATION.

By Silas Bauman.

"Therefore with joy shall ye draw
water out of the wells of salvation"
(Isa. 12:3).

A well is a place where we can refresh ourselves when we are tired and thirsty. It is a great privilege to us if we have a well of our own. Christ said to the woman of Samaria, "Whosoever drinketh of the water that I shall give him, shall never thirst."

That is, he shall never be in want of water, for the water that Christ gives becomes a well within us that flows unto eternal life. Christ's words are true and if we have this well within us we can drink at all times and wherever we are.

In Isa. 12 we read that we shall rejoice that the Lord was angry with us and that his anger was turned into a blessing. That person who felt the anger of the Lord resting upon him and fled to Christ for refuge and received pardon for his sins, knows what comfort there is in Christ and what it means to drink out of that well of salvation, and if he remains humble, he can continually draw from that well of salvation in himself. Jesus said, "If a man love me, he will keep my words, and my Father will love him and we will come unto him and make our abode with him." If we cannot get a fresh spiritual drink unless we are in contact with a Spirit-filled brother or sister, we have not this well within us. Or if we come to others and they do not become refreshed from us, we have not that well within us. When two persons who have this well within them get together, there is a mutual

flowing together and they have sweet fellowship with one another. Thus they are strengthened and encouraged, for both their wells are supplied from the same source.

The water of salvation is flowing freely for all, but all must dig down to the same level in order to obtain it. Some live so high in this world that they can hardly get down low enough to strike the water, while others have moved into the valley and have flowing wells.

There are also so many ways in which people try to get to this water, and that is the reason that many fail to find it. Some search through their commentaries to see what learned men say and then try to find it by following their directions. But Christ says that God has "hid these things from the wise and prudent and revealed them unto babes." We must become babes in Christ Jesus before God will reveal his truths unto us. Then we can read our Bibles and understand what he says to us through his Word. To try to get the real meaning out of God's word without first becoming humble before him is like trying to pump water before the well is dug. If we come down to the level and stay there, we will have a flowing well to drink from, but if we do not want to humble ourselves, we will have to pump for it and will then often find it hard work to reach it.

"He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." We must believe on Christ as the scripture says and not as men say. Some have dug themselves cisterns with holes in them and are trying to fill them with this water, but they will not contain it. Even though they would hold it, it would become stagnant. There is a great deal of planning done how to get this water without becoming humble, but unless we move into the valley of humiliation, we will never have a flowing "well of salvation."

May we take Christ's way, ask and receive that our "joy may be full."
Floradale, Ont.

For the Herald of Truth.

MOTHERS IN ISRAEL.

By Frances Rutt.

Do we as older sisters feel the great responsibility that is resting upon us in letting our love and sympathy go out to our dear young people? Can we call them, "My son, my dearly beloved son," as Paul called Timothy, "Titus and many of our young fellow-workers? It seems to me I can see Paul go forth among his followers as a real, loving father with a heart so full of love and compassion that every one who came in touch with him wanted to be like him. Do our lives have that sympathy so that the youth can feel the motherly love and care we have for our own? Paul says to Timothy, "I have remembrance of thee in my prayers night and day." Oh, how comforting those words must have been! It was not only the word, but the true life that lived out what he said. He also exhorts him "to be strong in the grace that is in Christ Jesus," and "endure hardness as a good soldier." To do this we must first realize what the grace of God has done for us in our own lives and having endured sore afflictions and severe trials, so we can give a reason for the hope that lieth within.

Are we searching the scriptures, studying the Word, drinking deep at the fountain that we may be able, like Aquila and Priscilla, to expound unto them the way and will of God more perfectly? God's word is quick

and powerful. Let us use it as an instrument for good and live by it every day, so that we older ones "may be filled with the knowledge of his will in all wisdom and spiritual understanding." And let us walk worthy of the Lord, being fruitful in every good work, so the youth can look upon us as real patterns of good works to follow after. The young people have trials, temptations and difficult places to pass through, and we long to see them be overcomers while in their youth, so they will grow up to be "palm-tree" Christians.

Our beloved church will soon be in the hands of our dear young people and we want them to become strong in the Lord and in the power of his might. Paul was willing to suffer anything, just so the kingdom of God might be firmly established in the hearts of the people. He says, "My little children, of whom I travail in birth again until Christ be formed in you." He so well knew that when Christ would become real to them they would do anything for his sake.

My prayer and heart's desire is for more such lives as Paul's among our older people. And, sisters, there is none of us excused from this great work; each of us has a part to do. "He meeth the barren woman to keep house and be a joyful mother of children. Praise ye the Lord" (Psa. 113:9). "Let us not be weary in well doing, for in due season we shall reap if we faint not." And may our last days be as those of Moses, when he encouraged Joshua and said, "Be strong and of a good courage." "The Lord he it is that doth go before thee, he will not fail thee, neither forsake thee; fear not, neither be dismayed."

Goshen, Ind.

For the Herald of Truth.

FAMILY WORSHIP.

Sel. by J. C. Kolb.

The good results of family devotion will never be fully known in this world. Many years ago a Christian family in a Western State lived in a lowly cabin on a little farm. Religious worship was conducted in that humble home regularly every night.

The father was a devout man of God, who, amid the struggle with poverty which continued almost throughout his entire life, never neglected to commend his family to the care of the heavenly Father at the close of the day. The mother was also a pious Christian, who was not ashamed to let her light shine before her children. When her husband was absent from home she gathered the children about her at nightfall, read a portion of scripture, and, with a voice tremulous with emotion, offered a brief evening prayer. The cabin was lowly, the comforts of life meager, but the fires of devotion were never allowed to die out from the family altar.

In that family were several sons growing up amid the temptations to which youths in rural districts are always subjected, and before which thousands go down to ruin. One of those boys was very susceptible to these evil influences and began early to yield to the pressure of sinful allurements. But one thing restrained him, even when out of sight of his parents—the religious atmosphere of the home followed him wherever he went. One evening, while listening to his father's prayer, a strange feeling came over him. He saw his folly and the danger of sin in a new light. The beauty of righteousness completely captivated him. Future possibilities rose before him like an inspired

vision. The conviction of duty which took possession of his mind at that moment proved the turning point of his life. He heard the voice of God speaking in accents clear and strong. It was a distinct call from God to turn from sin and preach the gospel. Before the prayer was ended the response was given and the purpose unalterably formed to live for God. He united with the church "s * s * s" and in due time he was called to the ministry and remains to this day a faithful watchman on the wall of Zion, calling sinners to repentance. He has served his Master now nearly forty years. All the good he has done will not be known until the books are opened and each shall receive his due reward. But what he has done may, under the providence of God, be traced back to that small beginning at the family altar.

Shall family prayer be neglected? Shall Christian parents permit the pressure of business, social engagements and the love of pleasure to overthrow family worship and banish the family altar? Shall the children of the church be robbed of the benefits of this holy institution through the indifference and neglect of their parents? God forbid. Oh, for a revival of family prayer! Spring City, Pa.

MY HOPE OF HEAVEN.

A hope of heaven's a precious treasure,
The richest boon that man can crave;
For it affords unfading pleasure,
A hope of heaven beyond the grave.
The home has been my stay and comfort
Through many a dark and stormy hour;
Of it the world can never rob me
Long as I trust almighty power.

When sorrow, death and woe surround me,
And all about me's filled with gloom,
My mind is peaceful, calm and even,
I have a hope beyond the tomb.

Strong ties by death long since were riven,
I love and I see my mother and my brothers.
Nor will until we meet in heaven;
Then we shall meet to part no more.

When friends are few and the world's alluring,
And through temptation I'm cast down,
My way is dark, and nothing cheering,
A hope of heaven still cheers me on.
Though prospects fade and friends should fail me
And all is cheerless on the road,
And though the powers of hell assail me,
I'll hope for heaven and trust in God.

And when I pass through death's dark valley,
A light shall shine around my way;
His rod and staff shall then support me,
He'll bring me through to endless day.
Until that hour still let me cherish
A hope of heaven and its joy.

Well grounded on my Savior's merits,
Whose praises shall my tongue express.

BIBLE CONFERENCE.

A Bible Conference will be held at the Bethel M. H., West Liberty, Ohio, Dec. 13-21, 1904. The leading instructors are J. S. Shoemaker, D. D. Miller and S. G. Shetler. A cordial invitation is extended to all to attend and learn more about God and his word.

BIBLE CONFERENCE.

A Bible Conference will be held at the Amish Mennonite M. H. in the Howard-Miami (Ind.) district, Dec. 26-31, 1904. The instructors will be Daniel Kauffman of Versailles, Mo., and M. S. Steiner of Columbus Grove, O. All are cordially invited to attend. Those coming by rail to Kokomo or Greentown will please notify E. A. Mast, Kokomo, Ind., and those coming to Peru inform Noah W. Klug, Peru, Ind.

MARRIAGES.

Landis-Kreider.—On Nov. 9, 1904, at the home of the bride, by Bish. Isaac Eby, Abram M. Landis of Witmer, Pa., to Mary S. Kreider of East Lancaster Twp., Lancaster Co., Pa.

Stutzman-Lichty.—At the Amish Mennonite M. H. near Grantville, Md., by Bish. Joel J. Miller, John Stutzman of Holmes Co., O., to Fannie Lichty of Gortner, Md.

DEATHS.

Mast.—Jacob Mast was born in Holmes Co., Ohio, Nov. 13, 1854, and died at his home near Elkhardt, Ind., Nov. 11, 1904; aged 49 y., 11 M., 28 D. He was married to Rebecca Ellen Plank, Dec. 7, 1879. To this union were born six children, three boys and three girls, all of whom with the deeply bereaved wife and mother and three others survive him. Bro. Mast united with the Amish Mennonite church in early life and remained a faithful and consistent member to the end. He had been troubled with valvular affection of the heart for some time, but during the last few weeks of his life he was able to be about and assist in the work about the place. On the morning of his death he arose feeling well and while starting the kitchen fire the summons came suddenly and as a shock to the family. He was a loving husband, a kind father and a good neighbor. At the church in Elkhardt by D. H. Bender and J. S. Hartizer, assisted by J. F. Funk. Interment in the Prairie Street cemetery where services were conducted by Bro. Yoder.

Gingerich.—Jeremiah Gingerich was born in Ohio Nov. 23, 1850; died in Burlington, Iowa, Nov. 2, 1904, of apoplexy; aged 53 y., 11 M., 9 D. The deceased was taking the remains of his uncle, John Stutzman, to Weimann and intended to visit to his friends at this place (Weimann, Iowa) to his home at Piusaki, Iowa, and being obliged to spend the night at Burlington, he secured lodging at the Union Hotel. He retired at 10 o'clock, leaving orders to be called at 6 a. m. The clerk failing to arouse him, entrance was forced into the room and his dead body found. The gas had evidently been turned out, but the valve was either turned too far or turned back slightly, as the gas was slowly escaping into the room. His remains were brought back to Weimann and interred in the Lower Deer Creek cemetery. Funeral services were held by Gideon Yoder of the Upper Deer Creek district, assisted by the other ministers. He was a member of the Amish church and leaves to mourn his sad death a sorrowing wife, two sons, one daughter and many relatives and friends.

Weber.—On Oct. 22, 1904, at his home near Hagerstown, Md., early in the morning, Bro. Weber took his departure to his future abode. Benjamin B. Weber was aged 32 y., 1 M., 11 D. He leaves a companion, three sons and a mother and five brothers. He united with the church about eleven years ago and was a faithful member until death. His Christian life was an example worthy of imitation. We have reason to believe that he tried to obey his Lord and Savior in everything. He had a great desire to give to the Lord. In conversation with him we often noticed his eager desire to help those who are destitute of food, raiment and the word of God. He once wrote a valuable tract on tithing. About ten months ago he began to fail in health, but was able to be about until the last. After trying many ways to regain his health he decided to take a trip to Warwick Co., Va., and on the 7th of September he left for said place, where later on his companion joined him. On the 19th of October they returned to their home again. How quickly he was called on his second trip, from which he will never return! It was quite a shock to his family, friends and neighbors. This sudden call brings our minds to the words of the text (Jas. 4:13, 14), "Go to now, ye that say, To-day we will be secure, we will not see adversity; whereas a year and buy and sell and get gain; whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time and then vanishes away." Funeral services by Bish. George Keener, Henry Baer and C. R. Stutzman at the Bethel Mennonite M. H.

Davis.—Ruth Davis died at her home in South Carolina, Iowa, on Oct. 24, 1904; aged 87 y., 11 M., 12 D. Ruth Roberts was born in Ohio, Nov. 12, 1817. She was married to John Davis and they moved to Iowa in 1864, settling on a farm a short distance west of Bradyville. In 1865 her husband died. To them were born two beautiful girls: Josua of Carolina, Iowa; Sarah A. Haney of Ohio; Elizabeth of Shambaugh, Iowa; John R. and Mary Boucher of Boise, Idaho, and Hester, who died in 1874. In 1868 she was married to Alex. Davis, who died in Carolina, Feb. 1889. Funeral services were held at the U. B. church, conducted by Bro. Homan of the N. E. church, assisted by Bro. C. J. Stark of the U. B. church. She was buried by the side of her first husband in the Bradyville cemetery. She had been a faithful Christian over seventy years. All her life she knew her well and now speak of her, unite in saying, "A splendid woman, a devoted Christian."

Good.—On Oct. 26, 1904, in Philadelphia, Pa., of consumption, Sister Anna Good; aged 21 y., 6 M.,

D. D. She was the youngest daughter of the late John and Annie Good. She was of a mild and cheerful disposition and just in the bloom of youth. About eight months ago her health failed and she gradually became weaker, bearing it with Christian fortitude, without murmur or complaint, until the end came, when she calmly and peacefully fell asleep in Jesus. She leaves a kind mother, one sister (wife of Franklin Brackbill of Philadelphia), two brothers and many friends to mourn her early departure. Her father preceded her to the spirit world fifteen months ago. Funeral services were held at Hershey's church by Bish. Isaac Eby. Text, "The Lord is my shepherd, I shall not want." Interment in the cemetery near by.

FINANCIAL REPORT

Of the Mennonite Evangelizing and Benevolent Board for the Month of October, 1904.

RECEIVED.

Chicago Mission.—Hopedale, Ill., \$1.25; Sarah Swartz, \$1; Claude Linniger, 50c; A. R. Miller, 50c; W. B. Christopher, \$3; Friends, \$18; D. S. Weaver, \$5; rent, \$23. Total, \$51.25.
Chicago Mission Building.—A Brother and Sister, Ind., \$100; Olive Cong., \$50; Salem Cong., Ind., \$50.16; Nappanee (A. M.) Cong., Ind., \$50; Nappanee Cong., Ind., \$50; Holdeman Cong., Ind., \$150; Yellow Creek Cong., Ind., \$100; Forks Cong., Ind., \$100; Goshen Cong., Ind., \$51.15; Clinton Cong., Ind., \$37.25; Clinton (A. M.) Cong., Ind., \$50; Elkhart Cong., Ind., \$125; Emma Cong., Ind., \$12; Middlebury Cong., Ind., \$5.10; Howard and Miami Cong., Ind., \$11.84; Cullom, Ill., \$401; Freeport, Ill., \$400; Sterling, Ill., \$300; Morrison, Ill., \$109.50; Ziskwa, Ill., \$200; Pekin, Ill., \$80; Washington (Union) Ill., \$200; Metamora, Ill., \$102; Pleasant Cong., Ill., \$100; Barker Street Cong., Mich., \$5; Kent Co. Mich., Cong., \$75; Palmyra Cong., Mo., \$10; Mattawa S. S., Pa., \$4.70; Oak Grove Y. P. M., Ohio, \$28.64; Columbiata and Mahoning Cos. O., \$47.50; Lawrence Co., Pa., S. S., \$4.56; a Sister, Metamora, Ill., \$35; from Fulton Co., Ohio, \$26. Total, \$3,112.40.
Indiana Mission.—Paradise S. S., Md., \$28.07; Zion Cong., Ind., \$4.17; Irvin Blough, \$1; Covey Cong., Pa., \$5; Cullom, Ill., \$5; East Union S. S., Ill., \$1.290; Pennsylvania Cong., Kan., \$16.80; from Hopedale, Ill., \$1.25; Sarah Swartz, \$2; sent by Little M. Kammann, \$6.28; Mattawa S. S., Pa., \$4.70; Jacob Beachy, \$5; Sister Yoder, Elkhart Co., Ind., \$2; Fairview, Mich., \$6.45; a Sister, Morton, Ill., \$1; North Danvers S. S., Ill., \$11.08. Total, \$115.80.
Indiana Orphans.—White Oak C. E. S., Ill., \$15; Wm. Rosenberger, \$15; North Danvers C. E. S., Ill., \$20; Kate Litwiler, \$15; D. A. and Lydia Deener, \$15; O. I. Miller, \$15; A. J. Hilty, \$15; M. L. Steiner and wife, \$15; Sugar Creek Cong., Iowa, \$23.55; West Union S. S., Iowa, \$3.75; Chr. Bender and wife, \$11.25; Mattawa S. S., Pa., \$7.50. Total, \$181.07.

PAID.

Chicago Mission.—Domestic, \$8; dental, \$5; living, \$19.37; laundry, \$6.38; dry goods, \$90; shoes, \$2.50; charity, \$2.40; express and freight, \$9.53; car fare, \$5.50; repairs, \$1.45; stationery, \$1; gas, \$8.15; sundries, \$7.02. Total, \$78.20.
Chicago Mission Building.—Mortgage, \$4,000; interest, \$100; attorney's fees, \$35; mortgage release, \$3.50; sundry expenses, \$1.60. Total, \$4,140.10.
Indiana.—Mission, \$130; orphans, \$120. Total, \$250.
Old People's Home.—J. G. Wenger, \$3.92.
Orphans' Home.—A. Metzler, \$14.30.
G. L. BENDER, Treas.

ITEMS.

On account of the condition of Lady Curzon's health, the viceroy has postponed his return to India until the last of November.

A donation of \$25,000 has been promised toward the founding of a Jewish college in Melbourne, Australia.—Jewish Outlook.

H. Liberman, a Jew of prominence, has been elected mayor of Cape Town, South Africa.

The production of metallic copper in the United States for 1903 was 698,044,517 pounds, of a value of \$91,506,006. In 1902 44 per cent., or about 289,000,000 pounds, was produced from an area a mile long and one-half mile wide, at Butte, Mont.

The former Crown Princess Louise, the divorced wife of the King of Saxony, desires, it is said, to bring about a reconciliation with the king.

A hundred persons were drowned by the sinking of the French steamer *Gironde*, after having been in collision with the French steamer *A. Schaffino*, near Harbison, twenty-three miles from Bona, Algiers. The *Gironde* left Bona with 110 passengers, of whom 100 were Algerian natives.

HERALD OF TRUTH.

November 24, 1904.



If you want RELIABLE GOODS, made up in a first-class manner and at reasonable prices, we can satisfy you.

When you buy from us you GET what you want. When you buy from your local dealer at a retail, you TAKE what you can get.

We always guarantee Satisfaction and refer to our many patrons, some of whom will be found in nearly any community where the Brethren reside. Samples of cloth from which we make our clothing, meaning blank, tape line and 48 is the average for the corresponding week in the past five years. The number of deaths from plague during the week was 63.—"Bombay Guardian."

The New York "Weekly Witness" is authority for the statement that during the first nine days of the Torrey-Alexander revival campaign in Cardiff, Wales, 75,000 people have attended the meetings, and nearly five hundred converts have been won. But the evangelists are hopeful that still greater results will be achieved during the succeeding weeks of the campaign. Speaking of the opening of the work, Dr. Torrey said: "I find that Cardiff audiences are most responsive. The first week was always very difficult, up-hill work. The work has not had time to get properly on the rails, so to speak, but I am very hopeful that from now on we shall do greater work."

What is characterized as probably the richest cargo ever carried down the Great Lakes, passed down the Detroit River, Oct. 26th, on the steamer Northern King. The vessel's load, composed exclusively of copper ingots and slabs from Portage Lake Superior, was valued at \$850,000. The Northern King started down the lakes with 3,280 tons of copper. She unloaded 340 tons at Detroit and 880 tons at Fairport, carrying the remainder of her load to Buffalo for shipment east.

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ST. LOUIS VIA BIG FOUR ROUTE.

Special Rate Tickets for sale. Rates from Elkhart, Ind., are as follows:
TICKETS good returning until Dec. 15, 1904, \$14.90
SIXTY-DAY TICKETS good returning within sixty days, but not later than Dec. 15, 1904, at \$12.40
FIFTEEN-DAY TICKETS good returning within fifteen days, at\$11.30
COACH EXCURSION TICKETS, good returning within seven days, will be sold only for advertised coach excursion days, tickets to be good only in day coaches, whether on regular or special trains, every Tuesday and Thursday from May 17th to June 30th, inclusive, at\$7.55

For full information and particulars as to rates, tickets and limits, call on agents of "Big Four Route," or address the undersigned.

WARREN J. LYNNCH, G. P. & T. A., Cincinnati, Ohio.

BOOKS, BIBLES, ETC.

We have now on hand a fine assortment of Bibles, Testaments, Hymn Books, Sunday School and Miscellaneous Books, Sunday School Reward Cards, Mottoes, etc. If you want anything in this line write us, and we will send you full description and price. Or send for a catalogue, from which you can select what you desire. Address, Mennonite Publishing Co., Elkhart, Ind.

YOUNG PEOPLE'S PAPER.

A sixteen-page, illustrated monthly. Size of page, 11x15 inches. This paper is especially adapted to the wants and aid of the young people of all classes. It is non-sectarian, and gives valuable and inspiring articles on educational, religious, missionary, scientific and kindred subjects. It is especially designed to cultivate and encourage a taste for wholesome literature.

Subscriptions may begin at any time. Sample copies will be sent free on application. Agents wanted to canvass for this paper, to whom large commissions will be allowed. Good workers can make good wages. WRITE FOR TERMS. We want an agent in each neighborhood.
MENNONITE PUBLISHING CO.
Per JOHN F. FUNK, Pres.

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, DECEMBER 1, 1904.

Vol. XLI. No. 49.

This is the opportune time to renew your subscriptions to the Herald of Truth, the Young People's Paper and the Words of Cheer.

EDITORIAL NOTES.

Communion services were held at the Pennsylvania M. H., Harvey Co., Kan., on Nov. 6th. Two persons were added to the church the same day.

The Nappanee (Ind.) congregation commemorated the suffering and death of the Savior on Sunday, Nov. 20th. Bish. D. J. Johns officiated on this solemn but joyful occasion.

The article on Thanksgiving by Bro. Byer reached us too late to appear in our Thanksgiving number, but the article is good and its teachings are in order at any season of the year. Read the article.

At the close of a series of meetings recently held in the Bowne congregation, Kent Co., Mich., by Bro. J. M. Shenk of Elida, Ohio, four persons were received into the church by water baptism and one was reclaimed. The brotherhood is much revived.

During the meetings recently held by the brethren M. S. Steiner and D. D. Miller at the Oak Grove and Pleasant Hill churches in Wayne Co., Ohio, thirty-nine souls came out on the Lord's side. Such an ingathering of lost souls has, as well it may, filled the hearts of many with joy and thankfulness. The Lord keep them and use them in winning others for his kingdom.

A telegram calls the editor to Meyersdale, Somerset Co., Pa., to be present at the funeral of Bro. C. P. Livengood, who was at the time of his death the oldest member of the Mennonite church in the Casselman district, having gone considerably beyond the "four score" limit.

We leave Elkhart this evening (Nov. 24th) and while our mission is a sad one, it is with joyous expectation that we look forward to the meeting with our children with whom we expect to spend the Sunday.

Subscriptions to the Herald of Truth for 1905 have already commenced to come in at a gratifying rate. There is room for more, and besides our old friends who have so faithfully stood by us through all these years, we are expecting to receive also a

large number of new subscriptions. If our friends will kindly send for sample copies to give to their neighbors and friends they may be the means of gaining a good many, or send us the names and addresses and we will mail the sample copies direct from the office here.

The Man "Hilary."—Read what Bro. Shoemaker has to say concerning this "mysterious character" on another page of this number of the Herald. Whether wittingly or unwittingly, our people have evidently been deceived and in a measure imposed upon. If the condition of his mind was such that he was not wholly responsible for all he said and did, the most charitable consideration should be given him; we would not at least try to destroy the good he did; but let us also profit by the lesson to be learned from this experience.

Minister Ordained.—In the Oak Grove Amish Mennonite church in Wayne Co., Ohio, Bro. C. Z. Yoder was chosen by lot and ordained to the ministry on the 6th of November, 1904. The services were conducted by Bish. Benj. Gerig. There were eight candidates in the lot. Bro. Yoder has faithfully filled the office of deacon for over fifteen years and has passed through the lot every time a minister was ordained in the Wayne county congregation for nearly thirty years. May the Lord use him as a faithful worker in his vineyard.

In this issue of the Herald will be found an extract of a sermon preached in Elkhart some time ago. If we had more men in the pulpit who would fearlessly and convincingly cry out against the torture and soul-slaughtering of the innocent, beautiful, soul-cheering songsters of the air, the godless sway of fashion, on whose altar so many of God's creatures are mercilessly sacrificed, would soon be terminated. It is the silent approval given by professed Christians and Christian ministers that promotes these un-Christian practices.

Bro. J. G. Wenger, former superintendent of the Old People's Home at Rittman, Ohio, spent several days last week in and around Elkhart visiting relatives and friends. Bro. Wenger has been relieved of the active duties of superintending the affairs of the Home and is on his way to Harper, Kan., where he will look after his property and spend the winter; he may possibly return

to the Home next summer. He reports seventeen inmates at the Home and all but one in reasonable health. Bro. and Sister J. D. Minninger of Bucks Co., Pa., have taken charge as superintendent and matron. They seem to be fitted for the work and contented in their new position.

To Purchase an Indian Village.—A friend, or friends, of foreign missions in Illinois, sent the Mennonite Evangelizing and Benevolent Board a draft for a thousand dollars last week, specifying that this amount be used to purchase a village in India and the income from this purchase to be used toward making our mission at Dhamtari self-supporting.

We do not know how much money is required to purchase a village in India, but a thousand dollars goes a long way in that country. We are informed that the Board has the promise of more money from the same source, should this amount not be sufficient. Such reports are practically encouraging.

The Doukhobors.—Nearly five years ago a whole tribe or sect of people left southern Russia and migrated to the American asylum of religious freedom. These people are known as "Doukhobors." They are a distinctly peculiar people, not only in religious belief, but also from social and secular viewpoints. In religion they hold much in common with the Mennonites and Quakers, such as nonresistance, separation from the world, etc. In fact they have been termed "Russian Quakers," and it was largely due to assistance rendered them by the Friends in England and the United States that it was possible for them to escape the fierce persecution they were subjected to in Russia because of their faith and come to North America. They settled on a large tract of virgin prairie land in Northwest Canada furnished them by the Canadian government.

They were a very illiterate people, only four per cent. being able to read or write. Ignorance coupled with their many peculiarities made them the prey of superstition and fanaticism. It was feared for some time that the entire colony would be demoralized. They are, however, fast losing their antiquated Russian ideas and prejudices and becoming correspondingly Canadianized. They have as a whole given up the fatuous idea that it is wrong to harness animals for work or slay them for food, and they are now buying the best horses and cattle and making

use of the latest improved machinery—mowers, harvesters, plows, drills—and are fast improving their homes and villages, establishing schools and taking an active interest in the education of their children.

Religiously, they are also making marked advancement, welcoming missionary and evangelistic work among them.

The credit for many of the changes for the better in their attitude is due to Peter Verigen, an ex-Siberian exile, who came to Canada about a year ago and was at once recognized as their leader, even as he had been in Russia before his exile. He came on the scene just after the fanatical "pilgrimage" of a few hundred deluded peasants, and was thus enabled to exert a restraining influence over his own people much more effectively than the government officials, of whom they were distrustful. Thus a remarkable change has been wrought among these simple, primitive people and they are in a fair way to become good settlers, good citizens, and we trust they will, with their advancement along other lines, become more useful in the promulgation of the doctrines of the meek and lowly Nazarene for whose sake they suffered privations and persecutions, and for which cause they were led to this religious asylum in the Canadian Northwest.

*

Peace Sunday.—The third Sunday in December is the day designated by the various Peace and Arbitration societies of the world to be observed as a general Peace Day. On this day a general effort will be made to bring to the minds of all Christian people and others as well, the sadness, heinousness and unrighteousness of war and the reason, good sense and godliness of settling all disputes by arbitration. The occasion will also be utilized in framing petitions and appeals to those in authority to use every effort to put an end to the present war between Russian and Japan, and further the idea of universal peace in general.

While the non-resistant and non-combatant people should at all times teach and live out the doctrines and practices of the Prince of Peace, yet we are apt to forget and become lame in the application of this all-important tenet of our faith, and an occasion like this may serve as a stimulus to awaken new interest, quicken our desires and strengthen our efforts to promulgate this doctrine of the New Testament. It would be in order for our ministers to preach a Peace Sermon and our Young People's Meetings to discuss the subject on that day. "Blessed are the peacemakers, for they shall be called the children of God."

*

Bibles for Soldiers.—While relentless and heartless war is making sad and awful havoc with the bodies, lives and souls of men in the far East, devoted and self-sacrificing missionaries, soldiers of the cross, are making commendable efforts to bring the gospel message of comfort and salvation to the wounded and dying.

It is reported that there are now more

than 45,000 sick and wounded Japanese soldiers in the hospitals in and about Tokyo, and this number is daily augmented by other unfortunate ones arriving from the scene of carnage and wretchedness at the battle front. Missionaries and other Christian workers in Japan find these poor, suffering, homesick men ready and eager to hear of the Savior and to learn of the eternal city of refuge he has prepared for all who will flee thither. Permission has been granted by the war department to distribute tracts and portions of the Scriptures among the sick and wounded that are able to read them. Bible and Tract Societies in this and other countries are sending gospel literature to the missionaries in charge and are receiving the gratitude of those benefited. Up to this time upwards of 50,000 volumes have been received at headquarters. Convalescent soldiers who are able to go to the reading rooms are personally dealt with and already a number have accepted the faith of the Lord Jesus.

There seems to be an "open door" for gospel work because of these sad conditions and it is gratifying to note that the servants of the Lord are making use of the opportunity thus presented.

PERSONAL MENTION.

Bro. John Hygema of Wakarusa, Ind., is recovering from a siege of typhoid fever.

*

Bro. Christian Good of Sterling, Ill., recently visited the churches in Marion and Harvey Co., Kan.

*

The services at the Fort Wayne Mission were conducted by Bro. J. S. Hartzler on Sunday, Nov. 20th.

*

Bro. Samuel Yoder of Elkhart filled the appointments in DeKalb Co., Ind., on the third Sunday in November.

*

Bro. G. D. Miller of Springs, Pa., filled the appointments at the Beachy and Ash schoolhouses, mission stations in Garrett Co., Md., over Sunday, Nov. 20th.

*

Bro. Abram Witmer and wife of Millersville, Pa., who have been visiting among the churches in Illinois and Iowa, spent a day at Elkhart last week and gave us a pleasant call. They left for Goshen on Tuesday afternoon. While in the city they were the guests of Bro. A. R. Miller and wife. Bro. Miller is a nephew of Sister Witmer.

*

Pre. Joseph Gingerich, of the Wisler branch of the Mennonite church, accompanied by six brethren and sisters, all of the Woolwich district, Waterloo Co., Ontario, visited relatives in and around Elkhart and Goshen last week. They also called at the Publishing House and were shown through the various departments. They seemed much interested and before leaving made some purchases.

All the Elkhart ministers being out of town on Sunday, Nov. 20th, Bro. I. W. Royer of Goshen filled the regular morning appointment at the meeting house on Prairie street. Bro. Henry Weldy of Wakarusa, Ind., preached for the Goshen congregation at the same hour.

*

Bro. M. B. Fast, our German editor, returned from his trip to Nebraska and Kansas on Nov. 19th. He reports a happy meeting with father and friends, an interesting conference session and the capture of a number of "Rundschau" and "Jugendfreund" subscribers.

*

Bro. D. S. Brunk of La Junta, Colo., held a series of meetings at Peabody, Kan., during the last week in October. Bro. Brunk also broke the bread of life to a number of other congregations in central Kansas before returning to his home in the Centennial State. He was accompanied by Sister Brunk.

EXTRACT OF A SERMON

In Defense of Trees, Animals and Birds,
Delivered at Elkhart on Sunday, Oct.
23d, by W. J. Frazer, Pastor of
the Presbyterian Church.

The great dodo has become extinct within the memory of man, and most likely by reason of his ruthless waste of life. The great auk is another. Sixty or seventy of its eggs yet exist, and one was sold in London this year for \$1,000. Thus two types have been lost. Once in Indiana the sky would be darkened in the early autumn by the vast flocks of passenger pigeons; but now not a specimen remains, though a few have been reported as having appeared in the Adirondacks this year. The Carolina parakeet and the ivory-billed woodpecker are extinct in Indiana. The wild turkey, raven and pileated woodpecker are almost extinct. The beautiful egrets are very rare. A few years ago they were common here, but they have been killed in their nesting places in Florida. One man said that he had made over a hundred dollars in one day by killing them for their plumes. The stately white heron, standing almost as tall as a man, is one of the lovely recollections of my childhood. The woodcocks from everywhere over their wide range from the Atlantic to the Mississippi river are disappearing. The noble bird is to be found no longer in the swale or in its love-dance above the alders. The wood-duck, the most gentle and confiding and beautiful of the ducks, is vanishing from its nest in the hollow tree and its haunts along the woody streams.

Wanton love of killing is responsible for much of it. In 1862, when the negroes of the South first began to use shotguns, the destruction of the Southern mocking-bird began. It seems incredible that anybody could murder so sweet a singer. The bird fanciers began to trap them by thousands and exported them, though they mostly pine away and die in captivity. Were these poor ignorant people all the murderers of birds we might to some degree excuse them; but when we remember that a professing Christian and even a preacher of righteousness will shoot such creatures for target practice, it seems beyond belief. I knew one minister to shoot twenty-six larks one afternoon for practice with his new Colt gun.

It is more astounding to discover that fashion in women's hats is far more destructive still of the gorgeous bird of life with which the beneficent Creator has endowed us. That women, usually so tender-hearted and sympathetic, should so far repress their nature as to occasion such awful slaughter—how strange! Surely they would say: "Twice never in my soul to act so ill a part. But evil is wrought by want of thought as well as want of heart."

One consignment of birds to a feather dealer in London included 6,000 birds of paradise and 400,000 humming birds. Every nesting place of the seagulls from Newfoundland to Florida is visited by the hired agents of the milliners, and huge piles of their poor bodies are left upon the ground, many of them with their wings torn off while still alive, and they are denied the mercy of death. On the rocky islands their starved nestlings can be found, huddled in the slow torture. Some of the victims are skinned alive, that the feathers may retain their brilliancy. Others are put alive into hot ovens for the same purpose. Nearly all are killed in nesting season, for then the parent birds are easily taken, when they come home to feed their little ones. It rejoices the naturalist's heart to witness the return of the swallows in spring, but in France, when they are weary with their flight across the Mediterranean, electric wires are suspended for them to rest on, and the deadly bolt is sent through thousands at once. Hunters used to kill in the duck season just this side of St. Louis thousands of ducks for their feathers alone, and leave the bodies to rot in heaps. Judge Banta once told me that when he was hunting sage hens in Idaho hundreds could be killed in a day, they were so plenty and so easy to hit, and he found piles along the roadside decaying—killed for sport! But even the hunter must yield the palm for cruelty and wastefulness of creature life to the milliner and her patrons.

I am happy to record that the tide has turned, and almost a revolution has been effected in public sentiment. The Audubon societies for bird study and protection deserve the credit for taking the initiative. They work along three lines—legislation, education and public sentiment. They have given us a model bird law, which is now on the statute books of nearly every state. They have wrought through the public schools until multitudes who were "thoughtlessly cruel are now thoughtfully kind." They have developed public sentiment, until farmer and citizen have discovered alike that the birds are their noble allies, and not their foes. Even every owl is a blessing to the farm. And Michelet, the French naturalist, has shown that if all the birds were destroyed the earth would soon be uninhabitable. Sanctuaries, public and private, are now being prepared for the birds whither they can come and be safe. The Merchant Milliners' Association of New York has this year declared a truce, to run for three years, by which they agree not to import, manufacture or sell the plumage of gulls, ternes, grebes, humming birds or song birds. On January 1st, herons, egrets and American pelicans will be added to the list. Perhaps it is because of this fact that wild pigeons have peeped into the Adirondack region after an absence of nearly half a century. Let us help in this Christian effort to preserve God's creatures which he has given us for companionship, assistance and good cheer. Let us by the utmost hospitality entice into our own laws

"That bilithe spout,
That from heaven, or near it,
Pours its full heart
In strains of unpremeditated art."

THE PEACE CONGRESS.

O wise men of the prophet-mad,
What of the dove of peace—how soon
Shall she, forth-faring night and noon,
Beside our thresholds brood?

O seers of many lands, what cheer?
What tidings of the dove, whose way
Is lost, is lost this many a day?
Is her home-coming near?

We, too, have watched while ye have prayed,
We, too, have kept the faith, and still
With every prophet on his hill
Years for the far-strayed.

Above the war-cloud, fierce and gray,
Beyond the field where conflict rings,
Where shall she spread descending wings—
Good priest and rabbi, say?

O brothers, shall this be a sign,
That from your distant isles ye hear
Memorials devout and rare
Unto this common shrine?

O message-bearers, that confess
A greater than an age of gold,
Is this again the Voice of old
Heard in the wilderness?

—Frank Walcott Hutt, in the "Transcript."

For the Herald of Truth.

WHAT HAVE WE TO BE THANKFUL FOR BY WAY OF SOCIAL AND CIVIL PRIVILEGES?

By J. L. Byer.

In our every-day life, surrounded by so many blessings bestowed upon us by a loving Father, we are not very apt to stop and contrast our position with that of people of other climes. Even at the Thanksgiving season, while we are in a measure led to think of our temporal blessings, we are too much inclined to take too narrow a view and confine our thankfulness to dollars and cents, forgetting the weightier and more important blessings we enjoy. Perhaps no other people in the whole universe have as much reason to be thankful at the present time as we Canadians have, and yet by our attitude in general we bear out the truth of the old saying, "Familiarity breeds contempt." As regards our social privileges, even when we compare our status with England, the mother land, we find the difference largely in our favor. There the class lines, upper, middle and lower, are sharply defined, and one of the so-called upper class would no sooner associate with one of the lower class than would a Southern planter condescend to ride in a "Jim Crow" car provided for negro accommodation. Here every one is "to the manor born," and provided one lives an honest life, no matter how humble his birth, all social privileges are accorded him. Indeed facts bear out the assertion that the great majority of successful men and women in the various walks of life have risen from the humbler homes of the land.

When we think of the continental countries of Europe, the difference is still greater in our favor, and of course the Asiatic countries are exceedingly small in the comparison. This very liberty we enjoy is not without its dangers. Every class of society being opened to us, we naturally stand in great danger of making mistakes. Man is a so-cial creature and it is well for us to ponder over the statement of a well-known writer who said, "The company we keep will either degrade or ennoble us." Companionship is essential to our happiness, and since this is a condition imposed upon us by nature, yea by the Creator himself, it behooves us to be careful that we use and do not abuse the privileges accorded us.

When we think of civil privileges, surely we as a non-resistant people have abundant

reasons to thank Almighty God for the liberties we enjoy. In this respect again, with the possible exception of the United States, we have greater privileges than any other people on the face of the globe. The statutes of Canada declare that all Mennonites, Dunkards, Quakers and others who as a matter of conscience, object to taking up arms, shall be exempt from military service. While our brethren in Germany, Russia and other European countries are in some instances excused from active military service, yet in every case they are heavily taxed for the privilege, and in some instances have to spend some time each year in forestry and other branches of government work, in lieu of drilling in the military camps.

While we are exempt from military service, yet the laws of the land protect us in every way. Ever since the signing of Magna Charta in the days of King John, one of the fundamental principles of the British constitution is that every man shall have a fair trial and be judged by his peers. When we think of autocratic Russia or Germany, particularly the first named country, how there many a man languishes in a dark prison cell without ever having had the semblance of a trial, surely we should be thankful that our lines have been cast in such pleasant places. In the countries named, all are called upon to contribute towards the state church, and while our brethren's religious views are tolerated, yet they are not encouraged to propagate these views among others. Here we are exempt from contributing towards any church and receive every encouragement to worship according to our religious convictions; and have full protection in every way the same as all other religious bodies.

Surely when we stop and think of all we enjoy, how necessary it is that we examine ourselves and see whether we are worthy of such considerations from those in authority over us. Are we truly non-resistant? We fear that many are so more in name than in deed. Do we readily forgive an injury? Or do we "forgive" and not "forget"? We should not lose sight of the fact that non-resistance does not merely mean abstinence from taking one another's lives.

Are we selfish in the enjoyment of our privileges and liberties? Let us remember that with each privilege we enjoy, we also assume a responsibility.

When we read accounts of the bloody conflict now raging in the East, do we merely congratulate ourselves that there is no danger of us having to experience the like? Or are our souls filled with a feeling of horror and responsibility and do we daily pray that the time may speedily come when all wars shall cease?

While prominent people of different nations are banding together, endeavoring to bring about this desired end, largely from humanitarian and economic reasons, is it not time that we as a body with our professed convictions should be active in this work? At this Thanksgiving season let us think as we never thought before, of the many, many blessings we are enjoying. At the same time let us consider the responsibilities enjoined upon us by the very fact of having these blessings, and we believe that in the future our lives will be more in accord with the blessed Master, who, "when he was revealed, reviled not again." May God grant that the time may come when all people may enjoy the civil and social privileges we now enjoy; and may we as a people, by our example, prayers and work, be an important factor in helping to bring about this glorious condition of affairs.

Markham, Ont.

HERALD OF TRUTH.

Thursday, December 1, 1904.

D. H. BENDER, EDITOR.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar a year; Rundschau und Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.25 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

Our Family Almanac for 1905 is now ready for delivery. Our Almanac contains all the usual almanac data found in the old style Pennsylvania and Maryland almanacs, with a selection of reading matter that is valuable, interesting and edifying to all our readers. This is now the thirty-sixth issue of our almanac, and many of our patrons have had it in their families since its first issue in 1870. We shall be glad to have all our former customers send for it again this year. The almanac also contains several nice illustrations. Prices are as follows:

- 1 copy, postpaid\$.06
- 12 copies, postpaid45
- 25 copies, postpaid90
- 100 copies, postpaid 3.50

For larger quantities, to be sent by freight or express, write for prices. Send your orders early. Address,

Mennonite Publishing Co., Elkhart, Ind.

The Herald of Truth.—We wish again to remind our readers and friends of what we have said many times before. There are still many Mennonite families who do not read the Herald, and we feel that all these families would be greatly benefited by having it. The old people will be glad to read and know what the church is doing and what is going on among the Mennonite people in different parts of the country, and the young people will have an excellent opportunity to acquaint themselves with the doctrines and teachings of the gospel and the church and become confirmed and established in the faith; and besides this the paper will contain a large amount of general reading that is edifying and interesting to all. A paper that maintains a high moral tone is indeed a valuable factor in the religious and moral development of the people, both old and young.

The important question that presents itself in considering this subject, is how to reach these families, and how to get them interested. We should like to secure a good agent in every neighborhood to canvass and make an effort to bring about this desirable result. Write for particulars. Address,

Mennonite Publishing Co., Elkhart, Ind.

HERALD OF TRUTH.

Mennonite Publishing Co. Bonds. We are pleased to see that our bonds are beginning more and more to attract the attention of our readers, who seem especially to take to our proposition of paying for a \$25.00 bond and applying the interest as payment of their subscriptions for the "Herald of Truth" and the "Words of Cheer," or for the "Rundschau" and the "Jugendfreund."

A sister recently sent \$25.00 for a bond from which she applies the interest each year to pay for two copies of the "Words of Cheer." The outlook for the bonds is daily becoming brighter with our people and we trust many more will investigate this matter and participate in the liberal offer we have made. If you do not have our letter giving the explanations, write to this office and we will send you full particulars. Address,

Mennonite Publishing Co., Elkhart, Ind.

CORRESPONDENCE.

Dale Enterprise, Va., Nov. 16, 1904.—Bro. E. S. Hallman of Berlin, Ont., began a series of meetings at the Weaver church on Nov. 2d and continued until the 13th, leaving the next day for Augusta county. He also preached at the preparatory and communion services at the Pike church on Nov. 5th and 6th.

During the meetings held by the different brethren throughout our district this fall, eleven souls confessed Christ. While the results were not so great as we would wish, still we feel very thankful for what the Lord has done among us. We feel sure that the brethren labored earnestly and faithfully and they are free of the blood of those who refused to accept Christ as their Savior.

Bro. A. B. Burkholder has just returned from a most interesting visit to West Virginia. Dea. Perry Brunk and wife of Elida, Ohio, who have been visiting here, left on the 11th for Washington Co., Md. Bro. Emanuel Brunk and wife of Reid, Md., are at present visiting relatives and friends in this community. S. M. BURKHOLDER.

Birch Tree, Mo., Nov. 21, 1904.—Dear Herald Readers, Greeting:—It has been some time since anything appeared in the Herald from this place. We still feel that God is blessing our work for him, but we are longing for showers of blessing. We have again lost two of our members by removal. On Nov. 10th Bro. Cowin and family left for Harrison, Idaho, where they expect to make their future home. We are sorry to have them go, but trust they may be useful in the service of the Lord in their new home. We are often made sad to see so many around us that are not interested enough in the work of the Lord to come to the house of worship. We welcome all to join our number and help us in the good work. We rejoice to read of the ingathering of souls in many parts of the vineyard. May God use us all for the good of the lost and to his glory. COR.

Valley City, N. D., Nov. 10, 1904.—Dear Herald Readers, Greeting:—I am on my way from North Dakota to Iowa. I had a very pleasant and profitable visit with the two congregations in Ward Co., N. D. The membership at these places is not large, but they are actively engaged in the Master's work. I was present at some of the meetings Bro. Geo. Lapp held at this place and saw a number of souls confess Christ. The two churches have been organized and admitted into the Iowa-Missouri conference. At Baden they are building a meeting house

and at Surrey they also need a house of worship, as the schoolhouse is small and unsuitable for services. I trust other congregations will assist the brotherhood at this place in building a house of worship. "Freely ye have received, freely give." A suitable place of worship is a great help in getting the lost to the service and winning them to Christ. The scriptures plainly teach us that the unsaved have no God, no Christ, no peace, no hope and no way to escape the fierce wrath of the judgment except through the knowledge of God's word to teach them the way to the Savior. Let us diligently teach them this life-giving word. ABRAHAM EBY.

Pennsylvania Cong., Harvey Co., Kan., Nov. 21, 1904.—A farwell meeting was held for Sister Lydia Schertz, who is leaving for India, on Sunday evening. Bro. J. M. R. Weaver opened the meeting, after which Sister Schertz spoke to us in a very impressive manner. While we were sad to think of parting with our sister, possibly for life, and especially was the parting between her and her mother touching, yet we realized that down in her heart there was joy at the prospect of entering the mission field to engage in the active work of bringing the glad message to the poor heathen, so we rejoiced to know that one of our number was willing to make the sacrifice and go. It was certainly an edifying meeting and one to be remembered by all.

Then pray and work for India;
It will not be in vain;
Who gives his life for others,
Eternal life shall gain.

R. J. HEATWOLE.

Peabody, Kan., Nov. 27, 1904.—Dear Readers of the Herald, Greeting in Jesus' name:—We have recently been favored with visits from different brethren and sisters. On the 25th of October Bro. Irvin Detweiler came into our midst. He certainly delivered an interesting talk on the needs of India. We were again made to realize that the harvest truly is great, but the laborers are few.

The same evening Bro. and Sister D. S. Brunk of Colorado arrived. He preached for us the remainder of the week and on Sunday. He richly admonished us to cling close to God and forsake the things of the world. We, too, enjoyed very much a visit the same week from Daniel Dehman and mother and Peter Zercher and wife from Allen Co., Ohio. How glad we were to return at least a small part of the favor shown us while with them!

We expect Bro. Geo. R. Brunk with us over Sunday, Nov. 27th, to conduct communion services and to receive a young soul into church fellowship. We truly feel to welcome him with us. As a small band of workers at Peabody we ask to be remembered at the throne of grace.

FANNIE A. GOOD.

QUERY DEPARTMENT.

Are we commanded in the scriptures, outside of the ten commandments, to keep holy one day in each week? Are the ten commandments done away, or are they still in force? J. P. F.

"The devil is an agent; he will get into your house and have you buying his goods before you know it. Then you will wonder how he ever did it. 'Watch and pray!'"

Renew your subscriptions before the end of the year.

For the Herald of Truth.

REPORT

Of the Mennonite Sunday School Meeting Held at Hanover, York Co., Pa., Nov. 3, 1904.

The meeting opened with devotional exercises led by J. N. Kaufman of Clearfield Co., Pa. The following organization was effected: Moderator, J. M. Herr, secretaries, H. D. Charles and Cora E. Zimmerman.

The discussion of "The Spiritual Training of a Child in the Home" was introduced by Daniel Stump who said that the mother's influence was important. If worldliness is permitted, it will lead the child to a fashionable church. Noah Mack continued the discussion by saying that the subject is important in view of the fact that many descendants of Mennonites are not in the church. Begin early to train them in the separated life.

"Are Secret Orders a Benefit to the Cause of Christ?" was answered in the negative by each of the three speakers on the subject. E. H. Kilheffer, an ex-logger member, referred to the unequal yoke and Christ's testimony against secrecy and oaths. A. D. Wenger said he never heard of any conversions in the lodge, but advised the copying of glad message to the poor heathen, so we rejoiced to know that one of our number was willing to make the sacrifice and go. It was certainly an edifying meeting and one to be remembered by all.

P. D. Shank introduced the topic, "Sacrifice," by saying that sacrifice means to forsake, and advised the sacrificing of our wills. S. G. Shetler stated that God always gives something better for that which we sacrifice. David Wenger stated that atonement and sacrifice are the fundamental ideas of religion.

The afternoon session began with scripture reading and prayer by Noah Mack. The cussion of "Harmony" was introduced by J. B. Seitz, who said its opposite is discord. C. M. Brackbill continued the discussion by saying that harmony, unity and consistency accord with one another. Truth is the fundamental basis of harmony.

The discussion of "Neglected Opportunities" was opened by Daniel Witmer, who said, "As we have opportunity let us do good unto all men." Who has not neglected opportunities? A. D. Wenger said that every opportunity is in thought, word, deed and look. Many churches have died out as the result of neglected opportunities. S. G. Shetler said there is punishment awaiting us for our neglected opportunities. N. A. Lind gave an address on instances of neglected opportunities.

"Christ and the Children," was discussed by S. H. Musselman, who spoke about the childhood of Jesus and his intercourse with children. Children in many ways have a nature like Christ's and are often the means of winning others.

Daniel Stump led the devotional exercises in the opening of the evening session. The discussion of "Proper Means of Encouraging Attendance" was begun by Wm. Sieber. Parents should see that their children attend Sunday school and go with them. Harry Reist continued the discussion by saying that those inside the school ought to be encouraged to stay in and those outside to come in. We should guard against a form without the spirit and vary the form to avoid

HERALD OF TRUTH.

monotony. Each teacher should study his own class and adapt the teaching to it. B. F. Charles said that the workers should become meek and lowly in heart and consecrate time and talent to the work.

The topic, "How does the Sunday School Benefit the Church?" was introduced by Amos Ebersole, who said that it trains workers for the church. Samuel Hess said that the Sunday school and church are each a benefit to the other. Nothing brings more help to the church than earnest Sunday school workers. J. C. Miller compared the Sunday school to a nursery and said that it benefits the church by training, instructing and fitting the child for the church.

The discussion of "The Work of the Laity," was opened by Martin Wisler, who said that duty rests on the laity as well as on the ministers. No church should excuse its members from working. S. G. Shetler concluded the discussion by stating that we should work as if all depended on us, but in all trust God. The laity can work by being present at Sunday school, praying, inviting others, helping the weak, opening the pocketbook and looking after lost souls.

Many of the thoughts presented were illustrated by reference to incidents from life and personal observation, and a commendable feature of the addresses was the reduction of excuses to a minimum. Those who led the singing were B. F. Herr, David Wenger, Henry Burkholder, P. D. Shank, E. H. Kilheffer and Amos Ebersole.

SECRETARIES.

For the Herald of Truth.

MY VISIT TO WESTERN CANADA.

By A. C. Kolb.

(Concluded.)

I left Herbert Tuesday afternoon, Sept. 27th, and reached Calgary Wednesday morning about five o'clock, and after waiting a few hours I took the train north, arriving at Wetaskiwin that afternoon. Here I had the pleasure of visiting my uncle, Menno S. Kolb, who moved from Waterloo Co., Ontario, twenty-seven years ago, but has been in this vicinity only during recent years, having moved there from Colorado. He is very well satisfied with his home in the West and takes great interest in the rapid development of the country, very much preferring it to the East. On Friday evening, Sept. 30th, I arrived at Edmonton, Alberta, the most northerly point reached by railroad in Canada, being about 365 miles north of the boundary line between the United States and Canada. I was singularly impressed with the mild temperature, for there was no need whatever of an overcoat. The country around here is very fine, and one would never imagine that this city of ten thousand inhabitants was a "frontier town." All kinds of business are carried on, and the town is thoroughly alive. Its fine business blocks with quarried stone fronts, and fine residences, give the city a thoroughly up-to-date appearance. A most beautiful view may be had here across the North Saskatchewan River. In a year or so the Canadian Northern Railroad will reach Edmonton, which will be a direct line from there to Winnipeg, and in a few years more the new Canadian transcontinental railroad—"The Grand Trunk Pacific"—will also pass through there, the line running from Moncton, New Brunswick, on the Atlantic sea coast, to Fort Simpson, on the Pacific coast. These railroads will give excellent facilities in this far north region.

On Saturday evening, Oct. 1st, I arrived at Carstairs, Alberta, where I was met by

Sister (Pre.) Israel Shantz, formerly of Waterloo Co., Ont. On Sunday I visited a number of my old Waterloo acquaintances, and in the afternoon had the pleasure of attending Sunday school and preaching services, and in the evening Young People's Meeting, all of which I had the pleasure of addressing. The brotherhood at this place is very much interested in the Master's work. There are about forty members here. Bro. Shantz is the resident minister, and Bro. Amos Weber, formerly of Breslau, is the deacon. I would have gladly spent several days there, but my time was too limited, so I left Monday evening for the South.

The connections at Calgary for north and south bound passengers are not very good yet, and so I did not reach High River, forty miles south of Calgary, until Tuesday evening. Bro. Norman Stauffer, who is one of the ministers here, failed to get my letter, so there was no one at the depot to meet me. I stayed in town over night, and next morning had some one take me to the home of Bro. Henry Gremm, where I took dinner, and in the afternoon he took me to the home of Bro. Stauffer. I made a call at the home of Dea. Abram Wambold, who accompanied me back to the home of Bro. Stauffer, where we had a very pleasant visit together. Here I also met Bro. Stauffer's co-laborer, Pre. Isaac Miller. The congregation at this place numbers about twenty-five, nearly all from Waterloo county, and they are very well contented in their new homes. Both at Carstairs and at High River they have comfortable meeting houses, and regular services and Sunday school every Sunday. They are all of good cheer. The land in these communities is rolling, and highly productive. Bro. Wambold told me that one of his neighbors raised 125 bushels of oats to the acre. The price of land varies all the way from \$3 to \$20 per acre, the cheap land being that which is farther away from the railroad. All the towns along the railroad are very prosperous. The next morning Bro. Stauffer took me to Okotoks, where I boarded the train, arriving at Ilaguc, Saskatchewan, on Saturday evening.

I was met at the depot by Bro. A. P. Born. I hoped to enjoy the pleasure of worshipping with our German brethren on Sunday, but having services only every two weeks I happened to strike the "off" Sunday, so I spent part of the time in visiting. The next day after transacting some business, I accompanied Bro. Isaac E. Klassen to his home for the night, and on Tuesday morning we made several calls on "Rundschau" readers. I took the evening train for Rosthern, eleven miles north. Here I had a very pleasant time visiting at the home of Bro. Wm. Abrams, and I also called on Bro. A. T. Unruh, with whom I transacted considerable business, and then left on the following morning for Osler, where I called on Bro. Isaac Loewen, formerly of Gretna, Man. For supper I was invited to the home of James S. Grant, brother-in-law of the secretary of the Y. M. C. A. at Elkhart. I greatly enjoyed my visit. The night I spent at the home of Bro. Isaac Loewen and on the following morning I left for Manitoba.

One singular fact which impressed me everywhere I went in these new localities in Alberta, Assiniboia and Saskatchewan, is that everybody seems so well contented. People in the South seem to think that those living up in these northerly climes would necessarily complain on account of the cold weather, but I did not hear one word of complaint. None of them seemed to suffer any hardships. All have plenty to eat and wear and sufficient shelter, and as they can raise large crops and get good prices, and

have a ready market for their produce, they are well satisfied. They all enjoy good railroad, postal, educational and religious privileges, and as the country is being more and more settled, and their circles of association widen, their enjoyment increases.

I reached Gretna, Manitoba, Saturday evening, Oct. 15th, and was soon at the home of Bro. Herman Dirks, who was formerly in the employ of the Mennonite Publishing Co. We had many things of interest to talk over, and here, too, I happened to strike the "off" Sunday for services, which was a disappointment to me. Nevertheless, I greatly enjoyed an evening, visiting at the home of Mrs. H. H. Ewert. Monday noon I left for Winnipeg, where I spent the night, and next morning went to Steinbach, where I was the guest of H. W. Keimer. After transacting some business with him, I also called on his aged father, Klaas Reimer, and his brother, Jacob W. Reimer, and after making a few more calls, I left for Winnipeg and Winkler. Here I was met by Bro. B. Loewen. In the afternoon he took me out to the home of Bro. Jacob Friesen (Hochfeld), where we spent several hours. For the night Bro. Loewen took me to his home, and the next morning after transacting some business, I drove to Plum Coulee to see the Plum Coulee Drug Co., and from there I returned to Gretna, arriving Friday evening, Oct. 21st. The next morning Bro. B. Ewert gave me his horse and buggy to drive to Altona. I returned at noon, and after transacting some business with Bro. Ewert, I took the afternoon train for home, which I reached Monday afternoon, Oct. 24th, at 1:30, having traveled nearly 5,000 miles.

I greatly enjoyed my entire trip, not only because it was highly successful from a business standpoint, but I considered it a great privilege as well as a pleasure to meet with so many of our brethren whom I had known for many years through business relations, but could now meet personally. Besides, this trip was of great educational value to me. I had formed some opinion as to what the great Canadian Northwest would look like, as most people form opinions about a place they had never seen, but like many others, I miscalculated quite considerably.

If any of our people are contemplating making any change in their location, I consider it perfectly safe for them to try Western Canada, and I venture to say that in the course of but a few years there will be flourishing Mennonite congregations in Northwest Canada, where now there is only virgin prairie.

Elkhart, Ind.

For the Herald of Truth.

WHAT WE HAVE SEEN AND HEARD OF HILLARY.

By J. S. Shoemaker.

In response to the urgent requests made by some of our ministering brethren, we feel it our duty to make a public statement to the readers of the Herald in reference to the man whom we have recognized as "Brother Hillary."

Early last spring we received him into church fellowship, after having carefully examined him in the tenets of the Christian faith. His denunciation of the church of Rome with its erroneous doctrines and practices, and his readiness to accept and submit to the non-resistant doctrines of the Mennonite church, led us to believe him to be sincere, and a true convert to the Christian faith. Accordingly we baptized and received him into the church upon confession

of faith. Finding him endowed with special gifts and qualifications, coupled with a fervent zeal and a readiness to labor for the extension of the Master's kingdom, we, with the counsel of the church, gave him license to do gospel work, with the understanding that if he proved faithful and efficient in His service he should be ordained to the ministry later on.

The fact having become known that he had been a Catholic priest and had publicly denounced Catholicism, led a number of our brethren in the West to make an appeal for him to come and labor among them.

After having gone out into the field, we received some very encouraging reports of his work, how, without respect of persons, he had fearlessly denounced sin of every form, and for his work along this line he is to be commended, but, to our sorrow, we also received reports reflecting seriously upon his character; if really true, the nature of the charges is such that his connection with the church would be forfeited and he could not be recognized as a brother.

By some he was upheld as a powerful exponent of the Word, by others he was denounced as a fraud; still others who could not believe that he was insincere, were inclined to believe that his mind was unbalanced. We have fears the latter was really true of him.

Considering all that has been said of him, he is certainly a "puzzle" to us, a "mysterious character."

Since (according to his statement in the Herald) he has left for Bohemia, probably never to return, may all those with whom he has labored, profit by the good he has said and done, and forget and forgive that which was not commendable in his life. If his mind is really unbalanced, we should overlook his mistakes and cover his faults with the veil of charity, and pray the Lord to deliver, save and keep him safe from the evil one.

Freeport, Ill.

For the Herald of Truth.

FROM THE OLD PEOPLE'S HOME.

Rittman, Ohio, Nov. 21, 1904.
A Friendly Greeting:—

It is now about four weeks since Bro. and Sister Munninger of Darboro, Bucks Co., Pa., came to take charge of the Old People's Home. They seem to be well pleased with their new home and field of labor, for which we are indeed thankful. They also seem to be well qualified for the place. We can heartily recommend them to the confidence of both the inmates and the churches. Contributions or correspondence intended for the Old People's Home should be addressed to J. D. Munninger, Supt., Rittman, Ohio. Sister Munninger is nation of the Home and as such has full charge of the position assigned her.

Bro. J. S. Wenger still keeps a good deal of his personal property at the Home, but has gone to his former home at Harper, Kansas, to spend the winter. We hope to see him return in the spring to remain with us.

On Nov. 13th Bish. Benj. Gerig of Smithville, officiated at the baptismal and communion services. One of the inmates, Bro. Winkler, desired to be received into fellowship by baptism. He had been brought up in the Reformed faith, but had a great desire to be received into full fellowship by baptism on confession of faith.

Old Man Zimmerman of Cass Co., Mo., is poorly at this writing. He has been failing for several weeks. As the end of his days draws nigh he is becoming more re-

signed and submissive. He quotes many verses from memory and seems to be engaged in prayer a great deal. He has had many temptations to meet.

The Stutzman Sisters, Sarah and Barbara, from Topeka, Ind., are not so well as they had been. Otherwise the inmates seem to enjoy good health.

M. S. STEINER,
Pres. M. B. of C. H. & M.

For the Herald of Truth.

IT IS ENCOURAGING.

By S. B. Wenger.

It certainly is encouraging to note in the last few numbers of the Herald how the evangelistic work of the church is going on in so many parts of the field, and see the good results following. While many of our ministers are gone far from home to labor where the congregations have called for them, others have had the courage to voluntarily labor in some part of the field near home; at some point where the work has gone down, or where a work should be opened. For example, Bro. Jacob A. Heatwole of Virginia and Bro. J. M. Krider of Missouri and others are holding meetings within a few miles from home.

It is all right to go far away from home to engage in the good work, but it is especially noteworthy that some of our ministers do not wait for a call from some distant part of the field, but work in some nearby corner. We do not need to wait for a call from a distance and either pay our own car fare at a sacrifice or draw on the mission board, for the fields are white to harvest all around us.

When Jesus said, "Go ye into all the world and preach the gospel to every creature," he meant India, America and every other country that has human inhabitants. He meant at home, near by, and abroad, to the uttermost parts of the earth.

Are our ministers making a sacrifice when away from home preaching? Are they off on pleasure trips? Are their affairs suffering at home for want of attention? Are they absent from their own families which are most dear to them? Have they families to provide for and obligations to meet? Are we lay members doing our part toward them? Are we helping to shoulder the burdens? I do not mean paying them for preaching, but are we helping to care for their duties at home while they are engaged in the Lord's work away from home? They have the same duties and obligations to meet at home that we lay members have. We pray that the Lord of the harvest may send forth laborers into his vineyard, but do we help make our prayers effectual by our work? God often answers our prayers by our own efforts. Let the good work go on and let us have the reports of it. It is encouraging.

South English, Iowa.

For the Herald of Truth.

LIMITING GOD.

By S. E. Roth.

In Psalm 78 we have in a condensed form some of God's dealings with Israel, and also of their behavior toward God. In verse 41 we read that they "limited the Holy One of Israel." In verse 19 they ask the question, "Can God furnish a table in the wilderness?" With many other words did they limit the power of God. Do we not also in many ways "limit the Holy One of Israel?" When we become discouraged and downcast and feel

unable to meet the trials of life, do we not limit God's power? Of course, we do not always do this willingly or even knowingly, but still we are guilty. Perhaps a brother is called to the ministry and we know he has very little education and is timid and backward; then some will say, "He will never make a preacher," or some similar expression. Are we not limiting God's power to work in his servant? We look at the instrument instead of the One who really does the work. Or a difficulty arises between members or in the church, and we are soon ready to declare that it is no use trying to do anything, as they will not, according to our opinion, submit anyhow. Why not trust God, do all he bids us and leave the results with him, never doubting his sufficiency to do what we are unable to do.

Sometimes when the outlook for our natural supplies is dark, or when we do not have what we think is necessary for our well-being, some will murmur and complain and get "the blues," and in that way do as the children of Israel did. In many ways we will limit the "Holy One of Israel" if we allow our natural tendencies to control us. We should trust more fully in God and let that "still small voice" cheer us on our way. Therefore it is well for us to remember and often repeat to ourselves the promises in God's word, and when we are tempted to limit God, we should remember that God is all-wise and almighty and that his love for us is so great that he gave his only Son to save us. Why then should we not be able and willing to give us all we need? We are often to blame that God does not do more for us because we will not allow him to have his own way with us.

If we would cease to limit the wisdom, power and love of God, we would more fully enjoy his blessings.

Woodburn, Oregon.

For the Herald of Truth.

OUR SUNDAY SCHOOLS.

By Levi Blauch.

The Johnstown district has five Sunday schools, out of which one is evergreen, one is continued for nine months and three for only six months.

Are there improvements needed? Yes: First, every Sunday school must be evergreen, (1) because we miss one-half of the blessings coming to us in Sunday school work; (2) it is just as necessary that the children and young people be taught in the Sunday school as in the day school; (3) it shows a zeal and earnestness as well as love to God and our fellow men. Sisters, what would become of your flowers if you would only care for them six months in the year? Brethren, what would become of your stock if you would feed them and care for them only six months in the year? Ministers, what would become of your congregations if you would preach to them only six out of the twelve months? Consider and answer.

Second, every Sunday school should be closed by a kneeling prayer. We should give God thanks for what we have been privileged to learn out of his word and ask him to help us use this knowledge to his glory.

Third, the gifts to the children should not consist of candy and peanuts, (1) "Why do ye spend money for that which is not bread?" (Isa. 55:2); (2) candy and peanuts are neither food for the soul nor nourishment for the body; (3) we teach the children to give their pennies and call it the

MARRIAGES.

Lord's money and at the end of the year we reach down into the Lord's treasury and spend the money for that which neither the Lord nor the children have any benefit of. This money should be used for a nobler purpose. In India we can feed and clothe an orphan for a year for fifteen dollars; now if our schools were evergreen and each school would raise thirty dollars in a year and then use the same for that purpose, we could support ten children in India, or think of how many other poor and homeless children we could make happy with the money! The Lord will hold us responsible.

The above was not written with a spirit of censure or fault-finding, but out of love for God and his cause.

Johnstown, Pa.

VOICES FOR PEACE.

"The maintenance of general peace" is the ideal to which every Christian nation and every Christian woman and every Christian child is to look forward. We are to say this in conversation. Those who have the privilege that I have are to say it from the pulpit. You who have the greater privilege of talking hand to hand with the practical man of the world are to say this. In whatever position we are placed, we are to remember that this world cannot come to its bearings, does not understand the uses of the science it has been creating in the last century, unless it finds out that the human race is an individual, and that we are so many separate leaves and twigs on the bough of the tree, each of us having a contribution which he is to render for the good of all. Each for all, all for each.—Edward Everett Hale.

OUR SIMPLE-HEARTED DEEDS.

There is often more religion
In our simple-hearted deeds
Than we find by lifelike study
Of our complicated creeds.

For each act may hold the spirit
Of the Nazarene of old,
And all Bible truths are plainer
When by human actions told.

All life needs a fuller gospel
Than the preacher can proclaim—
Such as Christian hearts can utter
By their service "In His Name."

Deeds that shine by Christ's reflection
Deep into another's need,
Bear upon their face a gospel,
Which the world will always read.

If these hearts gave clearer utterance
Of the truths we claim to know,
Life would be a benediction,
Scattering heaven here below.

Yes, there's often more religion,
As the world has come to read,
In a life of Christian action,
Than in system or in creed.
—Fleety M. Payne.

BIBLE CONFERENCE.

A Bible Conference will be held at the Bethel M. H., West Liberty, Ohio, Dec. 14-21, 1904. The leading instructors are J. S. Shoemaker, D. D. Miller and S. G. Shetler. A cordial invitation is extended to all to attend and learn more about God and his word.

BIBLE CONFERENCE.

A Bible Conference will be held at the Amish Mennonite M. H. in the Howard-Miami (Ind.) district Dec. 26-31, 1904. The instructors will be Daniel Kaufman of Versailles, Mo., and M. S. Steiner of Columbus Grove, O. All are cordially invited to attend. Those coming by rail to Kokomo or Greentown will please notify E. A. Mast, Kokomo, Ind., and those coming to Peru inform Noah W. King, Peru, Ind.

Hoffman—Weaver.—On the 25th of November, 1904, by Josiah Weaver, at his residence, Bro. William Hoffman, of the Bowne congregation, Kent Co., Mich., and Sister Lizzie Weaver, of the Shore congregation, Lagrange, Ind. God grant them a happy and prosperous life.

Gingrich—Ebersole.—On Nov. 17, 1904, at the home of the bride, near Freeport, Ill., by J. S. Shoemaker, D.D., Bro. Gingrich and Cora B. Ebersole were united in the bonds of matrimony. May the sunshine of God's love ever illuminate their pathway through life.

Yoder—Kaufman.—Nov. 8, 1904, by Elder Michael Yoder, Samuel Yoder and Sarah Kaufman, both of near Belleville, Pa.

DEATHS.

Headrick.—Paul David Headrick, little son of Mace and Mary Headrick, after a few days of suffering, passed from this life as a jewel to the home above, on Nov. 10, 1904; aged 1 M., 5 D. Services were conducted by John L. Brubaker. Text, Job 14:1, 2.

King.—Near Morgantown, Berks Co., Pa., Oct. 21, 1904, Lydia King; aged 90 Y., 8 M., 20 D. After hearing the infirmities of old age for years and in her last months passing through many hours of great suffering, this mother in Israel passed away, conscious to the end, and so glad to go that she waited with longing for the call of her heavenly Father. One daughter and two sons remain to mourn the loss of a good mother and a large circle of friends will cherish her memory. She was a daughter of Christian Hooley, who, with his family and his father, Pres. John Hooley, was one of the first Amish families that settled in Kishacoquillas Valley, Millin Co., Pa. Her grandfather, John Hooley, was the first Amish minister in the valley with the long, beautiful Indian name—Kishacoquillas.

Hartzler.—Near Belleville, Pa., Oct. 30, 1904, John Y. Hartzler; aged 68 Y., 4 M., 9 D.

Zook.—In the Pennsylvania State Lunatic Hospital, Harrisburg, Pa., Nov. 13, 1904, William D. Zook, son of David P. and Malinda Zook of near Belleville, Pa.; aged 21 Y., 5 M., 24 D. The parents have the sympathy of the church and community in their great bereavement.

Miller.—In near Johnstown, Millin Co., Pa., Nov. 6, 1904, James Miller, aged 43 years. Funeral services by Milton C. Swigart and Samuel K. Yoder. This was another sad case of "putting it off too long." When the deceased felt death approaching, he earnestly admonished his family and others present to turn to the service of God before it should be too late. He had made no profession of faith and joined no church, and on his death bed thought it was "too late."

Miller.—On Oct. 3, 1904, in Eden Twp., Lagrange Co., Ind., Barbara, wife of Jefferson Miller, who died many years ago; aged 75 Y., 6 M., 1 D. She is survived by three sons and one daughter. She was a member of the Amish Mennonite church. Funeral services were held at the Town Line M. H. by John M. Hostetter and Jonathan Troyer in German and Y. C. Miller in English. Text, John 5:25.

Hostetter.—On Oct. 26, 1904, near Emma, Ind., Leo M., youngest child of Milo and — Hostetter; aged 11 M., 26 D. Funeral services were held at the Emma M. H. by Y. C. Miller, assisted by O. S. Hostetter. Text, Luke 12:40. Buried in the Yoder cemetery.

Burk.—Frank Burk was born in Europe, Aug. 8, 1862; died at his home near Albany, Ore., Oct. 27, 1904; aged 42 Y., 2 M., 19 D. He came to northern Indiana in early childhood and grew to manhood. He was married to Lovina Miller and soon after moved to western Oregon. To this union were born four sons and two daughters, of whom one son preceded him to the spirit world. Bro. Burk suffered for over two years with rose cancer, but he bore it all with patience and Christian fortitude. Two months before his death he was by his request, anointed according to Jas. 5:14, and only one week before his departure he requested that preaching services be held at his home as he was in the last stages of his illness. He was a faithful member of the Mennonite church. Funeral services were conducted by the writer in German and Pre. Launer of the Evangelical church in English. Text, 1 Cor. 15:35.

L. J. YODER.

Miller.—On Nov. 11, 1904, near Wadon Creek, Holmes Co., O., Elizabeth Miller (nee Trover), widow of the late Pres. J. H. Miller, died of lung trouble; aged 44 Y., 10 M., 25 D. She leaves to mourn her death, three sons, two daughters, a mother, three sisters and one brother, but we have reasons to believe that their loss is her eternal

gain. Funeral services were conducted in the presence of a large concourse of people, by S. H. Miller from 2 Cor. 5:1, and M. A. Mast from Phil. 3:20. A. W. Hershberger conducted the opening services.

Driver.—Anna Berry Driver, widow of Dr. Jacob Driver, who died twenty-five years ago, died at her home near Mt. Clinton, Rockingham Co., Va., on Nov. 8, 1904; aged 70 Y., 10 M., 18 D. The deceased was stricken with typhoid fever several months ago. After the fever left her, other troubles set in, which in her enfeebled condition she was unable to withstand. Sister Driver was the mother of nine children; one preceded her to the spirit world. She was a devoted wife, a kind mother and we believe a faithful Christian woman. She will be missed in the family, especially by an invalid daughter. She was buried in the Mt. Clinton cemetery, where services were conducted by Andrew Shenk of Orangetown, Mo., from 1 Cor. 15: 55-57, and E. S. Hallman of Berlin, Ont., from Rev. 14:13.

Burkholder.—Lydia Burkholder, widow of the late Simon Burkholder, died at her home near Mt. Clinton, Rockingham Co., Va., on Nov. 10, 1904; aged 63 Y., 4 M., 25 D. Sister Burkholder had been in declining health for several years, suffering from catarrh; a short time ago she took quick consumption, which hastened her death. She was a member of the Mennonite church for many years. She leaves three sons and one daughter to mourn their loss. Funeral services were conducted at the Mt. Clinton church on the 11th by J. A. Heatwole, assisted by Samuel Weaver. Text, the 23d Psalm.

Shelly.—Anna Sarah, daughter of Elmer and Ella Shelly, died at the home of her uncle, Samuel Hamer, near Shiremanstown, Pa., on Nov. 20, 1904; aged 1 Y., 17 D. She suffered for several weeks with spinal meningitis, but bore her sufferings patiently. She leaves a sorrowing mother and a sister to mourn her early departure, her father having preceded her to the spirit world. Funeral services were conducted at the house by Benjamin Zimmerman from Zech. 8:4, 5. The body was sent to Juniata county and buried in the cemetery at the Belawares M. H., where it rests beside that of her father. Samuel Letter conducted services at the church. Text, the 23d Psalm. May the Lord comfort the bereaved mother and friends.

Kilne.—On Nov. 16, 1904, Grandfather Kilne died at his home near Motville, Mich., at the advanced age of 73 years. He was sick only a few days and was resigned to the Master's will. He was the first of the family to pass away. He is survived by a sorrowful wife, four sons, three daughters, fifteen grandchildren and two great-grandchildren. He united with the Dunkard church in youth and remained faithful to the end. Funeral services were conducted at the Lutheran church in Motville by Eli Schrock. Text, Job 14:1. R. M.

ITEMS.

Queen Alexandra administered a severe and richly deserved rebuke to the gambling set among the aristocratic ladies in London society, when she refused to attend the Epson races on the day specially famous as "Jules' day." Her absence robbed the occasion of its interest and eclat, and was a source of consternation to the assembled ladies. It is said further that the Princess of Wales is in entire accord with the Queen in this matter, and that her absence was for the same reason.

A dispatch from Washington says: Secretary Hay has received assurances from Great Britain and Mexico that they stand prepared to negotiate arbitration treaties with America on the lines of that recently concluded between France and the United States. Consequently the State Department will proceed at once to complete the whole fabric of treaties, so as to have them ready for submission to the Senate when it meets again.

A very severe storm, accompanied by rain, snow and high winds, swept over the Atlantic coast on Nov. 13th. This is said to not have been equalled at this period of the year since 1885.

Residents of Paonia, Col. claim that the largest apple in the world was raised in that district this year. It is of the Wolf River variety, and weighs 3 1/4 ounces. Fine large strawberries were picked in Paonia the third week in October.

A Pennsylvania Railroad train lately run from Crestline, Ohio, to Fort Wayne, Ind., a distance of 131 miles, in 113 minutes.

By the Annual Report of the auditor for the post-offices department it appears that the deficit in the postal revenues during the last fiscal year was \$8,579,492.

One of the most important meetings in the history of the Protestant churches in this country will be held in New York City in November, 1905. The question of the union of Protestant churches of all denominations will be the chief topic of discussion, and will be participated in by delegates from the Baptist, Presbyterian, Lutheran, Protestant Episcopal, Methodist and other churches.

The old John Street Methodist Episcopal church, known as "the mother of Methodism" in this country, and the oldest Methodist church in the United States, celebrated its 136th anniversary recently in New York City.

The Chinese government has refused the offer of the Banque d'Paris to advance money toward the establishment of an imperial bank of China in return for the control of the same.

Three hundred cottages on the Chautauqua camp ground at Urbana, Ohio, were destroyed by fire Nov. 17th, entailing a loss of \$100,000. There is no insurance. The place was without any protection.

Austria-Hungary is the first nation to accept President Roosevelt's invitation to a peace conference.

"The Gospel of St. Matthew" is now issued by the American Bible Society in a Syrian dialect that is declared to be nearly the same as that spoken in Palestine in the time of Christ.

It is stated that of the versions of the Bible now in common use numbering 478, nearly all, 456, have been made by missionaries.

The Torrey-Alexander revival campaign at Cardiff, Wales, closed the evening of Oct. 31st, with a total of 3,620 converts recorded. The great Torrey Hall, seating 7,000, was filled every evening, and the churches of South Wales have been wonderfully imbued with new life spiritually. And yet, some people will persist in declaring that the old gospel has lost its power!

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Every Sunday school should be supplied with a sufficient number of copies to furnish each family with at least one copy. If you do not have the paper in the Sunday school to get it there, then you had better subscribe for it and have it sent directly to your home. Every boy and girl may be an agent for the "Words of Cheer" and by canvassing for it will be able to earn a little. Write for terms. MENNONITE PUBLISHING CO., Elkhart, Ind.

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We desire to call the attention of all who have "Dec. 04" printed after their names on the label on their papers, to the fact that their subscriptions expire December 29th, and we herewith cordially invite them to renew their subscriptions for the coming year.

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Published Weekly.

ELKHART, IND., THURSDAY, DECEMBER 8, 1904.

Vol. XLI. No. 50.

EDITORIAL NOTES.

Baptismal services were held at Cullom, Ill., on Nov. 19th, at which time six new members were added to the church by the solemn rite.

Four souls publicly accepted Jesus as their Savior at Neutral, Kansas, during the meetings recently held there by Bro. Noah Metzler of Nappanee, Ind.

The editor's visit to his home in Pennsylvania was short, but the association of children and friends caused it to contain the proverbial sweetness. "Short, but sweet."

We are indirectly informed that Bish. Jonas Blaich of Johnstown, Pa., whose life was despaired of, has taken a turn for the better and some hopes of his recovery are held out.

The congregation at Elmdale, Kent Co., Mich., are mourning the loss of one of their ministers, Bro. Peter Keim, who passed to his reward on Nov. 28th, at the age of 68 years. (See obituary.) We extend our sympathies to the friends and the congregation in their bereavement and loss.

Thanksgiving services were held in the Mennonite M. H. on Prairie street, Elkhart, in the evening of the day set apart for that purpose, and were conducted by Bro. J. F. Funk, assisted by Bro. Samuel Yoder.

The contribution lifted was given to the outgoing missionaries, Sisters Schertz and Stalter.

Congratulations.—The best wishes of the editor, and we believe of the readers as well, are hereby extended to Bro. and Sister Norman Lind of Ohio, who embarked on life's matrimonial sea, Nov. 22, 1904. That our brother's usefulness in the ministry and in the dispensation of Christian service generally will be increased by his union with this "help, meet for him," is hopefully assured. (See marriage notice.) The Lord bless them.

A New Colony in Virginia.—An effort is being made to establish a settlement of our people in Halifax county, Virginia. This county is located in the southern part of the state and borders on North Carolina. South Boston, the nearest town, is at the junction of the Southern and Norfolk &

Western Railways, furnishing excellent railroad facilities. Pre. H. H. Good, formerly of Concord, Tenn., has already located at this place and writes encouragingly of the country. He invites correspondence. Address, South Boston, Va., R. F. D. No. 1.

On the Atlantic.—If all went well, Sisters Schertz and Stalter are now on the Atlantic, enroute to India. May a kind heavenly Father keep them safe and bring them in due time to their destination.

Just before going to press information reaches us that the S. S. "Republic," carrying our missionaries, left the pier at New York on the afternoon of Dec. 1st, with 3,000 passengers aboard. Barring accident, by the time this reaches our readers, they will be nearing Gibraltar.

Ministers' Names and Addresses.—We are about ready again to publish the little booklet containing the names and addresses of our ministers, missionaries, officers of the different church institutions, etc.

We desire to have the list as nearly correct as possible and therefore ask our ministers and others interested to send in corrections from last year's list. Please send your corrections at once as we wish to have the new list ready by the first of the year.

These booklets will be sent free to all our ministers and are, besides being a convenience, a great help in securing special railroad rates. See that your name is properly listed.

In this issue of the Herald will be found the first report of Bro. J. D. Minger as superintendent of the Old People's Home. Bro. and Sister Minger feel their responsibility in their new position keenly, but are faithfully and trustfully discharging their duty. Much patience, forbearance, endurance and tact are required to manage so many old people who come from various homes and domestic surroundings, with various experiences, ailments and whims. Many of them are subjects worthy our deepest sympathy, love and care in their old and declining days.

Among the brethren from a distance who recently visited the Home are M. S. Steiner, Columbus Grove, O., J. N. Kaufman, Rockton, Pa., and A. D. Wenger, Millersville, Pa.

Bro. Abram Metzler, superintendent of the Orphans' Home at West Liberty, Ohio, brought little Frank Mergen, an eleven-year-old orphan boy, who was rescued from the

slums of Chicago some time ago and taken to the Home, to Elkhart on Dec. 1st. Frank will live in the home of Bro. and Sister Charles Shantz, who already have a boy from the Home. Bro. Metzler reports twenty-seven children still at the Home and says that provisions and money, as needed, are constantly coming in and the workers realize God's presence among them in many ways. While the nature of his work is arduous and trying, yet our brother seems to enjoy it. He seems especially fitted for his present calling. We were much pleased to have an hour's chat with him in our office.

First Converts at Fort Wayne.—Thanksgiving day this year was an exceptionally joyous occasion at our Mission Hall in Fort Wayne, Ind. At that time the workers were rewarded for their faithful labors by witnessing the baptism of the first two converts into the church. Bro. L. J. Lehman of Cullom, Ill., began a series of meetings at the Mission on Nov. 23d. Good interest is manifested and the outlook is promising. The workers have fitted up the flat over the hall and transformed it into living apartments, giving the place a very home-like appearance. The missionaries will now be in better position to do more effectual work and with greater convenience. Of course, this will mean an increase of expense, but we feel assured that our people will not withhold their God-given support from so worthy a cause. May the Lord bless the workers and the work.

The "Inspiring Room."—Every ideal Japanese home contains a special room called the "inspiring room." This room is fitted up with the best furniture and surroundings that are helpful and restful to tensioned nerves and a dejected mind, and is used as a place for recuperation.

Every life should have an "inspiring room." This room may be constructed of physical, mental and spiritual material and be made to serve as a retreat and a place of rest, reconnoiter and reanimation. Life is full of arduous tasks, trying experiences and grave vicissitudes that wear the body, depress the mind and burden the soul. How soothing then to look out on the beauties of nature about you, the verdant fields, the budding flowers, the sublime mountains; or gaze on the grandeur of the winter's snow as it spreads the earth with its white mantle of purity; or peep into memory's closet and view there the diamonds, the pearls, the

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rubies—gems from God's holy word in the form of promise and precept stored away for such occasions; or seek the companionship of the loving look, kind words and noble deeds of some dear friend or friends, with whom it was your privilege to associate; or look up by faith into the blue sky and know that the God of love, mercy and justice still reigns supreme, ready to vindicate, lift up and bless his servants, even as in days of yore! Or, better still, seclude yourself in some quiet nook of prayer and having poured out your soul's sorrows to Him who can "all our sorrows heal and all our burdens bear," allow your spirit to come in touch with his Spirit, and having become impregnated with divine comfort, life and power, with God's sunshine in your soul, a righteous purpose in your heart, his reassuring word on your tongue and the Spirit's power in your actions, go forth to meet life's duties, making the world brighter and better because of our being in it. Do not allow life to become a miserable existence, but make it a useful reality. Step out occasionally of the giddy whirl of business, social, domestic pursuits, and rest a while in the room of God's inspiring view. It pays financially, bodily, intellectually, spiritually, eternally.

PERSONAL MENTION.

Bro. J. N. Kaufman of Rockton, Pa., was at our mission in Canton, O., on Nov. 30th.

Change of Address.—Pre. H. H. Good, from Concord, Tenn., to South Boston, Va., R. F. D. No. 1.

Bro. J. F. Heatwole of Harrisonburg, Va., is visiting the churches in Lancaster county and Eastern Pennsylvania.

Bro. John Blosser of Rawson, Ohio, is holding a series of meetings for the Shore congregation, near Shipshewana, Lagrange Co., Ind.

Bish. A. P. Heatwole of Waynesboro, Va., held communion services for the little congregation in Fauquier Co., Va., on Sunday, Nov. 23d.

Bro. D. D. Miller of Middlebury, Ind., is evangelizing in Illinois. The last report we had of him, he was conducting special meetings at Cullom.

Bro. Ed. Miller of Springs, Pa., visited the mission station at Shellsburg, Bedford Co., Pa., the last Sunday in November and filled several appointments.

Bro. A. D. Martin of Scottsdale, Pa., made a flying trip to Lancaster Co., Pa., last week. He expected to meet Bro. E. S. Hallman at Harrisburg. Bro. Hallman was on his way to his home at Berlin, Ont., after having spent six weeks in Virginia and West Virginia doing evangelistic work.

Bro. Lowry Johnson of Scottsdale, Pa., traveling salesman for the Industrial Coal Co. of Pittsburgh, was in Elkhart last week and gave us a pleasant call.

Bro. M. S. Steiner spent Sunday, Nov. 27th, in Logan Co., Ohio, and preached three sermons, the one on Sunday evening being for a special mission meeting.

Bro. D. S. Brunk and wife of La Junta, Colo., are on their way back to their old home at Elida, O. Bro. Brunk is "scattering the precious seed by the way."

Bro. I. W. Royer of Goshen, Ind., passed through Elkhart last Saturday on his way to Barker Street, Mich., to fill several appointments. He made a short but pleasant call at our office.

Bish. Tillman Erb of Newton, Kan., held preparatory and communion services at Goltzy, Okla., on Nov. 21st and 22d. Forty-two members remembered the Lord Jesus according to his commandment.

Bro. A. D. Wenger of Millersville, Pa., recently held a series of meetings at the Longenecker M. H. in Holmes Co., Ohio. Three souls made a public confession. Bro. Wenger is expected to begin similar meetings at the Cressman M. H. at Breslau, Ont., on Dec. 7th. He is also one of the instructors at the Bible conference to be held at Berlin, Ont., Dec. 25-30.

Bro. John A. Heatwole of Dayton, Va., who has been visiting friends in Pennsylvania, Ohio and Indiana, spent some time at the Publishing House on Dec. 1st, and after looking through the different departments of work and making some purchases, left for a trip among the Mennonite people in Waterloo Co., Canada. We wish him a prosperous journey.

For the Herald of Truth.

INTEMPERANCE.

By C. E. Bender.

I.

The crime of intemperance is a haggard transgression that has come staggering down through many centuries, slaying men and women, boys and girls, by the thousands. All nations, barbarous, semi-barbarous and civilized, have been addicted to it. In all ages and climes and beneath all skies there has been the tendency to use stimulants and narcotics improperly.

Father Noah, as if dissatisfied with the prevalence of pure water, took to strong drink in his day. Belsazzar was overcome by dissipation, and the hand of God wrote his doom on the wall. Alexander, the conqueror, was conquered by this terrible vice. Nero, who was fortunate in having for his preceptor the great philosopher and moralist, Seneca, broke away from the guidance of his tutor and became a slave to this vice, and entered upon a career filled with crimes almost of incredible enormity. Opportunities of the most noble and exalted character

were set before Nadab and Abihu, the two sons of a pious father and priests of God's holy tabernacle; but, alas! they became intoxicated and offered strange fire, which the Lord had commanded them not to do; and they were suddenly stricken down by the fire of God's wrath while engaged in the service of the sanctuary.

Never have such manliness, tenderness, and passion been united as in the songs of Robert Burns, the great lyric poet of Scotland. The poetry of Burns flows into a wintry world like a warm gulf stream, mitigating harsh climates, breathing genial days, carrying with it springtime and the cuckoo's note. But, alas! our warm-hearted poet was laid low by the vice of intemperance.

The bright and shining light of De-Quincy was extinguished by the dreadful opium habit. Opium, whether it be eaten or smoked, is undoubtedly injurious to the well-being of body, mind and soul. Statistics show that over four hundred millions of the human race are opium users; and China, India and Turkey have almost been desolated by this habit.

A peculiar intoxication is produced by the use of Hashish. The Hashish eater is happy; not like the gourmand or famished man when satisfying his ravenous appetite, or the voluptuary in the gratification of his burning desires, but like him who hears tidings that fill him with joy; like Silas Marner, the miser, counting his treasure, or like the ambitious man who is intoxicated with success. The excitement produced is mental rather than sensual. But the intemperate use of this drug is a fearful peril and an ultimate ruin. The statistics show that over three hundred millions of men, women and children chew Hashish, and Persia, Brazil and Africa suffer the delirium.

The use of tobacco is perhaps more widely spread than is that of any other narcotic or stimulant. The term tobacco appears not to have been commonly used original name for the plant. It has come from a peculiar instrument used for inhaling its smoke by the inhabitants of Hispaniola. The instrument consisted of a small hollow wooden tube shaped like a "Y", the two points of which were inserted in the nose of the smoker and the other was held in the smoke of burning tobacco, and thus the fumes were inhaled. The natives called this apparatus "tobaco." The French ambassador, Jean Nicot, rendered services in spreading a knowledge of the plant which has been commemorated in the scientific name of the Genius Nicotiana. At first the plant was supposed to possess almost miraculous healing powers, and was designated "herb panacea," "herba sanata," "sana sanata indorum"; "divine tobacco," it is called by Spencer, and "our holy herb nicotiana," by William Lilly.

But the influence of tobacco on health and morals, ever since its introduction into the various countries, has met the most uncompromising opposition on all grounds, except as a medicine. Burton, in the "Anatomy of Melancholy," says: "Tobacco, divine, rare, superexcellent tobacco, which goes far beyond all the panaceas, potable gold and philosophers' stones, is a good remedy, a good vomit, a virtuous herb if it be well qualified, opportunely taken, and medicinally used; but as it is commonly abused by most men, who take it as tinkers do ale, 'tis a plague, a mischief, a violent purge of goods, lands, health—hellish, devilish tobacco, the ruin and overthrow of body and soul." This is rather strong English. Tobacco is an excellent herb to produce faintness, nausea, giddiness, delirium, cancer, tobacco hearts, and to kill all kinds of bugs and insects.

I might discuss intemperance of thought, imagination, social relations, eating, etc., but this would make my theme too lengthy. I, however, will write of one other phase of intemperance. I refer to alcoholism.

A vast multitude of the American people are the disciples of King Alcohol, whose age is more than a thousand years; whose trade is to kill and make expense, and whose real name is intemperance. To him they bow, in his trenches they fall, in his awful prisons they are incarcerated, and on his ghastly altar they burn with intense inward heat. They visit his carnivals, beer gardens, "German villages" and grog-shops; they breathe his poisonous breath, drink his liquid fire and eat his food, which is filth with serpents' meat.

This king covers his face with a mask and hides himself in flasks, casks and demijohns. He is in league with Satan. He has killed more people than famine, pestilence, sword, gun, guillotine, or electrocution-chairs. He draws both old and young. Could the roll be called of those who have been conquered by this monstrous demon, and could they who have been slain by him come up from the dead, what eye could behold the dreadful sight! What heart could endure the deep groans of agony!

Intoxication! Does it not jingle the burglar's keys? Does it not whet and sway the assassin's knife? Does it not pull the trigger of the highwayman's pistol? Does it not bite like a serpent and sting like an adder? Does it not cause redness of eyes, grog blossoms on the face of the inebriate, and hobgoblins to strut around in the bed-chamber at midnight hours? Does it not cause eminent men of various professions to fall from the very heights of reputation, dignity and honor into the swamp of sensuality, which is filled with slimy vipers, honeycombed with pitfalls and lurid with deceptive lights? Has it not sent physicians reeling into the sick-room?

If the bones of all those who have fallen a prey to dissipation would be piled up, would it not make a monster pyramid and would it not rise higher than the pyramid of Cheop, which rises from a base covering thirteen acres to a height of four hundred and fifty feet? What mountains white with the bleached bones of drunkards!

(To be continued.)
Grantsville, Md.

For the Herald of Truth.

BAPTISM—WHERE AND WHY?

By S. B. Wenger.

The arguments made recently in the Herald of Truth in opposition to going to the water for the administration of baptism gave evidence of fear that too much stress will be placed on the place of administering or in the efficacy of the water. There is danger in this, but while this is true, there is nevertheless good reason in many minds for going to the water for the administration of this solemn act of obedience. There is certainly no scriptural ground for opposing those who prefer to follow the example of the Savior by going into the water for baptism. In the absence of any scriptures plainly stating that in Christ's time, or in apostolic times, baptism was administered other than in the water, and with the plain Bible statements that it was performed on certain occasions in the water, it seems strange that people will use passages of scripture not plainly stated and argue against plain Bible statements. That some people will idolize the water or the place of

administering, is no reason why those who wish to follow Christ's example should not have the liberty of conscience to do so.

That our forefathers in the church did not practice going to the water may all be true enough, but we cannot always be governed by the customs and traditions of people in any age of the world, but should follow closely the teaching of the Bible.

I believe that baptism was sometimes performed in the house in apostolic times. I have no plain Bible statement to substantiate this opinion. I infer it from the same passages of scripture to which our brethren have referred. But on the other side of this question I need draw no inference. I have plain Bible statements that both Philip and the eunuch went down into the water, and that Jesus went up straightway out of the water. Why should we argue our own inferences against these plain Bible statements and drive people to the immersion extreme?

We cannot come closer to the Bible in place of administering, or in mode, than to follow the example of our Savior by going into the water and then applying the water, in accordance with Christ's own mode of baptizing with the Holy Ghost. We should not necessarily lose the Spirit by closely following the Bible. It would be just as reasonable to suppose that by closely following the Bible in any other ordinance of the Christian religion we lose the Spirit. I can see no reason why we should lose the spirit of the gospel by closely following the teachings of the Bible and the example of our Savior. People say this and that makes no difference and that one way is just as good as another. The skeptic and infidel say it is no use to do any of it. I believe we should conscientiously obey the Bible's teaching.

South English, Iowa.

THE SHEAF OF RICHEST GRAIN.

By Eben E. Rexford.

He saw the ripe wheat waiting.
All golden in the sun,
And strong and stalwart reapers
Went by him, one by one,
"Oh, could I reap in harvest!"
His heart made bitter cry:
"I can do nothing, nothing.
So weak, alas! am I."

At eve, a fainting traveler
Sank down beside his door—
A cup of cool, sweet water
To quench his thirst he bore,
And when refreshed and strengthened
The traveler went his way,
Upon the poor man's threshold
A golden wheat sheaf lay.

When came the Lord of harvest.
He cried, "O Master kind!
One sheaf have I to offer.
And that I did not bind;
I gave a cup of water
To one athirst, and he
Left at my door in going,
The sheaf I offer thee."
Then said the Lord of harvest:
"Well pleased with this am I;
One of my angels left it
With thee as he passed by.
Thou mayest not join the reapers
Upon the harvest plain,
But whoso helps a brother,
Binds sheaves of richest grain."

For the Herald of Truth.

TO-DAY.

By Frank Monroe Beverly.

Has it not been said that one to-day is worth two to-morrows? This assertion has been made upon the presumption that only the present time can be utilized, and that the crying need is confined to this infinitesimal

space of time. In holy writ we are admonished not to say within ourselves what we will do to-morrow; we know not what the day will bring forth. The present is all that we can use in time or space; the future is a nonentity. We are told to wisely improve the present, and it is ours. The idea is simply this: That if we take care of to-day, which stands for "now," to-morrow will take care of itself—when it comes. We can make no exertions to-morrow, but all our efforts are confined to the present. The Master has given us only NOW; let us accept it and use it with a proper understanding and appreciation of its worth, and always

"Count that day lost,
Whose low descending sun
Views from our hands
No worthy action done."

Osborn's Gap, Va.

"DON'TS" FOR PREACHERS.

The following "don'ts," given out by S. A. Northrup to the ministerial students and faculty of William Jewell College, Mo., will bear repeating. He said:

"Don't exaggerate. Don't fool with doubts. Don't let success tip you over. Don't dabble in business ventures. Don't snub anybody, not even a book agent. Don't jolt in ruts; vary your services and methods. Don't make long pulpit prayers. Don't imitate others—better be a poor original than a fine copy. Don't preach long sermons. Don't be cold in your delivery—preach red-hot from the heart a positive gospel. Don't speak in a monotone—the voice has numberous keys; play on as many as possible. Don't harp too much on one string—variety is pleasing, and God's word gives ample choice of themes. Don't tire people out with long introductions—you can spoil the appetite for dinner by too much thin soup. Don't neglect study and closet prayer—the finest human pipe gives forth no music unless filled with the divine breath. Don't brawl or scream—too much water stops mill-wheels, and too much voice drowns sense. Don't scold your congregation or your burden-bearers. Don't go on after you have finished, saying, 'As I said before'; if you said it before, say something else after; let the clatter of the mill cease when the corn is ground."

SOME FACTS ABOUT INDIA.

A Blue Book contains figures about the Indian empire full of interest. While the population is over 294,000,000, less than 3,000,000 are Christians. In an analysis of the population according to "occupation," nearly 4,000,000 are supported by servants engaged in the administration of the state, 130,000 by sport, 2,250,000 by herdsmen, 2,340,000 by barbers and shampooers, while tailors, milliners and dressmakers have to find support for over 1,000,000 people. A glance at religions shows that Hindu number over 200,000,000, Mohammedans, 61,500,000, and Buddhists less than 10,000,000. The complex work in India is further evidenced by the great number of languages—there being no fewer than 42 Indian, 11 Asiatic, and 10 European languages spoken in the empire, besides a greater number of dialects. There are 25,000 lepers and 150,000 deaf-mutes, while no less than 350,000 never see the light of day.—"Young Men of India."

You cannot expect to gain without effort that which cost Christ all his life.

HERALD OF TRUTH.

Thursday, December 8, 1904.

D. H. BENDER, EDITOR.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau und Herold, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

Our Family Almanac for 1905 is now ready for delivery. Our Almanac contains all the usual almanac data found in the old style Pennsylvania and Maryland almanacs, with a selection of reading matter that is valuable, interesting and edifying to all our readers. This is now the thirty-sixth issue of our almanac, and many of our patrons have had it in their families since its first issue in 1870. We shall be glad to have all our former customers send for it again this year. The almanac also contains several nice illustrations. Prices are as follows:

1 copy, postpaid \$.06
 12 copies, postpaid45
 25 copies, postpaid90
 100 copies, postpaid 3.50
 For larger quantities, to be sent by freight or express, write for prices. Send your orders early. Address,

Mennonite Publishing Co., Elkhart, Ind.

The Herald of Truth.—We wish again to remind our readers and friends of what we have said many times before. There are still many Mennonite families who do not read the Herald, and we feel that all these families would be greatly benefited by having it. The old people will be glad to read and know what the church is doing and what is going on among the Mennonite people in different parts of the country, and the young people will have an excellent opportunity to acquaint themselves with the doctrines and teachings of the gospel and the church and become confirmed and established in the faith; and besides this the paper will contain a large amount of general reading that is edifying and interesting to all. A paper that maintains a high moral tone is indeed a valuable factor in the religious and moral development of the people, both old and young.

The important question that presents itself in considering this subject, is how to reach these families, and how to get them interested. We should like to secure a good agent in every neighborhood to canvass and make an effort to bring about this desirable result. Write for particulars. Address,

Mennonite Publishing Co., Elkhart, Ind.

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CORRESPONDENCE.

Columbiana, O., Nov. 24, 1904.—Dear Herald Readers, Greeting:—We have again great reason to be thankful to our God for sparing us and giving us the many blessings we enjoyed during another year, and also for the privilege to meet again in the house of God and hold appropriate services to his honor, praise and thanksgiving. Our services this year were held in the Midway M. H. and were conducted by the brethren Allen Rickert, E. M. Detweiler and Norman Lind. The attendance was good and we hope all present were benefited; it is, however, sad that still more did not come out to this service. Many of our friends who were with us at the thanksgiving in 1903 were not permitted to be with us this year, but they have gone to their reward, and no doubt a number of us who attended this thanksgiving service will not be here when the same occasion returns in 1905. May we then realize the importance of preparing to meet our God in peace.

PETER METZLER.

Shipshehanna, Ind., Nov. 25, 1904.—Bro. John Blosser of Rawson, O., is at present holding a series of meetings at the Shore M. H. On Thanksgiving day he preached a very interesting sermon suitable to the occasion, to a large audience who gave rapt attention to the practical thoughts presented by our brother. His text was Col. 4:6. Our prayers are that God will give us grace so our lives may correspond with our giving. We need more thanks-giving people as well as thanks-giving people. COR.

Archbold, O., Nov. 25, 1904.—Greeting to all Herald Readers:—Baptismal services were held at our M. H. on Nov. 24th, when seven souls were received into the church. Bish. Christian Stuckey officiated. He chose for his text the third chapter of John and preached to us eternal life through Jesus Christ. The brother pointed out plainly the fact that if we continue in sin we shall receive our deserts—everlasting condemnation—but if we turn to the Lord and believe in Jesus Christ, love and obey him, we shall receive as a free gift, eternal life. May God richly bless his servants, especially those who are out in the field, that many souls may be gathered into the fold of Christ.

SARAH SAUDER.

Farmersville, Pa., Nov. 24, 1904.—A joyful greeting to all the Herald readers in Jesus' name—I am thankful to all who so faithfully write for the Herald; it does me good to read the news and above all to give God the glory. "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves to another in the fear of God" (Eph. 5:20, 21). This was the scripture used by Bro. Mack at our Thanksgiving service this morning at Metzler's. Oh, may we all open our ears and hearts to the warning voice of God and obey him so we may have strength to overcome the enemy. On Nov. 6th Bro. John Rohrer of Landisville preached at Groffdale and on the 15th the brethren John B. Bucher of Ephrata and Joseph F. Heatwole of Rockingham Co., Va., were with us at Metzler's; the latter chose Psa. 34:17 for his text. Let us all be more faithfully engaged in prayer and not become weary and faint so we will omit the necessary duty to "watch and pray." On Nov. 13th there were not so many present at the meeting at Metzler's on account of the weather, but those who were present heard a good sermon preached by Bro. Mack

from Acts 3:24-26. As every one must give an account of himself to God, we ought to search the scriptures daily to see whether the things taught us are really true, for the Bible is even now as in the days of the apostles, the test of truth. Last Sunday the brethren Jacob Charles and Jacob Thomas of Safe Harbor were with us. Bro. Thomas spoke from the text, "What shall I do then with Jesus which is called Christ?" (Matt. 27:22). He was followed by Bro. Mack. Let us as members give more attention to the preaching of the Word, and lead consecrated, holy lives, "thoroughly furnished unto every good work," so the shepherds may see the flock flourish, and when the "Chief Shepherd" shall appear, we shall receive a "crown of glory that fadeth not away."

LIZZIE M. WENGER.

Milnor, Pa., Nov. 28, 1904.—Bro. E. S. Hallman of Berlin, Ont., came into our midst on Friday, Nov. 25th, and filled an appointment at Miller's M. H. that afternoon and one at Maugansville in the evening. The next day Bro. J. F. Heatwole of Virginia arrived and he and Bro. Hallman filled another appointment at Maugansville that evening. On Sunday morning they filled the regular appointment at Reiff's, preaching at Maugansville again on Sunday evening. Bro. Jacob Martin of Virginia is visiting in this community and he also was with us in these meetings. The brethren earnestly admonished us, encouraging the saint and warning the sinner to flee from the wrath to come. Although there were no immediate confessions, we believe the seed sown will in due time spring up and bring abundant fruit; for God says, "My word shall not return unto me void" (Isa. 55:11). May the blessings of God be upon the brethren and His children everywhere.

MARTHA L. MARTIN.

Harper, Kan., Nov. 29, 1904.—Dear Herald Readers, Greeting:—We have again been encouraged by a visit from Bro. T. M. Erb of Newton, Kan. He came to us on Nov. 26th and held preparatory services that evening. The next morning communion services were held. Bro. Erb also preached for us in the evening. We were again made to realize the truth of Christ's words (John 13:17), "If ye know these things, happy are ye if ye do them." We are glad we can do these things in remembrance of him. There is indeed a blessing awaiting all who do these things to his honor and glory. There was an aged brother, eighty-two years old, with us in the communion; he had not been with us for a person for a long time. We were glad for his presence. Three persons cast their lot in with us at this time, one by letter and two by confession. We welcome them among us. May we ever remain faithful to the Lord and he will see us through, and may his blessing rest upon our brother.

W. E. DETTWILER.

From Johnstown, Pa.—On Nov. 4th, Bro. A. D. Wenger of Millersville, Pa., came into our midst and the same evening began a series of meetings at the Thomas M. H., which was continued until the 13th. One soul who had gone astray for many years, was brought back into the fold. May the dear Lord help him to prove faithful, and let us earnestly pray for those who were almost persuaded.

On Nov. 24th Thanksgiving services were held in all of our five meeting houses, in some of them both morning and evening. Brethren, let us remember that we need to give thanks to God not only on Thanksgiving day, but daily.

LEVI BLAUCH.

December 8,

1904.

Logan, Ohio, Nov. 30, 1904.—Greeting to all the Herald Readers:—I have been away from home for some time, but the good work was carried on by our evangelizing brethren with good results. Bro. Wayne of Uren was with us. Our next meeting will be on Christmas day when we expect Bro. Blosser. The old Brenneman church near Bremen has been repaired and we are now having meeting on Sunday evenings. The attendance is good and the people are taking an interest in the work. If we could get a young man full of the Spirit to locate here and then open a Sunday school as suggested by Bro. Wayne, I believe a good work could be done here as well as at other places.

BENJAMIN HUBER.

From Waterloo Co., Ont.—The meeting house at Beams was rebuilt during the summer and we held our first meeting in the new house on Nov. 20th. Our home minister, Bro. Menno Cressman, opened the meeting, after which Bish. Amos Cressman spoke in the German language, followed by Bro. Noah Stauffer in English. Bro. Isaac Wambold preached for us in the evening. While our house was undergoing repairs we worshipped at Geiger's M. H. We feel more at home again and praise the Lord for his goodness.

COR.

Roaring Spring, Pa., Nov. 24, 1904.—Dear Editor and Herald Readers, Greeting:—On Nov. 6th we held a mission meeting at this place and some helpful thoughts were presented concerning the responsibility of the church, the need, the call, etc. One week later Bro. Abraham Metzler began a series of meetings and closed them on Sunday evening, Nov. 20th. He also filled the regular appointment on Sunday morning. The Word was preached with power evening after evening, which was a warning to sinners, and we, as followers of Christ, received rich food for our souls.

Bro. Norman Lind of Wadsworth, Ohio, came into our midst Nov. 8th, filling an appointment the same evening at the Martinsburg M. H. He also preached at Pleasant Grove Wednesday morning and evening and on Thursday evening at this place, choosing for his text Gen. 3:9, "Where art thou?" We are thankful to God for the visit and ask others who are traveling East or West to stop with us.

LEVI SAUDER.

Neutral, Kan., Nov. 25, 1904.—We have recently been favored with visits from two of our ministering brethren—Bro. Noah Metzler of Nappanee, Ind., and Bro. D. S. Brunk of La Junta, Colo. On Oct. 30th Bro. Metzler came into our midst and remained with us two weeks, during which time he preached ten sermons. We were indeed richly admonished and were made to rejoice in seeing four precious souls step out on the Lord's side. May God bless the dear brother in his labors in other fields and give him souls for his hire. From here he went to Oronogo, Mo., to preach the Word. On Nov. 21st Bro. Brunk and wife came and remained with us until the 23d. Bro. Brunk preached one sermon for us, taking for his text Rom. 11:33. May God attend the brother and sister on their return trip from Colorado to their old home in Ohio. We also had services on Thanksgiving day conducted by our home minister, Bro. Kuhns. Pray for us that our little church here may prosper and increase in numbers.

E. S.

Waynesboro, Va., Nov. 23, 1904.—Bro. E. S. Hallman, who has been laboring in Virginia for some time, came to Augusta county on the 14th and left for Broadway, Va., on

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the 19th. He preached three sermons at Spring Dale and three at Mountain View church. He, with several brethren and sisters, did some house-to-house visiting; they were at some homes our people have never been. The field for work in these mountains is large and interesting. They were gladly received and we hope their songs and prayers may stir them to a full sense of duty and trust they may be reached by the gospel that many may be saved.

There are now two applicants for baptism and others almost persuaded. One confessed Christ at Spring Dale. All will be received as soon as arrangements can be made. Oh, that there would be many more! The brother labors earnestly, and we hope the good seed he has sown may grow and bring forth abundant fruit. We expect the brother to give some of his experience in our mountains to the readers of the Herald.

Bro. A. P. Heatwole is at present visiting the church in Fauquier Co., Va. He held communion services for them last Sunday. There will be Thanksgiving service held at Spring Dale on the 24th. We can never be too thankful for the many blessings we enjoy.

COR.

Markham, Ont., Nov. 25, 1904.—Dear Herald Readers:—Thursday, Nov. 17th, was the day set apart by the Canadian government as a Thanksgiving day; and we are of the opinion that there is possibly no other country on the face of the globe that has greater reasons to be thankful to the great Giver of all good gifts than we. Accordingly we, in York county, celebrated the day by holding an all-day service. Bro. L. J. Burkholder preached the regular Thanksgiving sermon in the morning, impressing on our minds the necessity of making our gratitude practical. In the afternoon and evening was held a union Sunday school meeting of the Wideman, Cedar Grove and Altona schools attending to Sunday school work in general were ably discussed by several of the brethren. The talks proved quite profitable to all, and many, I believe, felt the weight of added responsibility.

Our Y. P. meetings, which are held every Wednesday evening, are presided over by Bro. L. J. Burkholder. The topics for the past month have been "Bible Characters." Attendance and interest are weekly increasing.

M. ELIZABETH BROWN.

Goshen, Ind., Nov. 25, 1904.—Dear Herald Readers:—Thanksgiving day meant much to the congregation at Goshen. We had a meeting last evening in which the power of the Spirit was manifest. Many hearts were touched and moved to think of higher things. After a short sermon by Bro. J. S. Hartzler, Bro. I. W. Royer took charge of the meeting, during which time many of the brethren and sisters testified to things for which they were especially thankful. As many did not get an opportunity to speak, it was decided to hold another meeting on Friday evening. The same spirit, interest and activity prevailed at this meeting. We also had the pleasure of having Sister Lydia Schertz present. She took up part of the time speaking about her work, expressing herself ready to take it up. She left the next morning for Ohio and will sail Dec. 1st for India.

There has been a sense of the need of more prayer among some of our young people and as a result some of the young brethren have been gathering in groups in their rooms before breakfast for prayer. Such things will surely have their results. May the good work go on and take fire elsewhere.

One of the greatest needs of the church, if not the greatest, is more prayer and Bible study among our young people. One worker among men in New York City recently remarked that there is more power in a small Bible class than in a big meeting where people are assembled by the hundreds. In speaking of his line of work he said, "We gained twenty per cent. in attendance and lost seventeen per cent. in results." We count our results too much by numbers while we are losing much in power and character. May we not lose sight of the end—souls and Christian character—by looking so much at the means to that end. We think and talk so much about the work that we have no time left to live and grow. Having begun a good work, let us go on to perfection.

RUDY SENGEL.

Bowne, Mich., Nov. 23, 1904.—On Nov. 17th Bro. J. M. Shenk of Ohio came into our midst and remained with us till Nov. 23d. On Sunday, Nov. 20th, three young souls were received into church fellowship by baptism, and one young sister who had drifted back into the world was reclaimed. On Monday evening another young man made the wise choice to step out on the Lord's side and cast his lot with the people of God, and was also received into church fellowship by baptism. It makes our hearts rejoice to see dear souls come out from sin and the world and live for Jesus. Sometimes we feel discouraged when we see so many out in the world and see some turning back again who had been faithful in the service of the Lord. While these things look dark and we feel as if our efforts were all in vain, then we should put forth more effort to bring in lost souls and pray earnestly and plead with God that he will again bring back those who have backslidden. If we do our part, God will do his. Let us do what we can and leave results with God. May God give grace that these dear young souls who have now started out in his service may all prove faithful unto the end. May the Lord bless his work everywhere.

S. J. SPEICHER.

Goltry, Okla., Nov. 24, 1904.—On the 21st inst. Bish. Tillman Erb of Newton, Kan., in company with his uncle of Lancaster Co., Pa., came into our midst. The same evening Bro. Erb preached a preparatory sermon. The next morning Bro. Erb's uncle took the train to accompany some other brethren of Harvey Co., Kan., on a trip to New Mexico. In the forenoon of the same day we held our communion services. All the members present partook of the sacred emblems. All there were for two that evening. We were glad to have Bro. and Sister Martin Musselman of Keil, Kingfisher county, with us, also Bro. and Sister Eli Yoder of Springs and Bro. Reuben Miller of Harper, Kan. In the afternoon Bro. Erb left for home. We feel to praise the Lord for the peace and love that was manifested in the church. May God continue to bless and keep us.

SIMON HERSHBERGER.

Shiremanstown, Pa., Nov. 29, 1904.—Greetings to all Herald Readers:—We as a band of workers have great reason to be thankful for the many means of grace we have had the past year, and if the Lord is willing, we expect to use more means by which we can acquaint ourselves with the scripture, hoping to labor together with united effort. We rejoice especially for the privilege of extending the great invitation to all who will enter the fold, making special effort to fulfil the mission of the Sunday school and church. Bro. S. G. Shetler

was called to Slate Hill and nobly taught and warned and humbly led us to be submissive as God would direct. May God grant that we may realize good results individually, and that the mission of the meetings have the desired effect in time to come. We pray for the abiding presence of the Spirit upon our brother who earnestly and faithfully labored with us.

MINNIE A. RUPP.

QUERY DEPARTMENT.

Since Christ's kingdom is not of this world and his servants do not fight (John 18:36), is it consistent for his professed followers to take part in political affairs?

A. S.

Please give an explanation of Christ's words in Matt. 6:34; especially the latter clause.

T. K. H.

ANSWERS TO QUERIES.

By J. S. Shoemaker.

H. C.—To whom did Christ refer in Matt. 20:16, by "the first and the last?"

Without the consideration of this passage of scripture and its surroundings, one might be led to think that the Lord made unjust discrimination between individuals; but not so. Our Lord plainly shows that heavenly blessings are not given as earthly inheritances usually were under the Jewish economy, according to seniority of age, or priority of birth, but according to his distinguishing favors and merits of divine grace.

It seems that some of the disciples conceived the idea that pre-eminence in this world and in the next, was due them because they were the first to respond to the gospel call (see chap. 19, verse 27). In verse 30 of the same chapter our Lord seeks to correct their mistaken idea, and to make his statement clear to the minds of the disciples, he gives the parable of the laborers in the vineyard. In verse 10, our Lord gives the application of the parable. The vineyard represents the church which God in his infinite wisdom has established in the world; he has hedged the same about with his special care and protection and furnished it with divine ordinances and faithful laborers.

The laborers are those who at various times and in different ages were called, and accepting the call entered the vineyard (the church). The penny denotes every privilege of the gospel of Christ, and all the blessings of grace and glory.

The "first" represents those who in their own estimation were the most worthy, and those who were favored with special privileges. This is peculiarly applicable to the Jews as a nation, who were "first" in favor and privileges; they had long been God's peculiar people, and for many years had served the Lord in burdensome ordinances; to them also were the "first" invitations extended to enter the vineyard (the Christian church), but because of nobility they were rejected and thus considered the "last."

The Gentiles because of past iniquities were the "last" in divine consideration, and had been abandoned by God for ages, because of their idolatry; they were the "last" to be called to the gospel feast. Nevertheless with great eagerness and readiness they heard and received the gospel of grace, and entered as laborers into the "vineyard," and have become "first" in the favors of grace.

The truths mentioned by our Lord in verse 16 are continually illustrated in the dispensations of his providence and grace

towards nations and families, as well as individuals.

L. E.—Explain 2 Cor. 12:7.—"There was given me a thorn in the flesh, the messenger of Satan to buffet me lest I should be exalted above measure."

Paul was an intensely zealous and faithful Christian worker, yet he was human and in danger of being lifted up with pride because of his extraordinary experiences. He in the above text makes mention of the method God used to keep him humble.

The "thorn," of which he speaks, was a gift from God, given for a definite purpose; the "thorn" was used by Satan as a messenger to buffet Paul. What the nature of the "thorn" was we are not told. Some think he had reference to the indignities heaped upon him by false apostles and the opposition he suffered at their hands. Others believe it to have been a physical ailment or infirmity with which he was afflicted, supposed by some to have been weak eyes. We would infer that such was the case by the account given in Gal. 4:13-15.

Whatever the nature of the "thorn" may have been, we know it was given to keep Paul humble. It is apparent that Satan used the "thorn" or infirmity to tempt Paul to become impatient, discouraged or despondent, because of its continuance.

The apostle prayed three times to have the "thorn" or infirmity removed, but instead of removing it, the Lord consoled him with the assurance of his sustaining grace, by which he would be comforted and supported in his affliction, and be enabled to bear the infirmity with patient submission, and thus be made better and more useful in the Master's service than he would be without the "thorn."

God's will being revealed, Paul glories in his infirmities, being assured that through the "thorn" Christ's power was made to rest upon him. It is so natural for man to become proud, and pride is so deceptive that ere the Christian is aware he becomes its prey; especially is this the case when special gifts, talents and blessings are bestowed upon us. Therefore the Lord often finds it necessary to visit us with special trials; and if in answer to our prayers the "thorns" are not removed, but, instead, grace is made to abound, we have abundant reason to acquiesce, and even rejoice in the continuance of the trials or infirmities, since they are the best means of keeping us humble, and work "for us a far more exceeding and eternal weight of glory," and above all promote the kingdom of God and his glory.

J. P. F.—Are we commanded in the scriptures, outside of the ten commandments, to keep holy one day in each week? Are the ten commandments done away, or are they still in force?

1. The children of Israel were repeatedly commanded to keep holy the Sabbath or seventh day. (See Ex. 23:12; Lev. 19:30; 23:3; 26:2.) We have no direct command in the New Testament scriptures to keep holy one day in each week, but our Lord's example in keeping the Sabbath, and the apostles' and primitive Christians' custom of meeting for worship on the first day of the week, should be sufficient evidence that one day in seven should be kept holy by being exclusively devoted to the Lord's service.

Under the old covenant the seventh day was kept holy by God's people in commemoration of God's finished work of creation. Under the gospel dispensation the first day of the week is kept holy in memory of Christ's resurrection and finished work of redemption.

The first day of the week was sanctified as the Christian sabbath at Pentecost, and ever since the apostolic age, in every nation, community and family where the Lord's day has been kept sacred, its sanctifying influence has been felt.

2. The ceremonial law, which consisted of types, figures and shadows, after being fulfilled in Christ, was abolished. (See 2 Cor. 3:11; Heb. 7:12; 10:9.) But the ten commandments, or moral law, in which are embodied all the principles of righteousness, is as much in force under the gospel dispensation as it was under the old covenant. The New Testament injunctions, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," and "Thou shalt love thy neighbor as thyself," include every requirement embodied in the ten commandments.

"Love is the fulfilling of the law," and when the same is shed abroad in our hearts by the Holy Ghost, it will constrain us to live out the spirit of the law written on tables of stone.

Keeping the first day of the week holy, instead of the seventh, or Jewish sabbath, is not a violation of the spirit of the law, though it is not a strict observance of the letter of it. Paul declares that "the letter killeth, but the spirit giveth life" (2 Cor. 3:6).

For the Herald of Truth.

REPORT

Of the Sunday School Meeting held at the Red Well M. H., near New Holland, Pa., Nov. 22, 1904.

Opening exercises. Reading of Psa. 103 by John Sauder and prayer by Noah Bowman.

Amos H. Hershey addressed the meeting, after which the following officers were chosen: Moderator, Harry Hershey; secretary, D. M. Wenger.

Bro. Hershey gave a short address, stating briefly the object of the meeting. Sermon by Bish. Isaac Eby, basing his remarks on Rom. 12:11. A man who provides not for his own house is worse than an infidel. The slothful man has no promise. Be free to express yourself and give room to the word of God. Those actively engaged in the Sunday school work know its needs. The thing that requires the most attention is the care of the soul.

"Object of Sunday School Meeting," by C. M. Brackbill. In the Sunday school we deal with minds that are natural. The Sunday school stands for progression. Teach facts and truths at such meetings. Take not the opinion of men.

"The Little Ones," by Amos H. Hoover. All great men and women were little boys and girls.

1. The little ones in the home. No artificial decorations can be compared to the little ones in the home. The spiritual welfare of the child must be looked after.

2. The little ones in the Sunday school. The parents should get the children to the Sunday school. "Suffer the children to come unto me and forbid them not." Make things pleasant for them. Get their attention and you will have power to teach.

3. The little ones in the church. The church consists of penitent and believing members. The weak members are the little ones. The salvation of great ones leads to the salvation of little ones.

Song service at 12:30. Prayer by Bish. Isaac Eby.

"Should the Sunday School be Evergreen, and Why?" by John B. Senger. The church

is evergreen—why not the Sunday school? When the mind is not actively taking in good things, Satan will put in it bad things. We need every day we can get to instill in the minds of the boys and girls the principles of doing right.

"How to Win and Hold the Attention," by Mahlon Buckwalter. Character is the first step in the way of the teacher. Win the attention by gaining the confidence of the children. Be cheerful. Learn the disposition of the child and teach it accordingly. We must be filled with the Holy Spirit.

"How can we get the Young Men to Attend Sunday School?" by I. B. Good. This is a hard problem. The parents should get them to go. We must be filled with the Holy Spirit and then lead them. Get right with God yourself and then ask them to attend. Do not be too mechanical.

"Lesson Preparation," by Noah H. Mack. Let us be prepared first by the Holy Ghost. Learn the lessons of life from the Sunday school lesson. Prepare your heart and the lesson will prepare itself. Teach the children in a language befitting to them, and you will assist preparation. Commit to memory.

The brethren Amos H. Hershey, E. E. Kenagy and Ezra Mellinger were appointed a committee to make arrangements and to decide the time and place for holding the next Sunday school meeting.

Song service at 6 o'clock.

"An Ideal Sunday School," by Daniel Leaman. An ideal is something for which we strive. The corner-stone of an ideal Sunday school is love. An ideal Sunday school must be thoroughly organized, with all parents present. God must help to make the Sunday school ideal.

Sermon by Bish. Benj. Weaver, based on 2 Tim. 2:8, "My gospel." The gospel is for all. Gospel means good news and glad tidings. It is God's own seal and no one dare to take away or add thereto. When we become Christ's, this gospel becomes our gospel. Come to the gospel feast and get filled with good news from the eternal throne.

The gospel is the power of God unto salvation. Prayer by Bish. Benj. Weaver. With a few closing remarks by Amos Hershey and the benediction the meeting adjourned.

Throughout the meeting there were open discussions in which quite a number of brethren participated. Singing from the Church and Sunday School Hymnal.

D. M. WENGER, Sec.

For the Herald of Truth.

REPORT

Of the Kansas-Nebraska Conference, Including Congregations in Oklahoma, Idaho, Oregon and Colorado.

Conference opened at 1:30 p. m., Oct. 20, 1904, at the Roseland M. H., Roseland, Neb. Opening services by Albrecht Schiffer.

Organization: Moderator, T. M. Erb; assistant moderator, David Garber; chorister, John Brunk.

Committee on Resolution: D. S. Brunk, D. G. Lapp, Geo. Lapp, Jacob Brunk, Noah Ebersole.

Conference sermon preached by David Garber. Text, 1 Cor. 3:9-15.

Question 1.—Shall we as a conference organize a home mission board to carry on such mission and other work as may come under its jurisdiction?

Resolved, That (1) this conference recommends the organization of a local mission board, composed of one member from each congregation, to carry on mission work in its various phases; (2) in view of this or-

ganization the conference will elect a temporary executive committee of three who shall act as chairman, secretary and treasurer of the local mission board for one year; (3) the work of this executive committee shall be to request each congregation to elect the members of the local mission board, and call a meeting of the board whenever two-thirds majority of the congregations elect the members; (4) this conference recommends the board at its first meeting to draw up a Constitution and By-Laws, by which their work shall be governed; (5) this conference recommends the local mission board to present its Constitution and By-Laws to next conference for consideration.

Since the local mission board of the Iowa and Missouri conference requests this conference to appoint two men to co-operate with them in looking into the advisability of establishing a mission in Kansas City, be it therefore resolved that we, appoint two brethren to act in that capacity and that these brethren report the result of their investigation to the various congregations.

Question 2.—Is it advisable for ministers and deacons who move from one congregation to another to fill their office except by the consent of the congregation to which they move?

Resolved, That it is not advisable. We advise all ministers and deacons to first get the consent of the church before moving.

Question 3.—Is there any scriptural reason against owning shares or holding office in farmers' grain companies?

Resolved, That since it is not considered to be in harmony with the scripture and the principles of the non-resistant doctrine taught by Christ and his disciples, therefore we advise that our brethren shall not own shares or hold office with them, according to 2 Cor. 6:14; 1 Thess. 4:11.

R. J. Heatwole resigned his position as member of the M. E. & B. B. and S. M. Weaver was elected in his place. Daniel Burkhardt was re-elected as a member of the M. E. & B. B. for a term of three years.

Bishops present: Albrecht Schiffer, T. M. Erb, S. C. Miller. Ministers present: Andrew Good, Noah Ebersole, D. G. Lapp, Abraham Stauffer, Benjamin Horst, Geo. Lapp, Caleb Winey, Daniel Diener, Ammon Stoltzfus, D. S. Brunk, Christian Good, David Garber, Jacob Kindig, C. D. Yoder.

Deacons present: Christ Snyder, John Shellenberger, Samuel Lapp.

SECRETARIES.

For the Herald of Truth.

HOME MISSION NOTES.

Dear Herald Readers.

Greeting in Jesus' name—I believe a few notes from this part of God's vineyard will be much appreciated at this time by those who have been interested in the Chicago Mission.

We are indeed glad to write to you concerning the recent blessings God has been showering upon us.

For more than four years there was a heavy debt resting upon the mission building. The debt was a subject of criticism to some, others thought it impossible to remove it, while others made it a subject of prayer. And not until this year have the criticisms ceased, the impossible made possible and the prayers of the burdened ones answered.

It reminds me of the story of Jesus feeding the five thousand. Some criticised, saying, Send the "multitude away." Others

thought it impossible, and said, "We have here but five loaves and two fishes." But Jesus said, "Bring it hither to me," thus making possible what seemed impossible. Thus God has allowed us to rejoice over the fact of our having lifted the mortgage. If all will pay what they have promised and a few more churches respond, we can have it entirely clear. I want to thank all who have so kindly contributed to our work and prayed for our success. God will bless you and reward you for the same. I believe the remaining few hundred dollars will be made up by May 1, 1905.

We not only praise God for this, but also for the spiritual blessings as well. Our hearts are made to rejoice to see some willing to leave sin and take Christ.

Our Sunday school is very interesting. We have our hall full, so we are not able to accommodate any new pupils.

Our children's meetings are also encouraging. At times there is scarcely any standing room for the older ones, who are waiting for their meeting which follows immediately.

On Thanksgiving the hall was crowded, so that a number of the young people as well as older ones were compelled to leave the room (and go into an adjoining room) to accommodate the children.

During the cold winter days the people suffer greatly for the want of clothing and food.

Recently a little boy brought to us a paper which was sent to his mother. On opening it I found it was a legal notice for them to move because the rent was not paid. The notice was due on Thanksgiving day, I think, and if not paid until that time they would be put out on the street. Not having sufficient money to pay the rent the boy was sent home. Many of these dear children find a way into our hearts, and oh! how we feel to see them suffer. I am sure you would feel sad to see them.

Quite a number of people have been asking what they shall send for our New Year's dinner, that we shall give to our children. We could not invite all our readers to help us in one way at the same time. We invite a number of churches to send enough to make a dinner, while others send in money to buy oranges, milk, sugar and many more things that cannot be sent in from the country. All may have a share and also be rewarded for what they do. We make this note as an explanation to the many who are anxious to help.

On Nov. 16th God called one of our number home to heaven. It was Sister Krumm, who was always a warm friend of the Mission and the Mission workers. Services were held in the Mission hall on the 16th. Sister Krumm was a member of the church for about a year. Her quiet, devoted Christian life has left a helpful influence on all those who knew her. We deeply feel her loss, but we know God doeth all things well.

We ask you to remember us in prayer, that God may use us in the salvation of many precious souls.

Yours in the work for the Master.

A. H. LEMMAN.

BIBLE CONFERENCE.

A Bible Conference will be held at the Belhel M. H., West Liberty, Ohio, Dec. 14-21, 1904. The leading instructors are J. S. Shoemaker, D. D. Miller and S. G. Shetler. A cordial invitation is extended to all to attend and learn more about God and his word.

A Bible Conference will be held near Belleville, Pa., Dec. 26-31. Persons coming from a distance should notify A. Y. Derweller or J. K. Zook, Belleville, Pa. Purchase tickets to Lewistown Junction, there take the trolley to Readingville; at Readingville take the train to Belleville.

BIBLE CONFERENCE.

A Bible Conference will be held at the Berlin Mennonite M. H. Berth, Ont., Dec. 25-30. The instructors from outside of Waterloo county will be, A. D. Wenger, Millerville, Pa.; S. F. Coffman, Vancleave, Ont., and L. J. Burkholder, Leontine Hill, Ont. A cordial invitation is extended to all to attend. Those coming by rail will please notify Benj. Shoemaker, Berlin, Ont.

MARRIAGES.

Hauck-Benner.—On Nov. 24, 1904, at the home of the bride's uncle, near New Holland, David Hauck of Ronks, and Pearl S. Benner of Hinkletown, were united in marriage by Noah H. Mack, all of Lancaster Co., Pa.

Lind-Flohr.—On Nov. 22, 1904, at the home of Noah Blosser in Leontine, Ohio, Bro. (Rev.) Norman Lind of Wadsworth, O., and Sister Sarah Flohr of Columbiana, O., were united in the holy bonds of matrimony by Blah. John Burkholder. May God's richest blessings accompany them through life.

Gingerich-Yoder.—On Sunday, Nov. 27, 1904, at the East Union M. H., by Blah. Christian Weyer, Bro. Cornelius Gingerich of Kalona, Iowa, and sister Ravina Yoder of Parnell, Iowa. May happiness attend them on their Christian walk through life.

Gingerich-Schwartzendruber.—On the same date, at the home of the officiating minister, Blah. Christian Weyer, to Sister George Gingerich of Wellman, Iowa, to Sister Alta Schwartzendruber of the same place. May God's blessing rest on this union.

DEATHS.

OBITUARY.

Peter Keim was born in Somerset Co., Pa., June 9, 1836; died in Kent Co., Mich., Nov. 28, 1904; aged 68 Y., 5 M., 19 D. He was married to Sarah Yoder, Feb. 17, 1856. To this union were born six children, two sons and four daughters. He was his family, moved to Michigan on Jan. 18, 1866, and was ordained to the ministry the same spring. He labored faithfully in his calling. He prayed earnestly for the unconverted and pleaded with them to flee from the wrath to come. The church feels deeply the loss she sustains in Bro. Keim's departure. His wife and two children preceded him to the spirit world. He was sick for nearly three weeks of pleuro-pneumonia. His suffering was intense until 2 o'clock Monday afternoon (28th), when his wish to depart and be with Christ was granted. On Wednesday, at 1 o'clock, the funeral services were conducted by Isaac Weaver and J. S. Hartzler from John 5:28, 29.

Livengood.—Christian P. Livengood was born near Meyersdale, Pa., Feb. 27, 1819; died near the place of his birth, of old age and dropsical affection, Nov. 23, 1904; aged 85 Y., 8 M., 27 D. He was three married. His second wife was Catherine Saylor, to this union were born twelve children; no children were born to either the first or the third marriage. He is survived by a wife, three children, 18 grandchildren, 26 great-grandchildren and one great-great-grandchild. In early life he united with the Mennonite church and remained faithful to the end. At the time of his death he was the oldest member of the church in the Casselman Valley district, both in age and in length of membership. Funeral services were held at the German Baptist church in Meyersdale on Nov. 25th, conducted by D. H. Bender of Elkhart, Ind., assisted by G. D. Miller of Springs, Pa. and C. G. Lint of the German Baptist church, Leontine, O. Text, 2 Cor. 5:1. Interment in the Meyersdale Union cemetery.

Lauver.—On Oct. 19, 1904, in Franklin Twp., Adams Co., Pa., of cancer, Sister Annie Lauver (nee Stoyer), beloved wife of George Lauver, aged 71 Y., 4 M., 25 D. Buried on Oct. 21st, funeral services at Flohr's church by J. B. Gingerich and D. T. Koser. Text, Rev. 14:13. Peace to her ashes.

Flohr.—On Nov. 27, 1904, in Columbiana, O., Norman, only son of Bro. Isaac and Sister Catherine Flohr; aged 34 Y., 9 M., 13 D. He was employed at the Enterprise works and while working at the lathe his illness was caused by the revolving machinery and he was violently whirled around the shaft a number of times before the machinery could be stopped. His left arm was badly mangled and torn from the socket. The accident occurred between 1 and 2 p. m. and a few hours later his arm was amputated, but he died the same evening. He is survived by a wife, one child, seven sisters and many friends to mourn his early and sad departure. Funeral services were held at the Reformed church in Columbiana, of which he was a member, by the pastor. The sorrowing ones have the sympathy of their many friends in their bereavement.

Hertz.—Sister Mary, wife of Bro. Abraham Hertz, died at her home in Marion, Pa., on Oct. 31, 1904; aged 75 Y., 6 M., 2 D. Death was due to dropsy,

she having been ill for some time. Our aged sister leaves a sorrowing husband, six children, thirty-nine grandchildren and seven great-grandchildren. Interment at the Mennonite burial ground at Marion. Services by the brethren Christian Strle and George Ernst. Text, John 5:25, 29.

Beller.—Mary Beller (nee Forney) was born in Tazewell Co., Ill., Mar. 5, 1861; died at her home near Graymont, Ill., Nov. 17, 1904; aged 43 Y., 8 M., 12 D. She had been ill for some time, suffering from pulmonary trouble, and death resulted very suddenly from a severe hemorrhage of the lungs. She was united in marriage to John Beller, Dec. 30, 1880. This was a happy union and she now leaves the husband, eleven children and her father, three sisters, two brothers and many friends to mourn her early departure. Two children preceded her to the spirit world. When fourteen years old she united with the Amish Mennonite church and remained a true and faithful member unto the end. Her constant thought was for the welfare and comfort of those around her, at times quite forgetting her own cares in her interest for others. Sermon by the writer in English from 2 Tim. 4:6. These words were especially precious to her during the last few days she was with us; in German by John Smith from Rev. 21:3-7. The extent to which she had shared herself to others was shown by the large concourse of people who gathered to sympathize with the family. Peace to her ashes.

MENNONITE ORPHANS' HOME.

Report for November, 1904.

RECEIVED.

Auditor Paulding Co., O., \$52; Friend, Bellefontaine, O., \$10; Bowne Cong., Mich., \$4.80; Rose Putz, Chicago, \$1; Fannie Ellig, Bellefontaine, O., \$41; Jos. Stutzman, W. Liberty, O., \$5; John Plank, Harrisonville, Mo., \$2; D. H. Yoder, Orrville, O., \$3.85; J. W. Kaufman, W. Liberty, O., \$1; Mrs. Augsberger, W. Liberty, O., 50c; E. Miranda, Lipplcott, O., \$3.75; B. F. Plank, Bellefontaine, O., \$24; a Friend, \$2; Otto Bikel, Beavertown, O., \$5; Lena Bikel, Beavertown, O., \$1; Mrs. C. P. Steiner, Beavertown, O., \$1; Louisa Snavely, Col. Grove, O., \$5; Leah Steiner, Bluffton, O., 50c; Mrs. John Hilty, Haxson, O., \$1; Fannie Tachant, Orrville, O., 50c; Benj. Stoltzfus, W. Liberty, O., \$10; S. Short, Archbold, O., \$3.45; sale of milk, \$2. Total, \$144.55.

Mahoning and Columbiana Co. (O.) Congs., 45 bus. apples; Bowne Cong., Kent Co., Mich., 38 bus. apples, 25 gals. applebutter, 5 gals. beans, 40 lb. dried fruit, cabbage, dry goods, etc.; A. A. Geiger, Bellefontaine, O., clothing; Mrs. John Blosser, Orrville, O., cloth; Mrs. D. Hough, Goshen, Ind., stockings; H. Ostratky, Akron, O., clothing; O. Yoder, Urbana, O., apples; Mrs. A. Thut, Bluffton, O., dried fruit; Mrs. J. D. Burkholder, Bluffton, O., one cheese; Sisters Tachant and Musser, Orrville, O., box dried fruit, etc.; Rose Putz and Mrs. Pozar, Chicago, clothing.

Columbus Grove, O.—Mrs. A. Good, coat; Johnny and Edna Thut, pop-corn; Laila, Ruby and Howard Beery, pop-corn; Mrs. Ely, canned fruit, apple butter; Mrs. M. S. Steiner, six quarts pickles, six glasses jelly.

West Liberty, O.—Mrs. Foust, shoes, clothing; Mrs. Petty, clothing; Bro. King, sack corn, etc.; S. H. Detweiler, apples; Mrs. Jac. Plank, shoes, cap; C. K. Hartzler, 3 gals. applebutter, squash; Brother, 2 bus. potatoes, chicken, Jeff Davis, clothing. Gratefully acknowledged.

A. METZLER, Supt.

MENNONITE OLD PEOPLE'S HOME.

Receipts for First Half of November.

Mrs. Henry, expressage, 40c; Oak Grove Cong., Orrville, Ohio, \$30; H. W. Kaufman, telephone message, 15c; Dr. F. L. Henry, four weeks' board for mother, \$10. Total, \$40.55.

Gratefully acknowledged.

J. G. WENGER, Supt.

Report for Second Half of November.

RECEIPTS.

Cash, by J. G. Wenger (former Supt.), \$21.45; empty cement bags returned, 60c; J. D. Mininger's services as witness at probate court, \$2.30; Eva B. Yoder, Canton, O., \$1. Total, \$25.36.

Christian F. Myers, Perkins, Pa., book; John Musser, Marshallville, O., sawdust; Daniel Ramsey, Smithville, O., services; Susanna Blough, Johnston, Pa., quilt, comforter, muslin; Susan Holdeman, South Bend, Ind., quilt; Benj. Baker, Wadsworth, O., sweet potatoes, 1 gal. applebutter; Abram Swartz, Dalton, O., 1 gal. applebutter, 1 bu. apples; J. M. Stucker, Orrville, O., 1 bucket apple-butter, cider; A. B. Burkholder, Marshallville, O., basket red-beets.

Rittman, O.—D. C. Amstutz, celery, sulphur, wood; H. W. Kaufman, shrubs; Wm. Kiefer, lot of apples, load of straw; Hannah and Levi Lantz, three quilt tops; two Friends, New Boss Washer No. 5; D. M. Yoder, gravel, sand, skim milk. Gratefully acknowledged.

J. D. MININGER, Supt.

P. S.—Some articles mentioned above were received prior to the 1st of November, but were not acknowledged before.

ITEMS.

A concerted movement is on foot to prevent college football playing in Indiana, Illinois, Michigan and other states. During the past year thirteen students were killed and 296 were injured while playing this reckless, dangerous game. The legislatures of the various states are appealed to for the enactment of a prohibitory law.

An arbitration treaty between Switzerland and the United States was signed on Nov. 21st. It follows closely the lines of the Franco-American treaty.

The First National Bank at Oberlin, Ohio, where many of the college students had their money deposited, has closed its doors. The leading character causing the bank's failure is a woman.

Andrew Carnegie has purchased for \$375,000, Leapark, the late Whitaker Wright's estate in Surrey, England, with the object of establishing a national convalescent home.

The Talaute Islands, northeast of Celebes, in the Malay Archipelago, have been visited by a disastrous hurricane. The sea rose to such an extent that it flooded the islands, and left 30,000 persons destitute, their homes, boats and plantations being destroyed.

BRETHREN'S Plain Clothing

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SPECIAL BIBLE TERM.

Goshen College has arranged for six weeks of Bible study for Sunday school, mission and church workers. The teachers will be J. S. Hartzler, Goshen, Pa., quilt, comforter, muslin; Susan Holdeman, South Bend, Ind., quilt; Benj. Baker, Wadsworth, O., sweet potatoes, 1 gal. applebutter; Abram Swartz, Dalton, O., 1 gal. applebutter, 1 bu. apples; J. M. Stucker, Orrville, O., 1 bucket apple-butter, cider; A. B. Burkholder, Marshallville, O., basket red-beets.

GOSHEN COLLEGE, Goshen, Ind.

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, DECEMBER 15, 1904.

Vol. XLI. No. 51.

EDITORIAL NOTES.

A pure heart produces clean lips and a radiant countenance.

Christ is the Door and no man can enter God's presence except through him.

God's "well done" is more to be desired than man's "brilliantly accomplished"

To worship God in "spirit and in truth" is acceptable to him, regardless of place, time or environment.

There may be some truth in the maxim: "Where ignorance is bliss, 'tis folly to be wise"; but where God commands wisdom, 'tis sin to be ignorant.

All the confusion in the world is due to the fact that men are walking contrary to God's will. "How can two walk together except they be agreed?"

The very fact that worldly men criticize the inconsistencies in Christian professors, shows that they recognize a standard of righteousness by which they are themselves condemned.

A righteous ancestry does not necessarily assure a godly posterity. The Jews assumed a boastful righteousness because they were "Abraham's seed," but Jesus uncovered their hypocrisy and declared, "Ye are of your father, the devil."

The relation of Jesus to his obedient followers is not that of master to servant, but of friend to friend. Jesus says, "I call you not servants....but I have called you friends." Abraham's faith and obedience won for him the title—"The friend of God."

Every true preacher, who is devoutly conscious of the important position to which God has called him, and the responsible work the church has entrusted to him, will think more of the eternal results of his labors than of all the gifts, honor or applause the world or his friends may thrust upon him.

If your work does not bring you inward happiness and contentment, you are not doing the right kind of work. The work to which God calls us and for which he qual-

ifies us, becomes a natural impulse of the heart and a normal expression of the individual himself and of his powers. It may be arduous, and to others, an unpleasant task, but to him for whom it is intended, though it be but a daily routine, it is still the source of genuine satisfaction and unadulterated joy.

Two Natures.—Every Christian has two natures; the one comes to him through the natural birth, the other through the spiritual birth; the one is of man, the other is of God. To live in the one means the death of the other. If we encourage the flesh, our habits will grow stronger day by day. If we yield to the Spirit and reckon the old nature to be dead, then our evil habits are easily overcome and Christ gains the supremacy. There is no habit so strong but that it can be broken by our efforts and His power.

The soul cannot well get away from the object of its affections. Our thoughts, our words, our deeds, yea, our very lives are controlled and molded by those whom the heart holds dear. How necessary, then, that we learn to love aright. Learn early to love that which is noble and good and true among men. Choose ideals that are lofty, pure and clean. Keep the heart's affections free from contamination with the low, the sensual, the debasing in life. Lay up treasures in heaven, for "where your treasure is, there will your heart be also."

Common Sense.—Every normal person has five special senses—seeing, hearing, smelling, tasting, feeling—and it has been said that the sixth sense is "common sense." Judging from the small amount possessed, or at least manifested, by so many people of to-day, it might consistently be termed the "un-common sense." Young man, young woman, first of all, acquire an ample supply of good common sense, and then use it lavishly, under all circumstances. It is a part of good culture, good education, good ethics, good morals, good religion.

The Lord allows' adversities and tribulations to come upon us, not that he delights to see us suffer, but as a means to make us better and keep up near him. "Whom the Lord loveth he chasteneth."

So many people fall short of the blessings to be derived from sanctified trial, because they refuse to pass submissively under the

chastening rod. The editor of the "Mennonite" very aptly writes on this point as follows: "The rarest accomplishment to be met with in the world, is the ability to bear the daily nagging ills of life so graciously that not only no signs of the struggle ever appear in the face, but that the face and disposition alike seem to grow sweeter under the discipline."

There is no more faithful attendant at public worship or personal witness to the manifestations of God's grace among men than Satan, the arch enemy of God and his servants. It is well to keep in mind his presence and his determination to counteract any good the Lord or his people may do. Too often we lose sight of this fact and we become either careless and neglect to follow up the work faithfully and prayerfully; or we get at variance with each other and oppose each other's work, misinterpret each other's motives and destroy the confidence that should exist among God's people. In either case we give Satan the victory. Thanks be to God that through consecration and prayer, the enemy's scheme may be discovered, his plans thwarted and the people of God may achieve a glorious victory.

According to Bro. Burkhard's letter found in this issue of the Herald, Satan is just as active and is conquered in just the same way in India as he is in America. We rejoice with them in their victories.

Unreserved Yielding.—Some people yield themselves conditionally to God for fear that if they should do so unreservedly, he might ask them to do some difficult work, possibly to perform some almost impossible task, require them to give up some chosen profession, or submit to some other congenial dispensation. Such a spirit indicates not only a lack of confidence in God, but it puts a discount on his goodness and evidences ignorance as to what God really is. God will surely do as well for his children as an earthly parent could or would do for the child of his love and care. Should such a child yield unreservedly to her father and allow him to choose her food, dictate her raiment, select her companions, decide on her work, it would be inconceivable to think that a true Christian father would attempt to force upon her that which would be distasteful, unpleasant, unsuitable or harmful to her. Would he not rather put forth every effort in his power and apply all the wisdom at his command in directing the affairs

of her life in such a way as to insure for her both happiness and success? "Like as a father pitieth his children so the Lord pitieth them that fear him."

An Unintentional Compliment.—Over a saloon door in a town in northern Ohio is written in large letters this motto: "Every nation welcome in here except Carrie Nation." While the proprietor of the place undoubtedly intended this as an insult and a slander to the woman whose name is mentioned, it nevertheless is an unintentional compliment to her; her presence would be a detriment to the business. No greater compliment can be paid by the world to any Christian than that his influence, his life, his very presence is detrimental to the works of darkness. We cannot sanction the smashing, chopping, hatching manner in which this enemy of the saloon makes her presence felt, but we also cannot help but admire her heroic stand against this great modern evil and her ability to strike terror into the ranks of its vile promulgators.

The Christian whose presence and influence is coveted by ungodly men in their business, because they are helpful to their project, are at least drons in the church, if not traitors to the cause.

The true, live, active Christian stands in open, aggressive opposition to every evil cause. "The friendship of the world is enmity with God."

PERSONAL MENTION.

The meetings held at Cullom, Ill., by Bro. D. D. Miller, closed on Dec. 5th, with four confessions.

The brethren Daniel Kauffman and M. S. Steiner will conduct a Bible Conference near Kokomo, Ind., Dec. 26-31.

Bro. M. S. Steiner of Columbus Grove, Ohio, began meetings at the Salem M. H., Elkhart Co., Ind., last week.

Change of Address.—Bish. Geo. R. Brunk from Mel'erson, Kan., R. F. D. No. 5, to Inman, Kan., R. F. D. No. 2.

Bish. John Smith of Metamora, Ill., recently visited the churches in Calhoun, Pocahontas and Wright counties, Iowa.

Bro. D. Z. Yoder, who has resided at Norfolk, Va., for a number of years, is again moving back to Wayne Co., Ohio.

Dea. H. L. Rhodes of Auburn, Fauquier Co., Va., is visiting relatives and friends in the vicinity of Dale Enterprise, Va.

Last week we should have said that Bro. John Blosser was holding a series of meetings with the Forks congregation, Lagrange Co., Ind., instead of the Shore congregation. If we are correctly informed, he has since been laboring with the Middlebury congregation.

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Bro. J. H. Byler of Belleville, Pa., visited the brotherhood in Somerset county a few weeks ago and filled several appointments.

Our aged brother, Bish. J. K. Yoder, was able to attend several sessions of the Bible conference recently held at Smithville, O. He enjoyed it.

Bish. S. C. Miller of Windom, Kan., held communion services for the little congregation in Osborne Co., Kan., on the last Sunday in November.

Bro. J. F. Funk, president of the Mennonite Publishing Co., left Elkhart for Austell, Ga., on Dec. 9th. He expects to be gone about two weeks.

Bro. N. H. Mack of the Welsh Mountain Mission, Lancaster Co., Pa., began meetings at the Yellow Creek M. H., Elkhart Co., Ind., on Dec. 10th.

Bro. J. S. Hartzler of Goshen, Ind., was called to Elmdale, Mich., on Nov. 29th to preach the funeral sermon for Pre. Peter Keim. He remained over the following Sunday and held several meetings.

After a sojourn of nearly four weeks among the churches of Eastern Pennsylvania and Washington Co., Md., Pre. J. F. Heatwole and wife returned to their home near Harrisonburg, Va., last week.

The brethren Christian Litwiller and Christian Zehr of Canada, visited the congregation at Bay Port, Mich., the latter part of November and filled several appointments. They were accompanied by their wives.

Bro. Jonas Culler of Nampa, Idaho, was called to the bedside of his sick father at Columbiana, Ohio, some time in November. His father, Bro. Isaac Culler, has since passed away. The aged grandmother in the Culler home is very low at this writing.

Bishops Fred Mast of Berlin, Ohio, J. E. Kauffman of Mattawana, Pa., and Gideon Stoltzfus of Lapp's, Pa., composed a committee to adjust some matters affecting the Amish Mennonite congregation at Denbigh, Warwick Co., Va., during the past month.

For the Herald of Truth.
INTEMPERANCE.

By C. E. Bender.

II.

The wolf has more compassion for the lamb whose flesh and bones it devours and whose blood it licks up; the robber has more love for the traveler whose cold and clammy body he hides among the wilds of the mountain; the storm has more pity for the forest it lays waste and the cottage it demolishes; the frost has more feeling for the flower it blights; and the fire has more tenderness for the tree whose branches and foliage it consumes, than King Alcohol, the

monstrous demon of all ages, has for the victim he has deprived, down in the licensed saloon.

The traveler on the mountain may reprove the chilly breeze, the voyager on the briny deep may scold the restlessness of the sea; but the inebriate possessed of this demon curses everything. He is a wholesale slanderer, who has lips that can lie with tempting smiles, eyes whose redness infamy can not dim, and cheeks that can rise from murder and not look horrified. A maddened giant is aroused in him; and though you speak kindly to him, he would slap you in the face; though you bind him with ropes, they would part like thread; though you piled up in his path, high as himself, Bibles, tracts, sermons, and on the top you should place the choicest literature of modern times, over them all the raging maniac would leap like a frightened goat.

This despotic king soon stigmatizes his victims, kicking them out into the ditch, or sending them staggering up the street toward their homes where they give vent to their infernal passions, in abusing their innocent wives and children. I portray two homes on Jerusalem street.

Home first: The home is as bright as a home could be. The father comes in from his work at nightfall and the dear little girls and boys run out to meet him in a most affectionate manner. The meals are luxurious. Congratulations, sympathy, music and laughter reign during the evening hours. The home is well furnished. Divans and lounges with deep cushions are in the parlor and sitting-room. Carpets are on the floor. Good books are on the stand. Plenty of everything to make a home happy and comfortable.

Home second: Divans, lounges, paintings were sold yesterday by the sheriff. Carpets are gone from the floor. The children wear faded and patched clothing. The father comes blundering home, brandishing his fists, blaspheming God, cursing and beating his innocent wife and children. The wife is kicked out of the home and is sewing for the store. Tommy has an ugly wound in his face where he was struck by an angry blow. Sweet little Irene, the baby with golden curls, rosy lips, dimpled cheeks, bright blue eyes, plump little hands and feet, a neat, symmetrical body and a lovely disposition, is dead; father was drunk, fell on her and killed her. What! did I say, home second? No! it is the same home. What caused this transformation? Rum transformed the home. Rum sold divans, lounges, paintings. Rum tore up the carpets. Rum imbruted the father, blasphemed God, kicked the wife, struck Tommy in the face, and killed sweet little Irene. Rum shook his fist. Rum desolated the home and changed it from a paradise into a heap of ruins.

Intemperance is a terrible road to hell. Sublime in his strength and integrity, man is most pitiable in the way he wrecks his own and the happiness of others.

The attraction of the bar-room is to the appetite of the inebriate as the magnet is to the needle. Many are drawn into the vortex of ruin by the bar-room attractions. Notice the young men, and old men, too, if you please, with shattered nerves and cadaverous faces assemble at the bar-room and get full. Soon you can hear the distant mutterings of the storm of intemperance and soon the desolating tempest will sweep down fearfully upon them, and a terrible carousal is at hand. What awful imprecations a crew of drunkards in their impudent rage call down from heaven upon each other's heads! It is the most shocking exhibi-

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tion of depraved human nature one can behold.

To-day two hundred and forty-thousand legalized saloons in their maddened design hurl to death thousands of our young men, and even young women, and many of them the fairest flowers that ever budded and bloomed beneath the shelter of American homes. Can you not see those young men struggling in the saloon's seething billows for their very lives, vainly trying to reach the rocky shore?

The use of alcohol may occasionally be desirable for medical purposes and emergencies; but the effect of alcohol, as a beverage, on the human system is a burden instead of a blessing. It causes physical degeneration and lifelong suffering. The laws of heredity are unalterable, and the parent in whose veins flows alcoholic-tainted blood and whose system is impregnated and saturated with disease germs caused by the use of alcohol, must leave to posterity and their own loved ones, an inheritance that robs them of health, ambition, will-power, and eventually reduces them to a state of mental imbecility. However painful and distracting may be the thought of transmitting so loathsome an inheritance to the innocent and dependent, however strong the desire to shield them from the consequences of this debilitating vice, there is no possible human way to avoid it. Of the three hundred idiots in Massachusetts, Dr. Howe referred one hundred and forty-five directly to intemperance. (To be continued.)

Grantsville, Md.

For the Herald of Truth.

DEATH.

By Fannie Ebersole.

No one can fully describe, or even comprehend, the beauty and purity of the wonderful being called man, whom God created and placed in the garden of Eden. Man was the chief work of God, a being created in his own image, so holy and pure that he might reflect his own righteousness and with whom it would be possible for him to hold direct intercourse.

All other things had formerly been created that they might be in readiness for this great and final work of the Master's hand. And it was such a beautiful world in which they were placed! Everything was prepared for man's own special benefit.

When we think of God's great goodness toward the beginning of the human race, we are reminded of David's words, "What is man that thou art mindful of him?" But then we remember that in the very beginning man was worthy of it all. God could bestow nothing upon him which was too grand or too glorious, for he was the very image of his God.

And with all this, God only asked in return their reverence, and a proof of their loving obedience in leaving untouched the fruit of one tree in their beautiful garden. It was such a little thing for Him to ask—such a small portion of the abundance which he had given! But the voice of the tempter was very enticing, and they fell, thus opening a way which has since been trodden by humanity down through all the ages; namely, that of turning aside from the loving care of a wise heavenly Father and going into fellowship with a spirit belonging to the kingdom of darkness.

Could Adam and Eve, in that fatal moment, have seen or realized the extent of the sin, the suffering, the misery and the weariness which must be endured by their de-

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scendants, surely they would have hesitated and turned a deaf ear to the voice of the tempter.

God had warned them of the wrath which he would pronounce upon them, if they did not heed his commandment, and thus it was that they were condemned to death. The spiritual death, since the Holy Spirit could not abide with them after they had sinned; also the physical death, which they afterward suffered. They were no longer the sinless beings which God had created. They had ceased to reflect the divine character of the great Creator. Some one has said, "Death has nothing terrible which life has not made so." If Adam and Eve had not shaped their lives as they did, they need never to have suffered the death which was afterward theirs.

"What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death" (Rom. 6:21). After all, what good did it bring to Adam and Eve when they ate of the forbidden fruit and were afterward ashamed of their ingratitude to the Father for his blessings? None at all! They were banished from the garden and found out too late that the end of those things is death.

Their condition is aptly described in a portion of Milton's "Paradise Lost," as he says:

"View them to-day conversing with their God,
His image both enjoyed and understood;
To-morrow skulking with a sordid flight
Among the bushes, from the Infants, the
As if that power was blind which gave them sight."

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). By the sin which was committed by our first parents, the entire human race was made to suffer. The power which the evil one has over man is such that he is ever prone to wander away from God, trying to seek happiness in ungodly things, where it is least possible for him to find it.

"For as in Adam all die, even so in Christ shall all be made alive." To save his people from the spiritual death which threatened them, the Lord planted a new tree of Life—and that tree is Christ—to which all, if they will, may come and partake and live forever; it is the Master's will that they should do so. Freeport, Ill.

For the Herald of Truth.

KEEPING THE COVENANT.

By S. P. Benner.

God has made a covenant with us that he would be our God and we should be his people. In order that we may receive this blessing of knowing that God is our God, we must keep the covenant with him. The important question with us then is, Are we keeping our part of the covenant promise? Are we humbling ourselves, and are we more ready to give to our brother than to receive from him? According to the law of Moses, man was not a murderer until he actually committed murder, but Christ modified this law and declares that a man is a murderer in his heart already if he hates his brother. We know that a murderer has no promise of eternal life; so let us examine our hearts and see if we have love to all our brethren, lest we find that we may be murderers and without hope of the promise God made to man in this covenant.

Again, are we keeping the covenant by keeping ourselves unspotted from the world? The scriptures warn us against a

form of godliness and religion that is simply outward and inwardly we deny the power thereof. Jesus says, "Many will say to me in that day, 'Lord, Lord.' But Jesus also plainly declares that 'not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.' Dear readers, let us not deceive ourselves, for every one who has not received the Holy Ghost is yet without promise. Nor does he possess the joy of a Christian, for the Christian has a joy that the world knows nothing of. I would rather be by my bedside talking to my Savior than be in the company of foolish men talking, jesting and using profanity, which is so common at this age of the world, and yet so useless and so sinful, for God emphatically declares that he will not hold him guiltless who takes his name in vain.

Do we conform to the teachings of Christ in loving our enemies, or do we pray for power to destroy them. Think of Christ's promise when he says, "Blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely, for my sake; rejoice and be exceeding glad, for great is your reward in heaven." Let us thank God for the great reward he has promised us if we suffer persecution a few short years for our Master and then go home to spend eternity with him in everlasting happiness.

Swissvale, Pa.

For the Herald of Truth.

OUR DUTY TO EACH OTHER.

By Daisy Cutrell.

When Christ was here on earth, he established his church that his followers need not walk alone in serving him, but that they may go hand in hand, helping one another in the Christian warfare. The Apostle Paul also taught this principle when he wrote, "We are members one of another." It is our duty as Christians to consider not only our own welfare, but also the welfare of our brethren and sisters and those around us. It affords much pleasure to the child of God to be instrumental in helping others bear their burdens.

It is our duty to encourage those who may be weak, give sympathy to those who need comfort and warn those who are in the wrong, and when we hear an evil report of any one, we should not be ready to carry it from one to the other, adding here a little and there a little, and thus become a tale-bearer. Solomon truthfully said, "Where there is no talebearer, the strife ceaseth." And God has also commanded in his law, "Thou shalt not go up and down as a talebearer among thy people."

It is our duty, also, to visit the sick and help those who are in need, and Christ will accept such service the same as being done unto him. The ones who have plenty of this world's goods should be ready to share their blessings with those who are not so favorably circumstanced; those who are talented should encourage and help those who are not gifted as they are. In this way and with such co-operation the work of the church will prosper, the kingdom of Christ will be enlarged and souls will be gathered into his fold.

May we all do our duty faithfully one toward the other, not because it is a duty, but because it is the will of the Lord.

Springes, Pa.

"When you try to be good, try to be good for something."

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Thursday, December 15, 1904.

D. H. BENDER, EDITOR.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau und Herold, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio, Mennonite.
8. Southwestern Pennsylvania.
9. Indiana, Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

Our Family Almanac for 1905 is now ready for delivery. Our Almanac contains all the usual almanac data found in the old style Pennsylvania and Maryland almanacs, with a selection of reading matter that is valuable, interesting and edifying to all our readers. This is now the thirty-sixth issue of our almanac, and many of our patrons have had it in their families since its first issue in 1870. We shall be glad to have all our former customers send for it again this year. The almanac also contains several nice illustrations. Prices are as follows:

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CORRESPONDENCE.

From Wellman, Iowa.—We were favored with a visit from Bro. and Sister A. I. Yoder of East Union on Sunday, Dec. 4th. Bro. Yoder spoke to us very impressively from Rom. 14:17, "For the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." May the Lord bless the message that it may bring forth fruit unto eternal life, is our prayer.

From White Hall Cong., Oronogo, Mo.—Bro. Noah Metzler of Nappanee, Ind., held a two weeks' series of meetings at this place the latter part of November. Four confessions were made and we believe many un-

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converted were deeply convicted under the Son's earnest preaching. Bro. D. S. Brunk and wife were stopping here on their way from Colorado to Ohio, visiting relatives during the first week of the meetings. Bro. Brunk assisted in the meetings during his stay and also gave some encouraging admonitions. We feel sure that much good was done and that the brotherhood was greatly encouraged and strengthened. We invite other ministers to stop with us when coming this way.

Blooming Glen Cong., Bucks Co., Pa., Nov. 30, 1904.—Dear Brother and Herald Readers:—Greeting in the worthy name of Jesus. I am glad to report a number of visits by ministering brethren from other localities. On Oct. 3d Bish. J. S. Shoemaker of Freeport, Ill., preached to us on Rom. 12:1, 2. Two weeks later, Oct. 16th, we listened to Bro. Norman Lind of Wadsworth, Ohio. Text, Phil. 3:13, 14. On Nov. 6th we were favored with a visit by Bro. Jos. Heatwole of Virginia, who used as a basis for his remarks Rom. 10:13 and Matt. 7:21.

Our Sunday school teachers' meetings are usually well attended, showing an interest in the study of God's word. May God grant grace to all believers to labor faithfully for him.

WILLIAM D. FRETZ.

Gordonville, Pa., Dec. 5, 1904.—Dear Herald Readers, Greeting in the name of Jesus:—The brotherhood and workers of our little congregation at Red Well have much reason to rejoice; the children of God always have reason to rejoice, but there are times when they have special reasons for doing so. Preparatory and baptismal services were held on Dec. 3d, when four precious souls were received into the church. Bish. Isaac Eby officiating. Among them was a bright boy of twelve years, one whom the Lord had called in his tender years. Oh, that more of our dear young people and older ones as well would take a lesson from this example! May he grow to be a useful servant for the Master. On Sunday communion services were held and many partook of the sacred emblems. The observing of these rites should bring to our minds what Jesus has done for us. These are solemn services. On the same day two more souls became willing to forsake sin and come out on the Lord's side. Dear sisters, let us be more in earnest in trying to win souls for Christ. My heart was pained recently while urging some one to read God's word and study the Sunday school lessons to hear him say that he did not have time for these things. "I must do up my accounts on Sunday." Poor lost soul! I tried to impress on his mind that the Lord is taking account of his life for which he must answer some day. May the spirit of conviction come upon him so that he will not have rest until he yields to God and may many more in the vicinity of Red Well be led into the fold of Christ.

COR.

Harper, Kan., Dec. 5, 1904.—Dear Herald Readers, Greeting:—On Dec. 4th the Pleasant Valley Mennonite Sunday school was reorganized for the coming year. The following officers were elected: Supt., M. B. Weaver; assistant, W. E. Dettwiler; secretary, Edwin Garber; assistant, Susie Brubaker; treasurer, Lizzie Hersheberger; chorister, M. B. Weaver; librarian, Lydia Troyer; correspondent, Emma Dettwiler. May all the officers be ready and willing to fill their places of duty with joy and gladness as a true service to the Lord, ever striving to faithfully labor for the cause of

Christ and his kingdom. May God bless us in our Sunday school work so that we may never grow weary in well-doing. On the same day we were again made to rejoice to see Bro. J. G. Wenger and listen to his kind admonition and encouragement on our way Zionward. We gladly welcome him among us again as a laborer with us in this part of God's moral vineyard, for the harvest truly is great and the laborers are few.

COR.

Beach City, Ohio, Dec. 7, 1904.—To the Herald Readers, Greeting:—On Nov. 15th Bro. A. D. Wenger of Millersville, Pa., came into our midst and remained one week. During this time he preached the life-giving word with power. We were edified and encouraged and the sinner was convicted of his sin. Three precious souls confessed their Savior. It gives us joy to see our little church here in Holmes county increase in numbers and build up. We were sorry to see the brother leave so soon as others might have been reached by a little more effort. From here Bro. Wenger went to the Old People's Home for a short visit before returning to his home. He expected to leave early in December for Canada to do evangelistic work. May the Spirit of God attend him wherever he goes.

JOSIAH KASER.

Verkes, Pa., Dec. 3, 1904.—Dear Herald Readers, Greeting:—We have been blessed by a visit by Bro. Abram Witmer and Bro. and Sister Charles of Lancaster Co., Pa. Last evening Bro. Witmer preached an edifying sermon at the Providence M. H. and all present seemed to enjoy the meeting. The next day they left to visit other congregations in Montgomery and Bucks counties. We trust the Lord will be with them and that he will bless every effort put forth, so all may redound to the glory of his name.

COR.

Osborne Co, Kan., Nov. 29, 1904.—Greeting to all the Herald Readers:—As it has been some time since any news appeared in the Herald from this part of the Lord's vineyard, I was moved to send a correspondence. On Nov. 25th Bro. S. C. Miller of Windom, Kan., came into our midst and preached the word to us, instructing us in the King's highway. On Sunday our communion services were held. We are much in need of a resident minister at this place, and if any minister thinks of a change of location, we invite him to come and locate with us.

J. L. SHELLENBERGER.

Big Prairie, Mich., Nov. 30, 1904.—Greeting in Jesus' name:—The little flock at this place has again enjoyed a season of spiritual refreshing. On Nov. 25th Bro. Isaac Weaver of Kent county came into our midst and remained until the 28th, preaching four helpful sermons. On the 26th votes were taken for the ministry, and on Sunday, the 27th, the lot was cast and Bro. John C. Springer was chosen. He was the youngest brother in the lot. Let us all pray for the dear young brother that the Lord may lead and direct him in his important calling. We hope this will be a great help in building up our small flock, as before we had only one minister. We feel very grateful for the blessings the Lord has been showering upon us. We ask to be remembered at the throne of grace.

J. P. MILLER.

"I shall pass through this world but once. Any good thing, therefore, that I can show any human being, let me do it now, for I shall not pass this way again."

For the Herald of Truth.

ANSWERS TO QUERIES.

By J. S. Shoemaker.

A. S.—Since Christ's kingdom is not of this world and his servants do not fight (John 18:36), is it consistent for his professed followers to take part in political affairs?

It should never be a question with the Christian as to whether it is consistent for him to give his vote, and raise his voice against any moral evil, whether national or local.

The above question, however, is of a different nature, having reference only to taking part in the political affairs of the world. The more we give this question thought, the more clearly we are made to see by our Lord's teaching and example, and other obvious reasons, how inconsistent it is for followers of Christ to take part in political matters.

Christ's kingdom is a spiritual kingdom, founded upon the principles of righteousness, love and mercy. He reigns by truth and love over the hearts and lives of men; and all who have been made partakers of the divine nature are separated from the world, and are governed by these divine principles.

The political world in its present condition is corrupted and sadly demoralized; dishonesty, bribery and self-aggrandizement of all descriptions are alarmingly prevalent, inasmuch that the Christian in taking part in political matters is made to defile his garments of righteousness.

The Christian's calling is divine, and being adopted into the family of God, his citizenship is in heaven, consequently his standing before God is too high and noble to allow himself to stoop to that which is of "the earth earthly," and become entangled with that which belongs to "Caesar." "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's," is our Lord's command. The same may be well applied to the political question.

When Christians are urged, or tempted to take part in political matters, they should say in the language of Nehemiah (as he replies to Sanballat and his allies), "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?" To be a true Christian means to be Christ-like—to be Christ-like means to be filled with the Spirit of Christ, and live out the principles of love, and non-resistance; and how can we be truly non-resistant, if we hold office or help elect others to an office, by virtue of which he would be under obligation to violate the doctrines of Christ?

All political affairs belong to the kingdom of this world; therefore let the world look after her own affairs, and may we as Christians be content to look after the building up of Christ's kingdom.

T. K. H.—Please give an explanation of Christ's words in Matt. 6:34; especially the latter clause.

Our Lord, knowing how prone man is to worry about the things which belong to tomorrow, plainly shows in the concluding part of this chapter (Matt. 6) that anxiety about future support, comforts, events and trials are not only needless and useless, but also hurtful and sinful. There is a tendency on the part of many Christians to borrow trouble, by being over-anxious as to what the trials and burdens of to-morrow will be, and how to meet and endure them.

Christ does not mean to forbid prudent forethought and preparation for the future,

HERALD OF TRUTH.

but the worrying about future difficulties and events, which may never occur, or if they do, may be easily borne at the time they occur and the evil thereof guarded against.

The sense of Christ's teaching is this: we are to faithfully discharge our present duties, doing the work of to-day without any thought of to-morrow's cares and burdens, leaving all future work and tasks to be performed, and its trials cheerfully met, when the proper time comes. "Sufficient unto the day is the evil thereof." That is, each day has sufficient cares, perplexities and trials of its own, without increasing to-day's burdens with that which belongs to to-morrow. It is uncertain what to-morrow may bring forth, but of whatever nature its burdens and trials may be, there will be time enough to think of them when we are obliged to face them, and future troubles never grow lighter by to-day's worry about them.

Freeport, Ill.

For the Herald of Truth.

REPORT

Of the Bible Conference held at the Oak Grove M. H., Wayne Co., O., Nov. 14-19, 1904.

Opening address and prayer by D. D. Miller.

Organization.—J. S. Gerig, moderator; Peter Conrad and C. Z. Yoder, query managers; D. D. Hartzler, chorister; Anna V. Yoder, secretary.

The following subjects were discussed by D. D. Miller:

I. "Christ, the Son of Man," showing the humanity of Christ (Matt. 21:18; John 4:6).

II. "Christ, the Son of God." The Bible contains sufficient proof of Christ's divinity; we need no outside proof.

III. "Christ the Redeemer." There is none other name under heaven given among men whereby we must be saved.

IV. "Christ, the Head of the Church" (Col. 1:18). Church, the bride: Christ, the bridegroom.

V. "Christ, the Resurrection." Witnesses of the empty tomb; the guard; Mary; other women; Peter. Without the resurrection all of Christ's life and suffering are vain.

VI. God commands:—

1. Faith (Heb. 11). Faith comes by hearing (Rom. 10:17), prayer (Mark 9:24, 25), spirit (1 Cor. 12:9). By grace we are saved through faith—the channel which connects us with God.

2. Repentance. Elements of true repentance: Conviction (Acts 2:37); contrition (Matt. 26:75); confession (2 Sam. 12:13); forsaking sin (1 Sam. 7:3). Repentance absolutely necessary to salvation (Acts 2:38).

3. Conversion—changing. We have no right to say that he who cannot tell the exact time of conversion is not converted. Early conversion assures the pure life.

4. Baptism. Four baptisms: (a) water; (b) Spirit; (c) fire; (d) suffering. As water baptism induces into the visible church, so Spirit baptism induces into the body of Christ. Mode: Matt. 3:11; Acts 1:5; 2:14; 10:44; Joel 2:28; Acts 2:17, 18; 11:16.

5. Communion. Only those of like faith can have a common union. We might as well open the doors of the church to the world as to commune with members of churches who have open doors.

6. Separation (Rom. 12:1, 2; Jas. 1:27). A number of worldly spots were pointed out.

7. Practical Piety in the Home. A real home is a dear and holy spot where father and mother are one in the Lord and where children are not only raised, but brought up in the nurture and admonition of the Lord.

8. Devotional Covering (1 Cor. 11). By obedience to this command woman shows that she wants to keep her God-given position.

9. Feet-Washing. This like the other ordinances discussed was shown to be an outward manifestation of an inward grace.

M. S. Steiner discussed the following subjects:

1. God forbids:

1. Love of the world. Some forms of worldliness discussed were covetousness, extortion, lusts of the flesh.

2. Carnal warfare. The most effective way of conquering is by love—the Christ-way.

3. Church and state. Christ's kingdom is not of this world. The Christian helps support the government, not because he believes in building war ships, etc., but so as not to offend (Matt. 17:24-27). The church that is not non-resistant is more Jew than Christian. Rulers are God's ministers in the sense that God uses them to carry out his plans, but are not necessarily Christians. Example, Caesar.

4. Unequal yoke in marriage. Christians have no right to go out into the world to make love. Samson wanted experience and he got it.

5. Secret societies and life insurance. Plainly forbidden in the Bible. Not necessary to experiment on something the word of God forbids, to be able to teach against it.

II. Holy Spirit. 1. Personality; 2. office; 3. baptism; 4. power. The promise is to all believers. It is impossible to become a Christian without the Spirit. We positively need the Spirit in all our work for God. So many are satisfied with too little of the Spirit. It is our privilege to be used of God in fullness if we yield ourselves as we ought. We retain the Spirit by following the Word.

C. Z. Yoder spoke of the second coming of Christ as the crowning work of the Lord Jesus.

A sermon was preached each evening by M. S. Steiner or D. D. Miller. During these meetings and those conducted by D. D. Miller several weeks previous to the conference forty souls stood up for Christ, and many of God's children were revived and helped during this truly rich spiritual feast.

ANNA V. YODER, Sec.

For the Herald of Truth.

WHAT GOOD DO CHILDREN RECEIVE FROM THE SUNDAY SCHOOL?

By Fannie Landes.

The aim of the Sunday school is to implant into the minds of the children a right knowledge of the word of God, and this is one of the good things they receive. Many children receive their first knowledge of Jesus and his power to save, in the Sunday school. Especially is this true of children attending mission Sunday schools. In many families the parents are untaught, the Bible is unread and the name of God unheard, except in blasphemy. If the children of such homes are ever to learn the "sweet old story" it must be through some outside influence. To such the Sunday school becomes a hearer of good tidings. A touching

incident of a child who first heard God's word in this way is related by a Sunday school missionary in the following verses:

"A little Western maiden
Came to our Sunday school.
She never owned a Bible,
Or read the Golden Rule;
And when the teacher told her
How Jesus died to save,
She lifted eyes of wonder
And this reply she gave:

"I never heard tell about Jesus!
'I'll coax away and come every day;
For I want to learn all about Jesus."

Another time she entered
With eager step and eye,
'The corner of her kerchief
She hastened to untie;
'I heard you say the Bible
But twenty cents would cost;
And I have brought the money,
If only none is lost."

The knowledge of God and his word is more precious than rubies and the good this one child received from the Sunday school is incalculable.

To children of Christian families the Sunday school proves a valuable incentive to the study of God's word in the home, and the memorizing of the golden texts and other scripture verses is a blessing to them in keeping their minds pure and aiding them in overcoming temptation.

Children who are brought up under the influence of the Sunday school have greater reverence for sacred things than others. They learn to reverence God, his word and his government and to respect the aged and those in authority. It is the irreverent who fill our prisons and almshouses.

It is often in the Sunday school that children acquire a spirit of benevolence. To give is to live. The truly benevolent are the truly happy ones. To be constantly receiving and never giving means stagnation and death. The plan of salvation was begun by a gift—the gift of God's dear Son. As the children come to realize this and become conscious of God's desire for all the world to know of his gift of love, there awakens within them a desire to share their blessings with their less fortunate neighbors. Sunday school children have often shown beautiful examples of benevolence and self-sacrifice for the good of others. No one can learn to give without being himself enriched.

By attending Sunday school children learn to rightly observe the Lord's day. Sabbath desecration is one of the glaring sins of the twentieth century. The active body and mind of the child must be engaged on Sunday as well as on any other day, and if he fails to find employment in the Sunday school, he will seek it elsewhere, and it is too often found in sports which lead to breaking the fourth commandment.

Who can estimate the good that comes to the children through the songs they learn at Sunday school? In many instances these have proved a help to holy living and peaceful dying. I have known several precious little ones who passed into glory singing as they went some Sunday school hymn. I know boys and girls who delight in singing, and the songs of the Sunday school are among their favorites. Had they not the privilege of learning these, they doubtless would be singing the comic and sentimental songs which flood the world and help to destroy life's purity.

There is a story of a young man who left his father's house and fell among evil companions. One night while sitting at a card table, far away from home, he began humming a hymn which, in childhood, he had learned at Sunday school. The man who

was engaged in the play with him recognized the tune, youthful memories sprang up in his mind, the bells of conscience began ringing, until he was no longer able to continue the game. Rising from the table he went out to live a new life. There is power in a gospel song. It will chase away doubts and fears and lead the soul to place its confidence in Jesus.

Many children have found salvation and the forgiveness of sins in the Sunday school.

"Here first their wilful, wandering hearts
The way of life were shown,
Here first they sought the better part,
And gained a Sabbath home."

Let us press onward with renewed hope and courage in the good work of the Sunday school.

Canton, Kan.

For the Herald of Truth.

A LETTER TO THE HERALD READERS.

Eikhart, Ind., Dec. 7, 1904.—Greeting in the worthy name of Jesus! What a joyful thought when we can feel that Jesus is our all in all! When we realize the joy it affords us to meet with near and dear friends who are absent from us, we are made to think of how much more joy it must be to meet those who have gone before, having washed their robes and made them white in the blood of the Lamb. Where our tears shall all be wiped away and we shall sing the song of Moses and the Lamb forever more. How sad must it be to hear on the judgment day the awful words, "Depart from me, for I never knew you!" It is not enough that we say, "Lord, Lord!" but let us be zealous and faithful in doing our Father's will.

While visiting in Canada recently and going from place to place I was made to rejoice to find in the different congregations those who are willing to be led by that spirit of humility that brings us and keeps us on the narrow way that leads to everlasting life. We are taught in God's word that he is a spirit and they that would worship him must worship in spirit and in truth, and that is the humble, obedient, narrow way. There seems still to be a oneness in mind and spirit although we are many miles apart. The last Sunday that I attended services at Markham, they sang the old familiar hymn that my mother used to sing when I was but a child by her side. How sweet that hymn was to me! "Meine Zufriedenheit steht in Vergessenheit; Was ich nicht ändern kann, Nehm' ich geduldig an." etc. It is in the old German hymn book, page 447. It seemed to me I could hear my mother sing as she did while she was yet with us. Mother is gone, father is gone, as are a number of brothers and sisters. It is sad to give up our best friends on earth, but we have the blessed assurance that we shall again meet our loved ones in eternal bliss if we are faithful to God. To those who have not made their calling and election sure, let me urge you, harden not your hearts, but hearken to his voice to-day, for we have no promise for to-morrow; to-morrow may never come. I do not mean to teach that we should serve God for fear of death only, but in order that we may glorify him on the earth and honor him for evermore.

Let us search the scriptures, for there we can find what we are and what we need in order to be his true followers. We need to be humble and submissive, and not fashion ourselves after the former lusts of our ignorance. We need to undergo a change

in our hearts and in our lives, so that the world may see that we have been transformed from the darkness of death unto the light of life, and from the power of Satan to the true and living God. Let us heed then what we sow, for whatsoever we sow shall we also reap. If we sow to the flesh we shall reap corruption, but if we sow to the spirit we shall of the spirit reap life everlasting. Perhaps some one will say, We know all these things; why do people all ways write about these things? Because the scriptures teach them and so many people do not read the scriptures, and do not seem to be concerned about them. Then so many people seem to put more stress upon some parts of the scripture than on others. For instance, some are ready to believe and accept Christ's teaching, "Believe and be baptized and thou shalt be saved." But they pay little attention to the declaration, "What is highly esteemed among men is an abomination in the sight of God." Does this concern us? We are to be the meek and lowly followers of Jesus Christ and yet many among us look just as nearly like the world as possible, just so as to keep our names on the church record. Brethren, if we have not the spirit of Christ, we are none of his. If we love the world, the love of the Father is not in us.

Our dress is not what makes us Christians, but when our life is hid with Christ in God, we have no pleasure in the things of the world; as long as we are in the world, we will have to do with the world, but if we are real Christians, we will be a separate people from the world. God says that our body is the temple of the Holy Ghost. Let us keep it so that the Holy Ghost can dwell in it. The Word also says, "For ye are bought with a price, therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:20). And again, "Present your body a living sacrifice, holy, acceptable unto God, which is your reasonable service." We are commanded to search the scriptures, and that means just as much in one place as in another. Jesus said that if we draw near to him, he will draw near to us. Although the way seems dark and dreary at times, we can always look to Jesus, the author and finisher of our faith, and take comfort from his words, "I will never leave thee nor forsake thee." I can say from experience that he has always proved a friend in every time of trouble. And now, "Let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." Your sister in the faith,

MAGDALENA MANN.

Trusts, secret societies, labor unions and such like institutions have in them features that are contrary to the spirit of true Christianity. A spiritually minded person will have no desire for such things. Two or three of the many scripture verses will suffice to open the eyes of any one who desires to have the mind of God in regard to such things. "Be not unequally yoked together with unbelievers." "Woe unto them which go down into Egypt for help." "And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done in secret." Even going into partnership or intermarrying with unbelievers is clearly condemned.—Selected.

"If people could only realize the omnipresence of God, they would probably yield less often when tempted to sin."

MISSIONS.

For the Herald of Truth.

LETTER FROM INDIA.

American Mennonite Mission, Dhantari, C. P., India, Nov. 10, 1904.—My Dear Bro. Bender, Greeting in Jesus' name.—Yours of Oct. 7th, the extra copies of the Words of Cheer and the Lesson Helps reached us this week. Please accept our many thanks for them all.

We are enjoying many blessings from the Lord these days which give us much encouragement to push on in the work and do what our strength will allow us to do. The work is prospering in more ways than one. There have been dark clouds hanging over us part of this year, but we are again seeing the sunshine. In a few words I want to tell you of some of the blessings the Lord has been showering upon us and is still sending.

For a long while we have been praying for an outpouring of the Spirit upon these people among whom we work. Many of the boys have been living careless lives, that is, they were not in earnest as they should be about their spiritual condition. We made them a subject of prayer. And we also prayed for all of the Christian people that they may come farther out into the light. So things have been going on. A week ago last Sunday night I was led to speak about Ananias and Sapphira. I noticed it made an impression on some present. So we gave an invitation to those present who had sins hidden in their hearts to confess them. No one confessed. Every evening since then we have been impressing upon them the necessity of confessing their sins if they wished to live happy and overcoming lives. No one confessed anything till Thursday evening when three boys got up and confessed sins they had committed. After the meeting I called these boys and asked them what led them to confess their wrongs. They said, "We trembled and could not sit still any longer. One said he had trembled for two nights before. The other evening this boy stood up again and said, 'The other evening when I confessed some sins 'Pappa' called us and prayed with us. 'Pappa' prayed to the Lord that he should not give us any rest till we confessed ALL of our sins. I went to pray, but got no rest. So I asked the Lord to show me all of my sins. He did. A whole lot of sins that I had committed came to my mind.'"

The next evening five arose and confessed some sins they had committed. On Sunday evening six confessions were made. On Monday evening, nine. These were genuine. One of the larger boys had gotten so under conviction on Sunday that he became feverish. He prayed three times to get rid of the burden, but it would not leave. Then he prayed for grace to confess his sins, and he secured a little rest. In the meeting on Monday evening he arose and told how the Lord had heard and answered his prayer. Then he set down. Others stood up and confessed sins. One boy said, "I smoked a chungi (native cigarette) not long ago. I am all the time telling lies. Pray for me that I may be saved from hell." Then we prayed. Just as I was about to close the meeting the boy who had been under conviction and had a few minutes before told how the Lord had answered his prayer, jumped up with his hands together and said, "Pray for me." I said, "Yes, we will pray for you, but you must pray for yourself, too." Down on his knees he went and offered a most earnest prayer for himself. One boy had stolen paper when he lived in Raipur. He said he would make it right at

the first chance he had. One little boy walked fifteen miles to his village to ask forgiveness for some vegetables he had stolen from a man before he came to us. When he arrived there the man was dead.

Tuesday night twenty-five boys arose and made confessions of things they had stolen. Last evening we had a very impressive meeting. A young man who some time ago had run away with a woman, came back and last evening he arose and confessed his sins and asked us all to pray for him. There were four other confessions among the boys. The Lord is with us in convicting power.

The enemy is also stirred up. As long as people just remain nominal Christians the devil does not care much how many become Christians, but when they get to confessing their sins and exposing his dirty work, he gets mad and tries all kinds of schemes to lead souls astray or hinder the work. In America he more generally presents himself as an angel of light, but here in this land where he is loose with all his forces of darkness, he very often presents himself as a roaring lion.

The Lord is about to shower some great blessing on us and it is making the devil mad. He is even trying to cause disturbance among the missionaries. So we made arrangements to get all together Sunday evening and have a prayer meeting and with united prayer front the enemy. In the afternoon we came together and talked the situation over. For a while the devil tried to discourage us when our funds were low. Now funds have come in. The church at home is awakening to the need of workers. The work here is progressing and Satan does not like it. So he has attacked us as a roaring lion. While we talked these things over, the Lord also gave us faith to pray for Sister Lina's healing. We prayed. The Lord healed. We were a happy set of missionaries on Sunday evening.

On Monday morning when I awoke the enemy was on hand to upset me. I had an awful battle with him for about three hours. But I gained the victory upon my knees and with open Bible. Since then I have not heard of any great attacks that he has made, but he is busy somewhere.

Is the devil bound? Not by any means here at Dhantari.

The colporteurs are scattering the word as never before. During the nine months ending Sept. 30th our two men sold 1,640 Bibles and portions of the Bible. Since the first week in October we have four persons selling scriptures. One week three of these persons sold 105 portions of the Bible. Nearly all of these sales are to the heathen.

Dear Brother, I believe there is going to be a great ingathering here some day and I am inclined to believe the day is not far away when many will turn to the Lord. He will surely bless his Word. A revival has already begun. We need Spirit-filled workers to follow the movement.

Pray for us and for the work. May God richly bless you. Yours in Jesus' name,

JACOB BURKHARD.

GOD'S GOODNESS.

There's a wideness in God's mercy
Like the wideness of the sea;
There's a kindness in his justice
Which is more than liberty.

There is welcome for the sinner
And more graces for the good.
There is mercy with the Savior
There is healing in his blood.

If our love were but more simple
We should take him at his word,
And our lives would be all sunshine
In the favor of our Lord.
—Frederick W. Faber.

THE USE OF ILLUSTRATIONS.

First note their power: A child will always listen to a story. We never grow beyond liking them. Crowds will hang upon their narration. Jesus always used them. Every successful preacher uses them. This kind of truth is remembered longest. See how the world uses this power, in theaters—a tale acted out; newspapers—the cry for something new in story; platform—lectures illustrated, etc. A soul-winner must be able to illustrate truth: 1. It will secure him a hearing. 2. It will gain the attention. 3. It will enable him to reach the conscience, the feelings and the will. Illustrations, like bread, can both be made or bought. To buy them we must pay the price of, first, close attention; second, a retentive mind; third, a quick discernment; fourth, a ready application. They are to be had from sermons, addresses, newspapers, magazines, books, conversations and every like source. "Use the scissors." Pencil and paper are necessary to their being stored up for use. To make them, we must have the faculty of construction; an eye that can detect good material; an ear that catches meaning as well as sound; ability to read between the lines, and some knowledge of cause and effect. There must be a study of human nature and mental philosophy, either with or without books, or both.

Bible illustrations are most powerful, because of the most truth in them. Joseph in prison—God's watch-care. Daniel's prayer meeting—illustrate prayer. Saul going to Tarsus—religion at home. Shunammite woman—good guests. Feeding the five thousand—much in a little. Lot's visit to his sons—warn the wicked. Four men at one time—earnestness. Valley of dry bones—what God can do. The ten lepers—ungratefulness. A thousand more. Bible illustrations usually carry or make their own points. Never let an illustration cover up the truth, but make it clear. Illustrations from your own experience are the best for you, as a rule. Keep them fresh. Clothe your illustrations in words that all will understand—language of common life. Leave out technical terms. Never use Greek or Latin. Men do not carry Webster's Unabridged. Illustrations may be either real or supposed, like a parable, as is that of the Prodigal Son. Use your imagination. An illustration is simply a medium by which truth is conveyed to the mind. Be careful of too much illustration; it can be overdone. My plan of getting and using them: First, incidents in my work; second, incidents in my past life; third, happenings around me; fourth, keep everything good I hear; fifth, make them in my walks and rides; sixth, use them the first chance I get; seventh, keep all that is good and no more; the rest throw away.—Selected.

I read of a woman whose house was on fire. She was very active in removing her goods, but forgot her child who was sleeping in a cradle. At length she remembered the babe and ran with earnest desire to save it. But it was too late. She exclaimed, "O my child, my child! I have saved my goods, but lost my child." Do you think she could afterwards enjoy her goods? In losing her child she lost everything. So in losing our souls to gain the world we lose everything. We cannot in eternity enjoy the treasures we have laid up on earth.—Sel.

Many persons are ready to spread a banquet, but slow to give a cup of cold water, in the name of a disciple.

BIBLE CONFERENCE.

A Bible Conference will be held at the Berlin Mennonite M. H., Berlin, Ont., Dec. 25-30. The instructors from outside of Waterloo county will be, A. D. Wenger, Millerville, Pa.; S. P. Coffman, Vineland, Ont., and L. J. Burkholder, Locust Hill, Ont. A cordial invitation is extended to all to attend. Those coming by rail will please notify Benj. Shoemaker, Berlin, Ont.

A Bible Conference will be held near Belleville, Pa., Dec. 26-31. Persons coming from outside of the county should notify A. Y. Detweiler or J. K. Zook, Belleville, Pa. Purchase tickets to Lewistown Junction, there take the trolley to Reedville; at Reedville take the train to Belleville.

MARRIAGES.

Detweiler-Fulmer.—On Saturday evening, Nov. 19, 1904, at the home of the bride's parents, Bro. John Fulmer and wife, near Blooming Glen, Bucks Co., Pa., by Bish. H. B. Rosenberger, Bro. Eli Detweiler of Levita, Bucks Co., Pa., to Sister Stella Fulmer.

Ebersole-Fisher.—At the home of the bride's parents, near Gordonville, Lancaster Co., Pa., by Bish. Gideon Stotzfus, Bro. A. B. Ebersole to Sister Rachel Fisher.

Miller-Miller.—On Nov. 27, 1904, near Parnell, Iowa, by Minister Miller, David D. Miller of Wellman, Iowa, to Annie J. Miller of Ames, Iowa.

DEATHS.

OBITUARY.

Peter Blosser was born Jan. 1, 1832; died at his home near Harrisonburg, Va., Nov. 23, 1904; aged 72 Y., 10 M., 22 D. He united with the Mennonite church, Oct. 10, 1855, and continued a faithful member to the end. On Jan. 27, 1857, he was ordained to the office of deacon, serving the church in this capacity for nearly fifty years. Bro. and Sister Blosser had born to them nine children, and he lived to see all that lived to the age of accountability unite with the Mennonite church. His wife and three children preceded him to the spirit world. He is survived by three sons and three daughters. They were an interesting family to visit, fond of singing gospel songs and of heavenly conversation. He was much interested in the welfare of the church and on Oct. 30th he communed for the last time with God's people on earth, but we have the hope that he has gone where he can commune with the saints in heaven. Funeral services were held at the Weaver M. H., conducted by the brethren, Joseph Gell and J. A. Heatwole, from 1 Pm. 1:24, 25. Interment in the cemetery adjoining. Peace to his ashes.

Hunsicker.—A child of Bro. and Sister Leidy Hunsicker of near Blooming Glen, Pa., was buried on Nov. 26, 1904, in the burial grounds adjoining the Blooming Glen M. H.; age, three weeks. Services in English by H. G. Anglemeyer and in German by H. B. Rosenberger and Peter Loux.

Detweiler.—Joseph Weaver, son of D. F. and Mary E. Detweiler, died at his home in Harrisonburg, Va., Nov. 28th, of membranous croup, following an attack of measles; aged 2 Y., 11 M., 12 D. Buried at the Weaver church; services by J. A. Heatwole and A. B. Burkholder. Text, Rom. 8:28.

Hartzler.—Susan L. Hartzler was born in Lancaster Co., Pa., May 13, 1815; died of heart trouble at her home in Champaign Co., Ohio, Dec. 2, 1904; aged 43 Y., 7 M. She united with the Amish Mennonite church at the age of 17 and remained a faithful member until death. She was married to John H. Smoker, Dec. 25, 1833; they lived happily together for nearly nine years, when Bro. Smoker was called to the spirit world. This union was blessed with two sons and two daughters. On Nov. 17, 1896, she was again married to David K. Hartzler. This union was blessed with five children, three of whom have gone before. She is survived by her husband, three sons, three daughters, father, three brothers and a host of friends to mark her sudden departure, but they need not mourn as those who have no hope. Funeral services were held on Dec. 5th at the Oak Grove church, conducted by C. K. Yoder and J. J. Wayne. Interment in the Holey graveyard. C. K. Y.

Culler.—On Dec. 1, 1904, at his home near East Lewistown, Ohio, Isaac B. Culler; aged 68 Y., 8 M., 6 D. Bro. Culler was afflicted with Bright's disease during the past summer, but was still able to be about his work until about four weeks previous to his death, when he suffered a stroke of paralysis, from which time he was confined to his bed, and gradually grew weaker until 9 a. m. on the above date when his spirit took its flight. He was a devoted member of the Mennonite church, and will be missed in the church as well as in the home, where his aged mother-in-law, who has been an invalid for many years, is at present lying quite low. He is survived by his wife, two sons, four grandchildren and many friends to mourn his departure, but they mourn not as those who have no hope, as he was fully resigned to the will of God. His son Jonas was called home from Nampa, Idaho, and assisted the remainder of the family in faithfully ministering to father and grand-mother in their afflictions. The funeral was held at the Midway M. H. on Dec. 3; services were conducted by E. M. Detweiler, assisted by John Burkholder, Allen Rickert and Norman Lind. Text, Psa. 90:12. A large concourse of friends and neighbors gathered to pay their last respects to one they loved and respected. P. M.

Blough.—On Nov. 28, 1904, near Johnstown, Pa., Anna, widow of the late Samuel W. Blough; aged 72 Y., 2 M., 23 D. She was a member of the German Baptist church and leaves to mourn her departure, two sons, two daughters, ten grandchildren, one great-grandchild, two brothers and three sisters. Buried at the Maple Spring M. H.

ITEMS.

President Mellen of the New Haven railroad has issued a sweeping order prohibiting station agents from selling cigars and cigarettes. The order affects over two hundred stations.

It is stated that the Empress Dowager of China has given \$7,250 towards the cost of the Union Medical College in Peking. If the report is true the gift is a sign of a changed attitude towards Christian missions on the part of the Empress. The estate of Paul Kruger will reach \$3,750,000 in value.

Nearly 10,000 persons were killed in the United States by railway accidents last year, and 76,553 injured.

One of the largest building operations ever undertaken by a mercantile house in Chicago is announced by Sears, Roebuck & Co. as the result of the completion of negotiations leading to the acquisition of a tract of property a block wide and a half mile long on the West Side. This tract, comprising thirty acres, will be covered by a group of buildings costing \$2,500,000 which will form one of the most complete mail-order plants in the world.

Lady Curzon, wife of the Viceroy of India, has requested the newspapers of Great Britain, India, and America to express her thanks to the people of the respective countries who helped her so much in her recent illness with their good wishes and prayers. She is hopefully recovering.

The Harvard Observatory is to have added to its equipment what is considered the largest efficient telescope in the world, the five-foot aperture reflecting instrument constructed by the famous English astronomer, A. A. Common.

Professor Roentgen, who discovered the marvelous rays which now bear his name, has refused immense sums of money offered him by American publishers for a book on what he himself modestly styled "a new kind of ray." Though sixty, he carries his years gallantly, and looks more like a man who has led a healthy, outdoor life than one who has spent the whole of his manhood in investigating strange physical phenomena.

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We desire to call the attention of all who have "Dec. 04" printed after their names on the label on their papers, to the fact that their subscriptions expire December 29th, and we herewith cordially invite them to renew their subscriptions for the coming year.

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Per JOHN F. FUNK, Pres.

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Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, DECEMBER 23, 1904.

Vol. XLI. No. 52.

EDITORIAL NOTES.

A merry Christmas to all the Herald readers!

"Cephas" appears again this week with some excellent "Notes and Comments." Read them.

Three persons were added to the church at the Weaver M. H., Rockingham Co., Va., on Sunday, Dec. 11th.

Christmas is a time for genuine, heartfelt, godly enjoyment. Do not make it an occasion of sensual hilarity and festive revel.

Virginia is usually considered as one of the sunny Southern States, yet mercury got down as low as four degrees below zero at Dayton on Dec. 11th. That is colder than Elkhart. It sounds more like a Canadian record.

The series of meetings held by Bro. Andrew Shenk of Oronogo, Mo., at Concord, Tenn., closed on Nov. 26th, at which time two persons were received into the church by water baptism. Communion services were held the following day.

No Paper Next Week.—As this issue of the Herald is "No. 52," which completes the number for a volume, the publishers decided to send out no paper next week. The next issue will be dated Jan. 5, 1905, and will be No. 1 in Volume XLII. Till then, farewell.

Scarlet fever is raging in the vicinity of Wakarusa, Ind. Among those of our people who are afflicted with the dread disease is the family of Pre. Henry Weldy. Four of the children were stricken and the youngest died. The others are improving. Bro. Weldy has our heartfelt sympathy.

Called to the Ministry.—Bro. John C. Springer was ordained to the ministry in the White Cloud congregation, Newwaygo Co., Mich., by Bish. J. P. Miller, on Sunday, Nov. 27th. He was the youngest brother in the lot. May the grace of God be upon him to preach the Word with power and simplicity and as he grows in years may he grow in usefulness in the service of the Master and the church.

New Meeting House.—The first service in the new meeting house built by the Amish Mennonite congregation at Bay Port, Huron Co., Mich., was held on Sunday, Nov. 27th. The sermon was preached by Bro. Valentine Garber. Most of the members comprising this congregation came from western Ontario, Canada.

Bro. Christian Good, who has been serving the congregation at Sterling, Ill., in a ministerial capacity during the past six months, is on his way back to his old home in Virginia. He spent some time last week visiting friends and relatives at Elkhart and Goshen, leaving on Saturday morning for Elida, Ohio, where he will join Sister Good, who has been at the home of her afflicted brother, Levi Brenneman, since October. His short visit with us at our office was much appreciated.

This is our Christmas number, and our contributors tell the glad story well. We publish seven original Christmas articles in this issue: The Christ Child, by Sallie L. Miller; Gifts, by H. Wambold; Christmas Joy, by Anna H. Kauffman; The Prince of Peace, by J. R. Shank; The Counselor, by A. C. Kolb; Christmas Thoughts, by P. Hosteler, and The Great Gift, by A. Metzler. A few original Christmas poems are also found in our columns this week.

We are deeply grateful to our friends for their helpful assistance in making possible the production of this Christmas number of the Herald of Truth.

One of the converts recently baptized at the Red Well M. H., Lancaster Co., Pa., was wonderfully rescued from the coils of the enemy. He was led to confess Christ through the labors of the sisters of our mission in Philadelphia, who conducted services in the prison where this brother was then serving a time sentence. His past life and family connections are in a manner against him, but Jesus Christ came to save not only the nominal sinner, but also those steeped in wickedness, and when He is for us, nothing can successfully be against us. He is surely with all who fully yield themselves to him. May he abundantly save and keep those who put their trust in him.

A Double Ordination.—On Sunday, Dec. 11th, both a minister and a deacon were chosen by lot and ordained in the Lancaster City (Pa.) congregation. The lot for min-

ister fell upon Bro. John H. Moseman, and for deacon, upon Bro. Aldus Brackbill. Both brethren have been engaged in Sunday school work and seem to have the scriptural qualifications. There were seven brethren in the lot for minister and seven for deacon. The congregation in the city has been steadily growing until now they number three hundred members, but up to this time they had no resident minister in the city.

May the rich blessings of the Father and the power of the Spirit qualify and attend our brethren in their high calling.

From a letter written by Bro. M. C. Lapp of Dhamtari, India, on Nov. 15th, we learn that Bro. Ressler had been seriously ill from the effects of an apparent stroke, of which there is much danger at that time of the year in India, the nights being quite cool and the sun exceedingly hot in day time. Bro. Ressler's temperature had risen to 105 and his nerves were badly shattered, but by the application of medicines at hand and faithful nursing and prayer, his condition soon improved. The missionaries' lot is a trying one in more than one way, but they have the assurance of the Savior's promise that those who "go into all the world" to carry the glad news of the gospel to lost nations, shall have the Master with them, "even unto the end of the world."

Retrospection.—The old year is drawing to an end, and in closing its record it is but natural and fitting that we should review it as we would the pages of an old book that we have used for a long time and whose contents we have often contemplated.

In looking back over the last twelve months' history of our lives, many, if not all of us, will find pages tear-stained by sorrow, sadness, bereavement and disappointment. Others again bear the impress of a picture darkened by compunction of conscience and remorse of soul for foolish and impure thoughts entertained; frivolous and unkind words spoken; unbecoming and inconsistent acts done, and opportunities for doing good to others and for self-improvement neglected. All this goes to prove that we are still in the flesh and Satan is yet unbound.

Interleaved between these pages of a darker hue may also be found records of innumerable blessings embraced; the possession of bodily health and strength; social and business success achieved; opportunities for intellectual and spiritual development

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extended, and the association and devotion of near and dear friends enjoyed. But better than all this, there should be, and is, found on the pages of every devout Christian's "year-book," accounts of mercies bestowed; of prayers answered; of souls converted; and of heartfelt encouragement received. And then beyond all these outward and visible blessings that God has so graciously bestowed upon us, there are inward experiences of the soul too sweet and sacred for portrayal of either tongue or pen—victory over the enemy in the dark hour of temptation; Holy Spirit guidance in times of grave doubt and serious indecision; celestial peace of soul during fierce storms of bitter persecution, and the sunshine of God's living presence while floundering in the slough of despondency or groping in the caverns of despair.

We praise God for the witness that he still reigns supreme and rules his subjects in mercy, judgment and power. Let us render to him due reverence, worship and honor for his goodness manifested unto us during the year 1904 and trust him for all we need for the year 1905.

The primary and paramount purpose for which Christ came into the world was to save sinners. The name which the Father sent to the earth to be given his Son demonstrates this fact. "Thou shalt call his name JESUS," for he shall save his people from their sins." The word "Jesus" means Savior.

His being in the world was not primarily to set a good example either as a son or a citizen; a member of the church or a member of society; nor even as a minister or a missionary. While his life was all that, and no safer criterion, no better example, no nobler ideal can be cited in all the annals of history and records of great and good characters; still all this was secondary and subsidiary to the supreme object of his coming into the world—to save sinners. "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners." Paul seems to emphasize two leading facts in this saying: it is "faithful" and it is "worthy of all acceptance." It was the predominant feature of the mission of Christ on earth.

Christlike ministers, Christlike churches—any one who is truly born from above and possessed of the Spirit of God, is devoted to this one great purpose—the salvation of sinners.

PERSONAL MENTION.

Change of Address.—Jos. F. Heatwole, from Harrisonburg, Va., R. F. D. No. 5, to Dayton, Va., R. F. D. No. 20.

Bro. J. S. Gerig of Smithville, O., closed a series of meetings at the Clinton (Amish) M. H., near Goshen, Ind., on Dec. 16th. Bro. Gerig expected to spend the following Sunday with the congregation in Allen Co., Ind., leaving for his home on Monday.

The brethren J. F. and J. A. Heatwole of Dayton, Va., filled an appointment at the Dry River M. H. on Sunday evening, Dec. 12th. Interest seems to be on the increase at this place.

Deacon D. H. Coffman, of the Olive congregation, Elkhart Co., Ind., has purchased a farm east of Goshen, near the Clinton (Brick) church, and will move to his new home early in the year.

Bro. I. J. Buchwalter of Dalton, Ohio, preached at the Zion M. H., near Bluffton, O., on Dec. 12th. Bro. Buchwalter also held a number of meetings near Elida. He was accompanied by his wife.

A series of meetings were held at the Blough M. H., Somerset Co., Pa., beginning Nov. 24th and closing Dec. 2d. Bro. S. D. Yoder of Holsopple, Pa., conducted the meetings, preaching the Word with power.

The family of Bro. Daniel Kauffman of Versailles, Mo., have just passed through a siege of sickness. The children were taken down with measles which later on developed into pneumonia. At the latest writing they were improving and considered out of danger.

The meetings held by Bro. M. S. Steiner at the Salem M. H., Elkhart Co., Ind., closed on Dec. 13th. After spending a few hours with friends at Goshen the following day, Bro. Steiner left for his home at Columbus Grove, O. Three souls confessed their Savior during the meetings at Salem.

Bro. John F. Funk and Bro. A. B. Kolb enjoyed a very pleasant visit with Bro. Noah Brunk at his home in Austell, Ga., on the 14th of December, it being the seventy-sixth anniversary of Bro. Brunk's birthday. May the Lord spare him to enjoy yet many recurrences of this day as pleasant as this one. Bro. Brunk is an uncle to Bro. Fred Brunk of Elkhart, Ind.

Bro. S. H. Miller of Shanesville, O., has been making a tour of the churches in western Ohio and Indiana. He was in Fulton Co., O., over Sunday, Dec. 11th; last week he spent in the vicinity of Goshen and Elkhart, calling at our office on Friday. He expected to spend Sunday, Dec. 18th, at Napoleon and then start homeward, stopping at several places along the way to preach the Word. We trust the Lord will bless both the brother and the precious seed sown.

A HAPPY DAY RECIPE.

A heart full of thankfulness,
A thankful of care;
A soul of simple hopefulness,
An early morning prayer;
A smile to greet the morning with,
A kind word as the key
To open the door and greet the day,
Whatever it bring to thee;
A patient trust in Providence,
To sweeten all the way—
All these, combined with thankfulness,
Will make a happy day. —Selected.

For the Herald of Truth.

CHRISTMAS JOY.

By Anna H. Kauffman.

"Glory to God in the highest, and on earth peace, good will toward men," expressed the joy experienced by the angels when a little babe was born in Bethlehem, that obscure town of Judea. Why this joy among the angels? What was there about this unknown, innocent little child that caused rejoicing even in heaven? An appreciation of this glorious situation may help us to see why there should be so much joy connected with the birth of this particular child.

As we study the history of the human family prior to the birth of Christ, we are impressed by the lack of peace, contentment and satisfaction which prevailed. That something which makes a life complete and harmonious seemed to be wanting. The Hebrews were looking for a promised Messiah; they were looking forward to the time when they as a people would again hold their place among the nations of the world; they realized that as a nation both their political and religious life was far from their ideal; they were eagerly looking for the promised Messiah who should guide them to the right. While much of their anticipation was blinded and misapprehended, yet it shows that within their souls there was a void and a lack of satisfaction. Nor was this lack of satisfaction and their darkness confined to the Hebrews alone. Even at Athens, which was living in the afterglow of her intellectual glory, Paul found an altar erected to the "Unknown God." This shows that the Grecians with all their intellectual attainments felt the weakness of their religion and the need of the truth and light. Men were groping blindly towards an ideal which was shrouded in mystery. They were not satisfied and yet they could find no means of completing their satisfaction.

May we for a moment dare to imagine what the Father must have thought and what sorrow he must have endured to see man whom he created in his own image living thus in a continual state of unhappiness, groping towards the light, having lost his close relationship to Him, and yet having no one to direct him to the light and right. How sad He must have been! The Son divining the Father's burden offered to give his life that man might have a teacher and an example of right living, that man might be redeemed and freed from sin, and that in the future he might enjoy a personal relationship with the Father. He was willing to leave the glory which he enjoyed with the Father and to endure the reproaches and persecutions of those whom he desired to help. He was willing to sacrifice his life that man might have eternal life. Do we wonder that on that early morn the angels rejoiced, singing, "Glory to God in the highest, on earth peace, good will towards men?" That is the first example of Christmas joy.

Now let us look at conditions as they exist at the present. As we approach Christmas there is also much expectation, much longing and much eagerness. For what is all this expectation, longing, and eagerness? It varies with the individual. For the child it is a host of toys and all the candy he can eat; to the older children it is the surprise, a holiday from school, plenty of luxuries; to men and women it is the meeting of friends, a "good time" and a great deal of worry and flurry. These are some of the conditions for the man with money. For the man without money, there is no Christmas. While these anticipations differ, yet

the realization of them may be summed up in one word—pleasure—which is the gratification of sense. Where is the joy? Where is that element of sacrifice and service towards all men which occasioned so much joy on that first Christmas morn? There seems to be very little real joy in our Christmas festivities. Pleasure predominates and that is often of a very low type. Can we not as Christmas draws near experience more of a real feeling of joy? Can we not at this Christmastide appreciate more fully than ever before, the real meaning of Christ's birth? Can we not take up the angels' song and catch the full spirit of its meaning? Can we not help others to a realization of the joy implied in that song?

"Peace on earth, good will to men." Peace on earth. Peace, that condition of mind and soul which is so earnestly desired by every sane person. That peace which the Hebrew sought and the Greek knew not. That peace is now on earth and may be enjoyed by all, rich or poor, learned or unlearned. Not necessarily the peace which results from the absence of conflict, but the peace which accompanies victory; the peace within the heart when evil is overcome and good prevails; the peace which results from enjoying direct communion with God, the Father. This is the peace which was ushered into the world by Christ when he made the new covenant, the covenant between God and the individual man. This is the peace which a soul enjoys when in full harmony with its divine Master.

Do we possess that peace? Is there joy in the realization of that peace? Are we experiencing that joy? If not, may we not at this Christmastide meditate upon the possibilities of enjoyment which it brings to us? Think of the relationship which has been brought about or is possible between ourselves and our Father as a result of Christ's coming—"Joint-heirs with Christ." God is our Father, Christ is our intercessor and example of how the Father would have us live. There is no longer any need for blindly groping after truth; it is for us to know the truth and the truth shall make us free. It is possible to live a complete life, for Christ came that we "might have life and might have it more abundantly." What is more joyful than a happy, peaceful, complete life? Such is the joy which Christmas ought to bring to every soul, because now it is our privilege to enjoy what the world sought but could not find before Christ's coming.

Thus far we have seen only the possibilities of the life within; and if we stopped here we might be so much engaged in our new-found joy that we would forget our fellowman. The angels sang, "Good will to men." Christ changed our relationship to God, and as a result, our relationship to man will be changed. Good will to men; to our friends only? to our own church only? No, to our enemies as well and to all men. Christ himself became our first example of this new principle of life and living. He mingled with sinners and saints, with Samaritan and Jew for the simple reason that he loved their souls and longed to see them enjoy their new life. He was sympathetic. In joy he rejoiced with them, in sorrow he wept with them. He was peculiarly sensitive to the needs of the multitudes and oftentimes sacrificed his personal ease and comfort to relieve the wants of those about him, by supplying their physical needs and speaking words of comfort and good cheer. In this way he taught his disciples how to live this new life. He was forgiving. When those who should have been his best friends mocked him, he opened not his mouth; when they crucified him, he prayed that

their sins might not be reckoned against them. Surely, that was "good will to men." Is there joy in knowing that some one is interested in you, in receiving acts of kindness? Is there joy in serving? Does the wretched outcast experience any joy when he feels the loving touch and hears the sympathetic voice? Does the giver experience any joy? We need look for no better example of joy. This universal brotherhood of man and interest in one another's welfare is all the result of Christ's coming, and in it we have another example of true Christmas joy.

May Christ as he looks upon the coming joyous season see in us a fuller realization of this universal brotherhood of man which he taught and lived. May our personal expectation lead us to a fuller realization of our relationship to the Father, a deeper peace within the soul, and a life which is a clearer and more perfect reflection of the life of our divine Master and Savior.

Goshen, Ind.

From the Young People's Paper.

CHRISTMAS GIFTS.

By Lyman W. Denton.

Only a cup of water
Quietly, kindly given—
Only a cup,
For the stranger to sip,
And the kindness was noted in heaven.

Only a look at Peter,
Quietly, tenderly given—
Only a look,
But with sorrow he shook—
His repentance was noted in heaven.

Only a word of kindness,
Quietly, lovingly given—
Only a word,
Yet it pierced like a sword,
And its worth was recorded in heaven.

Only a deed of devotion,
Quietly, gladly given—
Only a deed,
Yet it went to seed,
And bore much fruit for heaven.

Only a simple favor,
Quietly, joyously given—
Only a favor,
Yet the loving Savior
Says, "For me it was done, and for heaven."

Only an hour in prison,
Quietly, prayerfully given—
Only an hour,
But of wonderful power,
For on Christ ye called in heaven.

Only a coat to an urchin,
Quietly, sweetly given—
Only a coat,
But list to the note
His angel is singing in heaven.

Only a loaf to the needy,
Quietly, tearfully given—
Only some bread,
Yet Christ thou hast fed
And carols are ringing through heaven.

Only a call on the stricken,
Quietly, happily given—
Only a call,
And yet ye have visited all
Of God's children on earth and in heaven.
Los Angeles, Calif.

For the Herald of Truth.

THE CHRIST CHILD.

By Sallie L. Miller.

How wearily the first few thousand years of the world's existence must have rolled along, without a Christ! But many years after Isaiah saw, in a vision, Jesus growing up in Nazareth, living in Capernaum and preaching the gospel in Galilee, Jesus left his heavenly home of glory, came to earth

as a little babe on that first, glad Christmas day.

We see, among many other pilgrims, Joseph and Mary going up to the little mountain town of Bethlehem, to be taxed. There are no inns in Bethlehem where they may lodge for the night, so they enter a half kitchen, half stable, and there among strangers, under a roof covering alike man and beast, in a place so devoid of earthly comfort or splendor that it would be impossible to imagine a humbler nativity—Jesus was born.

He knew of the sufferings of humankind, and came to hush the distress and fathom the woe of the fallen race. To secure for us eternal life, he chose earthly scoff rather than heavenly acclamation. From that time until now the spirit of the Christmas season has been one of joy and gladness.

Even though the motive of the observance of Christmas is so obscured that to many it seems no longer real, yet all realize at this time a goodly joy. We remember the manger of Bethlehem. We herald the birth of Christ, the Messiah. We hear coming from the plains of Judea seraphic strains which grow louder and clearer in tone, purer and sweeter in melody, stronger and more powerful in volume until they burst upon our ears with the longed-for proclamation of peace and good will from God to men. The memories of this first Christmas inspire us to newer love, to a more entire service to Him who for our sake became poor.

The world in general gave the Christ Child no demonstration of welcome. The brute creation had a home, which he had not. The world could have treated him better if it had chosen. Even after his death men rushed in to take an inventory of the garments he had worn. Truly, "for your sakes he became poor."

We notice that through all ages God has honored childhood. Especially so, when the Christ Child was born. But we notice before Christ was born, here and there a child working in a direct way for God. It was a child in Naaman's kitchen that sent him to the prophet of God to be healed of his leprosy. It was a sick child that evoked Christ's curative blessings. A child was set in the midst of the disciples to teach them a lesson of humility. The wolf, the leopard and the lion shall be led by a little child.

All who are true Christians are, after all, only children of God. All through Christ's stay on earth he taught us, by example, to be childlike. Childlike in sympathizing with each other, childlike in forgiving one another. Childlike in all that we are and do. If you would show yourself a Christlike child in the truest sense, go not to the homes of the rich, go not where sorrow is unknown, nor to places of merriment and pleasure, but go to the lost and save them. Speak a word of comfort to the orphan, words of eternal life to the sinner, doing good for the sake of goodness; sounding no trumpet when the deed is done, asking no press to chronicle your acts, but quietly doing the work of a Christlike child of God.

Truly blessed are they who walk the way of life as Christ walked. Was there ever a contrast so overpowering as the midnight of Christ's earthly arrival and the noonday of his departure? Are we prepared to receive him if he should come again now? Will we give him more of our time, more of our energy, more of our thoughts, thus showing that we will give him a warmer welcome when he comes again? O Christ, let the sweetness of thy name be wafted all around the earth!

Spring, Pa.

HERALD OF TRUTH.

Thursday, December 22, 1904.

D. H. BENDER, EDITOR.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 2, 1879.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau und Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite Conferences:

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6. Ohio and Pennsylvania, Amish.
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10. Indiana and Michigan District (Fall).
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12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

LOOK AT THE LABEL.

The date on the label of your paper tells you to what time your subscription is paid. If you are in arrears, please send us the amount due. If the date is not changed within two weeks after you send in your payment, kindly inform us and we will see to it that your subscription is properly credited.

SUNDAY SCHOOL SUPPLIES.

If you have not yet sent us your order for your next year's Sunday School Supplies, Lesson Helps, Primary Lesson Cards, Picture Roll, Class Books, Words of Cheer, etc., do so at once. The lessons for the first six months are taken from the writings of John and are very interesting and practical.

CORRESPONDENCE.

Stirling, Ill., Dec. 14, 1904.—Bro. Christian Good of Virginia, who has so acceptably ministered to us since June, has decided to return to his old home soon. We regret to see him go, but he feels that he is needed in his home congregation, and we submit. Some time ago a man claiming to be a Brahmin from India came here to solicit funds for missionary work in India. When asked whom he represented, he said he was a Baptist, but has been very kindly received by the Mennonite people. We did not give him any support, as he seemed to be a suspicious character. He is accompanied by a little girl. It might be well for our people to be on the lookout for him.

ABRAM BURKHART.

South Boston, Va., Dec. 12, 1904.—We had our first worship in our new field for last Sunday in a somewhat dilapidated church that was built some years ago by the people of this community on a lot donated for the purpose by the Southern Railway Company. It is a union house and is situated about three hundred yards from our door. Money being scarce the preachers became scarce, too. They tried to conduct

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a Sunday school, but it was hardly a success. During the past year they had no Sunday school at all and preaching only once or twice, so fast week they handed me the keys and said, "Go ahead and use the house as much as you wish and we would be glad if you would conduct a Sunday school also." The only trustee living is in his 80th year. We should certainly not be slow to accept such opportunities. At our first meeting there were only about forty present, but I never spoke to a more attentive audience. Dear brethren, pray for the prosperity of the good work in this new field. H. H. GOOD.

Spring, Okla., Dec. 11, 1904.—Dear Editor and Herald Readers, Greeting.—On Nov. 20th Bish. T. M. Erb came into our midst to company with his uncle from Lancaster Co., Pa., and the next morning we held our communion services, Bro. Erb preaching a soul-stirring sermon. We were thankful to God for another opportunity to partake of the sacred emblems of the body and blood of our blessed Savior. We have Sunday school every Sunday morning, followed by preaching, and Bible study in the evening. We also have prayer meeting on Wednesday evening, when suitable. Our Sunday school was reorganized this morning for the coming year with the following officers: Supt., Henry Schmidt; assistant, Eli Yoder; secretary-treasurer, Sarah Hinkle; assistant, Martin Yoder; chorister, Amanda Schmidt. May God give us grace so that our lives may correspond with our testimonies and that we may become more faithful and willing workers in his vineyard. AUGUST LIEBMAN.

Concord, Tenn., Dec. 10, 1904.—On Nov. 17th Bro. Andrew Shenk of Oronogo, Mo., came into our midst and remained with us until Nov. 20th. He preached to us with the Spirit and power. He richly admonished us to cling close to God and forsake the things of the world. On Saturday, Nov. 20th, two precious souls were received into church fellowship by water baptism. On Sunday, Nov. 27th, we held our communion service. We feel to praise God for the peace and love that was manifested in the church. May God continue to bless and keep us. H. J. POWELL.

From the Salem Cong., Elkhart Co., Ind.—Dear Herald Readers—I am glad to report a few visits of our ministering brethren from a distance. On Thanksgiving Day Bro. J. I. Bixler of the Holdeman congregation and Bro. I. W. Royer of Goshen came and preached the word of God to us. The following Saturday evening, Sunday morning and evening Bro. Samuel Rhodes of Goshen conducted the services. Such visits are always highly appreciated by us all. On Dec. 3d Bro. M. S. Steiner of Ohio came into our midst and began a series of meetings, continuing till the 13th. The meetings were well attended and a good interest was manifested by all. We were made to rejoice when three persons confessed their Savior; and we believe that God's Spirit is still striving among the sinners, while the Christian people were greatly encouraged. COR.

"Thrice ask as fades each sun's last ray,
What's been my life throughout the day?
What have I learned that's worth the knowing?
What have I done that's worth the doing?
What have I sought that I should shun?
What did I do or leave undone?
Such self-inquiries are the road
That leads to virtue and to God."

December 22,

For the Herald of Truth.

INTERTEMPERANCE.

By C. E. Bender.

(Conclusion.)

No man can stand still. He must come to a definite understanding with himself, and decide whether he will climb up the hill to success, or slide down the hill to failure. Either he will get the best of the world or the world will get the best of him. Likewise, intemperance is never on the standstill; with it no one can make compromise. Either he will master it or it will master him and fill his whole future with misery and indescribable woe. Thousands of our young men are mastered by intemperance. Oh, to think of youth's bright hopes and precious innocence, of love and purity, of honor and character, of talent and genius, of high aspirations and of all the goodly graces of friendship and affection—all gone down into the abyss of eternal perdition! We can look upon death when it brings relief to a person whose body is tortured with pain, with an emotion akin to satisfaction; we can contemplate some great disaster when it involves no stain of honor, with an evenness of mind. But who can look upon a human soul that has been shipwrecked upon the turbulent waters of intemperance without being sickened to the heart with deepest pity?

The saloon power is an organized evil. It is a curse. The awful condition of society will be greatly alleviated when this curse will be removed. It will indeed require the united efforts of the good people to remove this terrible curse from our land and thus make it possible for the rising generation of the twentieth century to grow up soberly. I will not discuss this phase of the subject any further. Reader, what do you think of the American legalized saloon? How about those who have been debased by the legalized saloon? Have you made desperate efforts to rescue them?

In 1840 the Washington Temperance Society was perfected at Baltimore, Md. It is declared that this society restored a hundred and fifty thousand drunkards to the manhood they had lost through drink. How many have you restored?

Now I am not assuming the office of a minister; but I have a common interest in the whole brotherhood of man, and I consider it unwise for any one to discuss this awful subject of intemperance as a not point those who unfortunately have been overcome by this vice to the great Physician.

Inebriates and thousands of others who have been depraved by evil habits have taken the Keely Cure, and spent hundreds of dollars for medical aid; but failed to be permanently cured. And now with debilitated minds, debilitated nerves, trembling knees, impaired digestion, dull headaches, lame backs, they go tottering down through life's journey unnoticed, unloved by the many so-called Christians, into their cold and premature graves.

There is, however, a Physician who has treated so many cases of this kind that he is as familiar with them as they are with the very daylight. His prescription is free. And it is a sure cure, too. Though they have wandered far from their mother's knee and the path of purity, though they have drunk deeply of the cup of flame, yet there is mercy, healing and recovery for their apparently ruined lives. Oh, forsaken brothers! there is one heart that loves you and aches for you, the divine heart of the

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great Physician, who understands all your temptations, who can heal all your diseases, and who will forgive all your sins and make you happy. Though the fiery poison of intemperance has impaired your mind and dimmed your noble perceptions, though adversity has shaken all your hopes like dead leaves from sapless branches, though seemingly you are enveloped with the dark shroud of death, yet there is sunlight on the top of the mountain. All is clear aloft and the atmosphere is serene. The summer shower falling softly upon the banks of violets, cleanses the dust from the blossoms. In the deep forest glen a pure spring gushes, and into the deep wild birds plunge to brighten their dull plumage. And likewise there is in the spiritual world a fountain in which you may bathe and wash away all your sins and cleanse your never-dying soul. Here your sinning soul may recover its native simplicity and dignity through repentance and confession.

O fallen man! though you have been debased and polluted down in the licensed saloon, though incessant volumes of profane language flow from your tongue, though your long course of chewing, smoking, drinking and familiarity with debasing associates blunted your senses, and now your inward power of resistance is apparently gone and your inordinate desires are consuming you, do not gather the mantle of oblivion about your heart; do not sit upon your western piazza, even though you have gone through the thunder of life's battle, and wait for your life's sun to set; but exert your will-power, arise and throw off the dastardly shackles of intemperance, fling your arms about the cross on Calvary's brow, lift your eyes heavenward, and "behold the Lamb of God who taketh away the sin of the world." Whosoever is weary of intemperance, listen to the Lamb of God: "If any man thirst, let him come unto me, and drink." "Whosoever will, let him take the water of life freely."

"Flee as a bird to your mountain,
Thou who art weary of sin (Intemperance):
Go to the clear flowing fountain,
Where you may wash and be clean.
Fly, for the avenger is near thee,
He on his bosom will bear thee,
Oh, thou who art weary of sin (Intemperance)."

Granatsburg, Md.

For the Herald of Truth.

THE GREAT GIFT.

By A. Metzler.

Poor, helpless, degraded, wretched we lay in sin and shame. Every plan, scheme or remedy that man could devise to lift us up were utterly worthless. We were powerless, bound with fetters of sin, doomed to eternal death. Earth contained nothing precious enough to redeem us from the curse under which we lay because of our transgressions. But God looked down upon us from his lofty throne with an eye of pity, love and compassion. He has an only Son in heaven and without him heaven is not complete. Yet he alone was worthy and able to accomplish the great work of our redemption. Willing to take upon himself the ignominy of a lost world, the Holy One left the world of glory and in the form of a babe clothed in flesh and blood appeared on Satan's battleground to fight for our victory, and our hope revived.

Glorious gift from heaven! The eternal day was dawning, the light divine has come. The heavenly hosts were singing and earth rebounded with joy. "Glory to God in the highest and on earth peace, good will toward

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men." The Prince of Peace has come upon the earth and in him is our only salvation. Do we realize the greatness of the gift, the magnitude of the sacrifice, the price of our salvation? He paid the penalty of our sin with his own precious blood and set the captives free. It costs us nothing but our own will.

What more befitting gifts can we give this Christmas Day to commemorate this greatest of events, than our hearts, our lives, our will, our all to him and thus create joy in heaven and on earth? And those of us who are already consecrated to his service can gladden souls and honor him by ministering to the needs—both spiritual and temporal—of those within our reach. Inasmuch as we do it unto the least of these we do it unto him.

"Thanks be unto God for his unspeakable gift" to man of whom we may ask and receive that our "joy may be full."

West Liberty, O.

For the Herald of Truth.

THE BEST CHRISTMAS GIFT, SONG, AND STORY.

By Charles W. McClintic.

The greatest Christmas gift
Was God's beloved Son;
And may each "Christmas present" lift
Our thoughts up to that One.

The sweetest Christmas song,
The loveliest refrain,
Was sung by that glad angel throng
Once on Judea's plain.

No better Christmas story
Can come from tongue or pen,
Than the old one whose theme is "Glory
To God, and peace toward men."

Elkhart, Ind.

For the Herald of Truth.

THE PRINCE OF PEACE.

By J. R. Shank.

A Prince who is wonderful in character and life was born nineteen hundred years ago. The history of his life is more wonderful than a romance, more beautiful than the most artistic poetry, and better than the imagination of man could design. It is the history of the life of Jesus Christ, the Prince of Peace. The story which was first heralded by the angelic choir, confirmed by the life of Christ and perpetuated by the believer who has Him enthroned in the heart. The story which has brought hope and inspiration to men of all ages, and which will continue to cheer a fallen race until time shall be no more. It shall be told even in the land beyond, in the new song around the throne of glory. It shall echo and re-echo throughout eternity in a joyous, triumphant worship.

"Behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior which is Christ the Lord." "Glory to God in the highest, and on earth peace, good will toward men." In celebrating the birth of our Prince, let us look at him from the standpoint of peace on earth, for that is one part of its meaning to us.

He brings peace to the heart of the individual who is heavy laden with sin, and is bound by passions and desires for things which bring only remorse and bitterness and unrest. How he calms the stubborn spirit! How he quiets the restless passions! How he delivers from temptation! How he puts thoughts of love and peace and joy in the heart! How he inspires with holy zeal! "He is able to do exceeding abundantly

above all that we ask or think according to the power that worketh in us" (Eph. 3:20).

He brings peace to the home. That place which may be a source of blessing or a curse, is not without its trials and perplexities. There are risings of passion, rudeness of behavior, unkind remarks, quarrels, rebellious children, selfish parents, unthankful hearts, unholy conversation, ungodly lives. But the power of our Prince can transform a place of discontent into a place of heavenly peace. There is a soft answer for wrath, grace for rudeness, wise mediation and loving guidance to stop quarrels, patience and unimpassioned correction for rebellious children, self-denial and forbearance for selfishness. The word of God, songs of praise, and the voice and spirit of prayer, sanctify the moral atmosphere of home, and there is peace.

He brings peace to communities. Lying, stealing, cheating, stinginess, gossip, backbiting, going to law, Sabbath-breaking and dissipation are all changed or ameliorated as the Prince of Peace finds a place in the homes and hearts of the people.

His peace works upon nations and leads them to see the good and true. The civilization of the world is advanced, was become less frequent, and the way is opened for the preaching of the gospel among all nations. The climax of his peace on earth is found in the church, by the true fellowship of saints. "God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might shew forth the exceeding riches of his grace in his kindness toward us through Jesus Christ" (Eph. 2:4-7).

The story never grows old and shall we tire of it this Christmas day? Nay, rather let us make it a time to repeat the story to others, that all men may learn to know this Prince of the kings of the earth, who is "able to save them to the uttermost that come unto God by him" (Heb. 7:25). Let the peace of God rule in the heart and it will bless the home. Let it reign in the home and it will exalt the nation. Let the church abide in Him in time, and she shall be with him in eternity.

Goshen, Ind.

For the Herald of Truth.

THE COUNSELOR.

By A. C. Kolb.

No one always follows his own opinion. There are times in every one's life when advice is needed and sought, and often it should be heeded when it is not. The wise man says, "In the multitude of counselors there is safety," which implies that he who refuses counsel is in danger.

There are individuals who possess an unusual degree of good judgment, whose advice is of great value, yet even these frequently seek counsel. Herein lies one secret of their power. Of course, each person should be an independent thinker, but the mind develops and grows broader as it absorbs the fruits of other minds. A man who is so bigoted as to think it beneath his dignity to ask and make use of counsel occupies too small a world to be able to produce and receive sound judgment. The personal weed "I" has been so nourished until it requires all his time and energy to keep it thriving, and so he has little or no time to be of any benefit to any one else. It is an agreeable

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fact to know that such people are comparatively few in numbers. There is surely little there to emulate.

When we think of a counselor, we think of some one who is first of all intelligent, consistent, and honest. Such a one's word counts for a great deal. He is sympathetic, but does not yield to whims; his advice may try the mettle in the one who consults him, but it is given with the purpose of being really helpful. He never advises in regard to things of which he knows nothing. Threaded through all his counsels is a determination to make the individual better. There are beautiful examples of counselors long since departed, whose advice still lives, and shall continue to live. There are those to-day whose consistent personality unconsciously inscribes their names upon the granite walls of time, never to be erased. Their very lives are full of wisdom's counsels, which many may read as they pass along. And it is not true that our greatest and best counselors are those who live not of themselves nor for themselves, but in whom may ever be found something which is a working power within them, which makes them almost more than naturally human? Ah, they are but reflecting something which they have received which is not of earth. What is it? It is the Christ, whom Jehovah promised six thousand years ago as the One who would help the discouraged, the downcast, the sad, the friendless, the outcasts, the distressed, the troubled, the tried, the despondent, carry their burdens. Have you ever in your darkest hours of anxiety thought of bringing your case before Jesus and asking him for counsel?

The good old prophet Isaiah foresaw how much a counselor like this would be needed amid all the ills of life, and he faithfully calls attention to the fact that while this mighty One should satisfy a broken law, and should utterly defeat all the combined forces of the evil one, he should also be a counselor unto all men, and those who heed his counsel shall attain to the highest blessings which God in his great power ordained that man, the greatest work of all his wonderful creation, should enjoy. What a counselor our Savior is! Never were words spoken like his words. Never was there wisdom like unto his wisdom. There is not a condition in life with which he was not acquainted. There is not a depth to which he has not descended, no height he has not attained, no realm he has not explored. There is no ill for which he has no remedy; no burden too heavy for him to bear; no question which ever entered the human heart that he cannot answer. His counsel is always unerring.

My brother—my sister—how much do you counsel with Jesus? Do you value his counsel sufficiently to give heed to it? When you are perplexed, to whom do you go for a solution of your difficulties? Perhaps you think it unnecessary to carry your matters to him? If so, that may be just the reason you have so many unnecessary matters to carry. Consult him often, and you will learn how great a gift God gave to the world when he sent Jesus to be OUR COUNSELOR.

Elkhart, Ind.

For the Herald of Truth.

CHRISTMAS THOUGHTS.

By P. Hostetter.

We hear and read considerable of the "glory to God on high, peace on earth and good will to man," but do we sometimes stop to think of what it cost the Father and

the Son to bring about such glory, peace and blessing? The Father gave his Son and that meant as much as to go and give himself. The Son left the glory world and came to a world of sorrow and labor and darkness and death. He left the association of his Father and the holy angels and came to be an associate of human and wicked beings. He also left his great power to become as powerless or helpless as a babe that must depend altogether on others for its care. Think of how we would like to be so helpless. But that is not all. What is the last possession we would want to give up? Is it not our wisdom or mind? Yet he being omniscient, became knowledgless as a babe and "grew in wisdom," just as other children do. The poet has well said, "Was ere a gift like the Savior given? No not one." May we have a merry Christmas, yet may we often solemnly think of what it cost our Savior to establish or bring about such a holiday.

East Lynne, Mo.

For the Herald of Truth.

THE SAVIOR'S BIRTH.

By Levi Sauder.

Jesus came from heav'n to earth.
Sinners to redeem;
He came by humble, lowly birth,
By shepherds he was seen.

His mother stood beside him then
As he in the manger lay.
His smile brought peace, good will to men.
Oh, what a glorious day!

If we could see him there to-day
Enwrapped in robes of white,
Our faith would grow and never away,
While gazing at "The Light."

Then let us all rejoice when we
Remember God's rich promises:
That we with him in heav'n shall be
And "see him as he is."

Roaring Spring, Pa.

For the Herald of Truth.

GIFTS:

By H. Wambold.

At Christmastide many gifts are given. In giving and receiving those gifts do we think of and appreciate the precious gift that was given unto many years ago?

When we give gifts it is to one we love; hated ones we would not be inclined to give a good gift, and in general we are loved in return. If we should see that the gift is not appreciated, it would mar our pleasure in giving. But how is it with us toward God? Do we love Him in return who loved us while we were yet enemies, so as to give his only beloved Son? Is the sweetest and the most precious gift that ever was given or ever will or can be given. His Son gave his all—yes, he gave his life for us that we might have life eternal. Will we accept it? We have the promise that we shall receive that for which we ask in his name, according to his will, and that God will give us the Holy Ghost. Yes, everything we have is a gift.

Some people do not look for a gift in return, but God looks or asks for one. He wants us to give our hearts and lives in his care and keeping. So let us be wise and give our all to him, for then, and then only, are we safe. "The wages of sin is death, but the gift of God is eternal life." Oh, let us praise and give thanks for such a wonderful gift!

Breslau, Ont.

December 22,

For the Herald of Truth.

MISSIONS.

Canton, Ohio, Dec. 6, 1904.—Dear Readers, we greet you all in Jesus' name!—Knowing that all are more or less interested in the Canton Mission we take this opportunity to give you a brief account of our work here. As had been announced, we had our opening services Sunday, Nov. 27th, at 10 a. m. We had a very good attendance, considering the weather, which was rather inclement. Bro. Ira J. Buchwalter of Dalton, O., delivered a very able and inspiring sermon from Heb. 3:4. At 3 p. m. the Mission Board and the workers, together with several others, met at the church and after devotional services organized our Sunday school by appointing Bro. P. R. Lantz, superintendent; Bro. Henry Smith, treasurer; Sister Anna V. Yoder, secretary, and Sister Eva B. Yoder, chorister. Of course, we are in our infancy and having very little or practically no material to work on, these brethren and sisters, with the assistance of Bro. Amandus Horst, constitute our Sunday school teachers. The minister who may be present on the Bible class. Following this organization our workers were instructed along their line of duty by the brethren Allen Rickert of Columbiana, O., and J. S. Gerig of Smithville, O., after which the workers and several others present responded to call for volunteer talks on the mission subject.

At 6:30 p. m. we met again for song service and Bible reading. Subject, "Reconstruction" (Neh. 2:15). Conducted by Sister Anna V. Yoder, while many others took part. This service was followed by preaching. Bro. J. S. Gerig addressed the congregation from Prov. 23:10, showing the dangers of removing the old landmarks. This evening meeting was well attended by our city people.

On Wednesday evening, Nov. 30th, Bro. J. N. Kauffman of Rockton, Pa., preached for us from 1 Kings 19:10, leading us up the six steps to the throne. The sermon was very helpful.

On Sunday, Dec. 4th, Bro. C. Z. Yoder of Weilersville, O., preached from John 1:29 in the morning and from Matt. 11:29 in the evening, and both sermons were much appreciated. Bro. Yoder has just recently been ordained to the ministry and we wish him as well as others God's choicest blessings in the work.

The Mennonite Mission (church) is located at 1806 E. Tuscarawas street, the brethren P. R. Lantz and Henry Smith at 1822 E. Tuscarawas street, Sisters Eva B. and Anna V. Yoder at 1735 E. Tuscarawas street, and the writer at 2801 E. Tuscarawas street.

Services every Sunday: Sunday school at 10:30 a. m.; preaching following; Bible class Sunday evening at 6:30; preaching following. Every Wednesday evening at 7:30 Bible study. Monday and Saturday, workers' prayer meeting and teachers' meeting. Tuesday, Thursday and Friday evenings are devoted to Bible study and such calls as we may deem necessary.

Asking to be remembered in your prayers and not to be forgotten by your means, we remain Yours for the cause of Christ.

J. A. LIECHTY.

Mennonite Home Mission, Cor. Dauphin and Amber Sts., Philadelphia, Pa., Dec. 13, 1904.—Dear Herald Readers, We greet you in the name of Jesus, who came to bring "peace on earth, good will toward men." Many of you have visited the Anderson family with us, and have received blessings in

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those little rooms, but they are done with earth and earthly things, she having left the body on the 12th of November, while he lingered until the 21st, when he quietly fell asleep. We were with them a great deal the last few weeks and he often asked us to sing "In that city" and "Meet me there."

On Thanksgiving we had our usual dinner for widows, orphans and a few other needy families. Thirty-nine sets and four meals were carried out. Two turkeys and three chickens were relished by all. We thank the donors.

On the morning of the 26th Bro. and Sister N. H. Mack and little Anna came to us in the afternoon Bro. A. S. Mack, and in the evening Sister A. D. Wenger and little daughters, accompanied by Sisters Mary Lehman of Lititz, and May Gochbauer of Petersburg, Lancaster Co., Pa. Bro. Mack preached in the evening from John 4:11, "The well is deep." Prayer by his father.

On Sunday afternoon he preached from John 10:10; in the evening from John 3:14, 15.

Monday Bro. A. D. Wenger came and preached in the evening from John 14:4, assisted by Bro. Mack.

The Neff brothers' mother also came on Monday.

On Tuesday morning Bro. and Sister Wenger and Sisters Lehman and Gochbauer left for Bucks county.

To our happy surprise, just an hour before train time, we received a card stating that Sisters Stalter and Schertz could be with us on Tuesday night. Bro. B. L. Neff met them at the station and accompanied them to the Mission. Bro. Mack preached from Phil. 2:2; and the sisters each gave a short talk.

On Wednesday morning Sisters Mack and Neff, Sister Amanda and I, with our missionaries, left Broad street at 7:33 for New York, and Bro. Mack went back.

Arriving at New York, we first went to Bro. Schertz's office: the sisters had their baggage attended to and then found a good hotel (The Abbeville) near the wharf. We went to the Bible House in the afternoon and visited Bella Cooke, invalid, in bed forty-nine years. We will ever remember her remark. When one said to her, "Your face does not show suffering," she said, "The Lord is the health of my countenance." How precious to have one's life so "hid with Christ in God" that those about us may not see us, but see "Christ in us, the hope of glory." She is eighty-three years old.

In the evening we attended the Jerry McCauley Mission, where those who had once been bound by sin testified that "God's arm is not shortened that it cannot save, neither his ear heavy that he cannot hear." Returning to our rooms we had great reason to thank God for his care and leading.

Thursday morning, Dec. 1st, we arose refreshed, read the 91st Psalm and had prayer. Those who have not had this privilege hardly understand the blessing of such a service with those whom God has called to work in a different part of the field. We then had breakfast and hurried to the wharf where the steamer was being loaded. Our sisters' quarters were comfortable, with a large dining-room and sitting-room, besides their cabin or bed-room. The time comes for all visitors to leave the boat; we gather in the cabin, repeat the 23d Psalm in concert, clasp hands, and sing, "Blest be the tie that binds," and said good-bye. The boat sailed between 12:30 and 1 o'clock.

We returned to our work in Philadelphia, and Sister Mack to her work on the Welsh Mountain, to be used as it pleaseth Him. Dr. and Sister Munaw of Elkhart and Bro. and Sister Hershey of Manheim, Pa.,

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paid us a pleasant and helpful visit. The Spirit continues to work among us. Pray for the work. Yours for the dear unsaved, THE SISTERS.

For the Herald of Truth.

NOTES AND COMMENTS.

By Cephas.

XVIII.

Be girt with sweet humility
To serve thy brother faithfully:
In loving service condescend
To show thyself another's friend;
Not for men's praise or time's reward
But for the honor of thy Lord,
Who as a servant came to give
His life that we through him might live.

Slovenly habits are no indication of heart humility; neither does the "liberty of the gospel" license a haughty spirit or a vain display.

When a Christian begins to boast of his humility it does not require a very big stretch of imagination to see Satan "laughing in his sleeve."

The truly humble are in no danger of being blinded by self-interest so as to lose sight of the fact that others have rights and interests worthy of regard as well as they.

True humility is the foundation of all true greatness. The One who humbled himself took upon himself the form of a servant and became obedient unto death, has God exalted and given a name above every other name. "The Christian's golden rule is not of universal application as is sometimes supposed, but was evidently spoken by Christ to his disciples and is meant for those who "would that men should do unto them" or for them only that which is right before God.

It is impossible to enjoy the things that are of the Spirit as God wants us to enjoy them and at the same time enjoy the things that are of the world as the world enjoys them.

Whatever the outward appearance or profession may be, nothing but heart conformity to the world should be expected of those who have not been transformed by the renewing of their minds through regeneration of the heart and spirit.

The child that "cries for the moon" does not appreciate the plowings which its parents have placed within its reach. Continually wishing for great things and things which are entirely beyond our reach, which we ought to know we cannot have, unites us to enjoy and make proper use of the humble blessings which God sees fit to give unto us. When Christ had washed his disciples' feet, he asked them, "Know ye what I have done unto you?" What would be our answer to this question? Some now see in this washing only an act of humility; others understand that he gave them also an object lesson on social equality in his church, putting away caste—all to stand on one common level. A few go still further and believe, with the writer, that the ordinance of feet-washing—the outward, literal washing with elementary water—symbolizes above everything else a spiritual feet-washing. "He that is washed (spiritually) needeth not save to wash his (spiritual) feet." Disciples who are washed, whose hearts are clean, whose aims and purposes are pure and right, still have need to wash one another's feet, being subject to contamination while on their earthly pilgrimage, and thus help each other to "walk in newness of life," "not after the flesh, but after the Spirit"—"worthy of the vocation wherewith they are called." It is easier to go through the outward form of feet-washing than to yield true

obedience to the spiritual significance of that ordinance. "Submitting yourselves one to another in the fear of God." "If a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness." "Confess your faults one to another and pray for one another that ye may be healed."

Think of the soul within:
The outward washing deeper things implieth—
Truth sanctifies, whoever truth denieth
Can have no part with Him whose blood supplieth
The remedy for sin.

Virginia.

BIBLE CONFERENCES.

A Bible Conference will be held at the Berlin Mennonite M. H., Berlin, Ont., Dec. 25-30. The instructors from outside of Waterloo county will be A. D. Wenger, Millersville, Pa.; S. F. Coffman, Vineland, Ont.; and L. J. Burkholder, Locust Hill, Ont. A cordial invitation is extended to all to attend. Those coming by rail will please notify Benj. Shoemaker, Berlin, Ont.

A Bible Conference will be held near Belleville, Pa., Dec. 26-31. Persons coming from a distance should notify A. Y. Detweiler or J. K. Zook, Belleville, Pa. Purchase tickets to Lewistown Junction, there take the trolley to Reedsville; at Reedsville take the train to Belleville.

The fourth Bible Conference for the state of Illinois will be held at the Mennonite M. H., near Morrison, Ill., Dec. 27-31. The leading instructors are J. S. Shoemaker and G. J. Lapp. All are cordially invited to attend. Those coming from a distance should write to John W. McCullough, Morrison, Ill., and they will be met at the station.

A Bible Conference will be held near Kokomo, Ind., Dec. 26-31. The instructors are Daniel Kauffman and M. S. Steiner. All are invited to attend. Those coming by rail to Kokomo or Greentown will please notify E. A. Mast, Kokomo, Ind., and those coming to Peru inform Noah Kinsinger, Peru, Ind.

A Bible Conference will be held at Cherry Box, Mo., beginning Jan. 12th and continuing eight days. The brethren J. S. Shoemaker, Joe C. Driver and possibly Daniel Kauffman will have charge of the instruction. All are invited. Those coming via the Wabash, leave the train at Atlanta, and those coming via the Burlington, at Clarence. Announce your coming to J. G. Detweiler or L. J. Johnston, Cherry Box, Mo.

MARRIAGES.

Herr—Herr.—On Nov. 23, 1904, at the home of the bride, near Lancaster, Pa., Abram Herr, a. n. of Blah, Abram B. Herr, and Mabel Anna, daughter of Pro. Frank M. Herr, were united in the bonds of matrimony by the groom's father. May happiness and success attend them through life.

Martin—Yoder.—On Dec. 8, 1904, at the home of the officiating minister, Blah, Christian Weyer, near Kalona, Iowa, Bro. John Martin to Sister Eliza Yoder, both of the West Union congregation.

Kinsinger—Martin.—On the same date, at the same place and by the same minister, Henry Kinsinger was married to Sister Emma Martin, both of the West Union congregation.

Beachy—Oswald.—On Nov. 27, 1904, Mos. Beachy of the Mennonite congregation, near Kalona, Iowa, was married to Amanda Oswald of the Walnut Creek congregation by Blah. Moses A. Mast, all of Holmes Co., O.

DEATHS.

Burkholder.—Samuel Burkholder died at his home near Parkersburg, West Virginia, Pa., and was buried in the Graftdale graveyard on Nov. 6th. He is survived by a widow, three sons, one daughter, one brother and two sisters. He was a consistent member of the Mennonite church and lived an exemplary life. Funeral services were conducted by Noah Mack in German and Benjamin Weaver in English. Peace to his ashes.

W. H. B.

Rupp.—Stella, little daughter of Henry and Anna Rupp, died at their home near Pettittville, O., on Dec. 10, 1904; aged 31 years. She leaves father, mother and three little brothers to mourn her early departure. Funeral services were conducted at the Ansh Mennonite M. H. by Christian Frey.

enborger in German and S. H. Miller of Holmes county in English. Text, Matt. 19:14. She was but a flower that budded on earth to bloom in heaven. May God comfort the bereaved parents.

Schrock.—On Nov. 22, 1904, near Goshen, Ind., of paralysis, Susannah, wife of D. D. Schrock, aged 70 Y., 4 M., 13 D. She was a member of the A. M. church for over sixty years. She leaves a husband, 3 sons, 2 daughters and 17 grandchildren to mourn her departure, but not without the hope of this being her eternal gain. Funeral services by D. J. Johns, assisted by S. Sonderlich. Text, Ps. 88:10.

Yoder.—On Dec. 4, 1904, near Emma, Lagrange Co., Ind., of bronchial pneumonia, Lela May, youngest child of Bro. Noah and Sister Fanny Yoder, aged 1 Y., 4 M., 13 D. It seemed hard indeed for the parents, brothers and sisters to part with little Lela, but may God's sustaining grace keep them that in the resurrection morn there may be a glorious meeting, never more to part. Services by J. J. Troyer from Job 14:1, 2, and D. J. Johns from Job 1:21.

Weaver.—On Nov. 28, 1904, near Geistown, Cambria Co., Pa., Sister Mary Jane, daughter of Widow Annette Weaver, aged 25 Y., 4 M., 8 D. Sister Weaver was called from childhood, but still she realized that she had need of a Savior. She was baptized and received into the Mennonite church nearly eight years ago and remained faithful unto death. She was buried on the 30th in the cemetery near the Weaver church. Funeral services were conducted by S. G. Shetler. May God comfort the mother, brothers and sisters, for they need not mourn as those who have no hope.

Overholt.—On Dec. 6, 1904, near Scottville, Pa., John S. Overholt, aged 48 Y., 4 M., 29 D. Death came so suddenly and unexpectedly; he was assisting a neighbor to butcher and as he raised the gun to shoot a hog, he dropped over dead. He was the son of Abram O. and Mary Overholt, was unmarried. Interment at Alverton, Pa., where funeral services were conducted by Aaron Loncks and A. D. Martin.

Lehman.—On Aug. 29, 1904, at his home in Monmouth, Ill., occurred the death of Jacob Lehman, aged 75 Y., 7 M. He was born near Scotland, Franklin Co., Pa., but moved to Illinois more than fifty years ago. Most of his relatives and friends still reside in Franklin county. He is survived by his wife and five children; also two brothers and two sisters mourn his departure. Funeral services were held in the M. E. church in Monmouth.

Hunsberger.—Catherine, widow of the late Bish. John Hunsberger, died at the home of her son-in-law, Harry Davis, in Montgomery Co., Pa., of the infirmities of old age, on Nov. 6, 1904; aged 80 Y., 2 M. She is survived by one son, three daughters and a number of grandchildren and great-grandchildren. Her funeral, which was very largely attended, was held at the Providence M. H. on Nov. 9th and was conducted by Jacob Hunsberger and Jesse Mack.

Gotwals.—Lydia H., beloved wife of John G. Gotwals, died Oct. 12th; aged 59 Y., 4 D. She suffered with liver and gall affection for many years and at last submitted to an operation for relief; peritonitis set in and death was the result. She was a beloved wife, mother and sister; she was kind and hospitable and is missed by many. She was a member of the Mennonite church. She is survived by her husband and six children, five children having preceded her to the spirit world. Funeral services were conducted by the brethren Mack, Hiestand, Hunsberger and Latshaw. Text, Ps. 116:15. Buried in the Providence graveyard.

Frey.—Near Sterling, Ill., at the home of his daughter, of infirmities of old age, Henry Frey. He was born in Lancaster Co., Pa., Aug. 26, 1807; died Dec. 11, 1904; aged 97 Y., 3 M., 15 D. He moved to Illinois in 1894, where he lived till the time of his death. The wife of the deceased died in 1871; four daughters and two sons preceded him to the spirit world; one son, two daughters, 18 grandchildren and 28 great-grandchildren remain to mourn their loss. Bro. Frey was a consistent member of the Mennonite church since 1888. Funeral services were conducted Dec. 14th at the Mennonite M. H. near Sterling, by Christian Good and John Nice. Text, Num. 23:10.

E. NICE.

Ruvenacht.—Christian Ruvenacht was born in Abau, Germany, Dec. 26, 1834; came to America in 1852; united in marriage with Catharina Rissler, Dec. 1, 1864. To this union were born three children, who were all at his bedside during his last hours. He is survived by his wife, one son, two daughters, five grandchildren, one sister and many friends to mourn his departure. He united with the Amish Mennonite church in his youth and was true and faithful to the end. He died near Graymont, Ill., Dec. 11, 1904, at the age of 69 Y., 11 M., 15 D. Services in German by John Smith and in English by D. W. Stigel. Text, John 5:28, 29.

ITEMS.

The Chilean government has recently signed contracts to construct a railroad through the Andes mountains, connecting that country with Argentina. The contracts amount to \$6,750,000. This scheme like a large sum of money to build a short railway, but it represents only four days' cost of the war now raging between Russia and Japan. Chile and Argentina settled their international difficulties by peaceable arbitration, sold a few warships and now have money to build international railways and thus foster commercial and other industries that are helpful to both countries.

The Franco-Venezuelan Commission to adjust the French claims against Venezuela will sit in the United States, possibly at Northfield, Mass. The commission is expected to convene early in January. The issues to be tried cover over eight millions of dollars.

Among the European nations with whom the United States has recently negotiated arbitration treaties are France, Portugal, Germany, Switzerland and Russia.

The Chicago Court of Appeals has decided that John Alexander Dowie must pay Samuel O. Priddle \$2,000 for having libelled him in his publication, "Leaves of Healing."

WELSH MOUNTAIN INDUSTRIAL MISSION.

Financial Report for November 1904.

RECEIPTS.

Contributions.—Isaac Martin, \$2; Hanover, Pa., S. S. Meeting, \$27.01; a Bro. Blue Ball, Pa., \$1; Adia Kreiditz, \$1; Red Well S. S. Meeting, \$12.80; Friends, \$1.64. Total, \$46.46.

Received from Mds., \$267.45; for labor, \$22.03; for rent, \$1.50. Total, \$290.98.

Total receipts for November, \$336.43. Previous receipts, \$6,118.59. Total to Dec. 1, \$6,455.02.

EXPENDITURES.

Paid for Mds., \$311.60; for labor, \$38.41; for sundry expenses, \$23.38. Total, \$373.39. Previous expenditures, \$6,027.56. Total to Dec. 1, \$6,400.95.

SUPERINTENDENT'S REPORT.

Goods Contributed.—David Hershey, clothing, \$3.50; Friends, Litzitz and vicinity, clothing, \$4.50. Total, \$7.80.

NOAH H. MACK, Supt. and Treas.

Per J. H. M.

FINANCIAL REPORT OF THE CANTON (O.) MISSION.

Received from various congregations, \$410.30; S. S. Conferences, \$12.75; Young People's Meetings, \$24.42; private individuals, \$32.60; sundry sales while repairing, \$1.75. Total receipts, \$481.82.

DISBURSEMENTS.

Paid for lumber and shingles, \$110.77; plastering repairs, \$45; paper and hanging, \$24.32; painting, \$95; carpenter work, \$48.33; hardware, \$8.68; cleaning church and lot, \$11; brick bats and setting hitching posts, \$10.50; stoves and pipe, \$22.55; lights and mantles, \$12.50; gas pipe, \$7; S. S. and Church Hymnals, \$16.50; slaters' outfit, \$24.05; printing, \$3.50; attorney's fees, \$3; coal, \$6.34; carpet, \$9.50; room rent to Jan. 1, 1905, \$6.50; sundries, \$4.19. Total expenditure, \$469.23. Balance on hand, \$12.59.

In addition to the above a sister (whose name we withhold) loaned us \$150 without interest until such time as we can pay it back, for recovering title to church property. J. A. LIBSCHT.

SPECIAL BIBLE TERM.

Goshen College has arranged for six weeks of Bible term for Sunday school, mission and church workers. The teachers will be J. S. Hartzler, Gospels, Acts and Church History; D. D. Miller, Bible Doctrine and Church Doctrines; N. E. Miller, Sunday School Methods; I. W. Royer, Home Missions; I. R. Detweiler, Foreign Missions and Hindi language; W. K. Jackson, Singing. Term begins Jan. 4th. Tuition free to ministers and their wives. For information address,

GOSHEN COLLEGE, Goshen, Ind.

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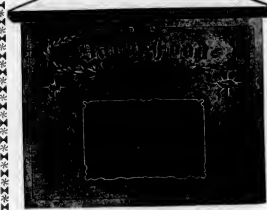
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